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the Free Will Baptist

Ayden, North Carolina, Wednesday, January 4, 1961

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LUOMA PHOTOS



EDITORIAL

CHRIST AND 1961

The year, 1960, is now past. Like the hundreds of other years, it will pass into history. Its contribution to our world will be estimated by many men. The economists may list it as the greatest year in our history. Others will not consider it such a great year. To be sure, it brought us extra problems, and solved some others. From the national standpoint, however, there is not much recorded in the pages of 1960 which offer hope or encouragement. Not only does this seem to be true in the secular and political world, but not much seems to have been added to the cause of Christ; for the church has failed to make an impact upon the world.

What about the cause of Christ in the year 1961? Will it advance for His glory, or will the stalemate continue? Will we be able to further advance His Kingdom or will we sit idly by while crime and all manner of evil prevails? Will Christians take courage and step forward and let the world know of our convictions and our determination to stand by them? or will we be content to let the brewery industry brainwash our youth and nation into added alcoholism, and allow pornography to continue to flood the United States mails? Will we awaken to the sure dangers which face us in 1961?

Will the cause of Christ advance this year? The answer rests with you and I as individuals. Christ does not just look upon our nation as such, but He sees the souls of individuals—individuals which need to follow His will for their lives. Christians are largely responsible for the conditions of our day, and yet, not much has been done by us to improve these conditions.

At the close of this year, will Free Will Baptists be able to look back at the year with pride at what has been accomplished? Let us endeavor to make this the greatest year in our history. Let's strive for greater support of our denominational enterprises. Let's endeavor to be faithful witnesses for God in 1961, that the cause of Christ will advance.

HURRY! HURRY!

"Hurry! Hurry!" is the cry of the day. We cannot seem to get where we want to be soon enough. We see it in every phase of life—in the office, in the factory, in the home—everywhere.

The message of Creation is a protest against hurry. It is an object lesson of a perfect plan, perfect order, perfect method. Six days of work carefully planned, scheduled, and finished were followed by rest.

Nature is very unlike our way of living. Every phase of her work shows plan, calmness, and the absence of hurry. Hurry always shows lack of definite method, confusion, and impatience of slow growth. It seeks to make energy a substitute for a clearly-defined plan. Paul states that his people had a zeal, but not according to knowledge.

Hurry is a counterfeit for haste. Haste has an ideal—a distinct aim to be realized by the quickest, direct methods. Haste has a single compass upon which it relies for direction, and in harmony with which its course is determined. Hurry says, "I must move faster and faster. So I will get several compasses, each one different, then

be guided by them all. One will probably be right."

Hurry is the scourge of present-day life, and is both a cause and result of the crumbling of civilization. . . .

Hurry always passes the highest price to all who follow its course in life, and never gives its employee that which is really worthwhile. They are always left robbed of the lasting peace for which the heart craves. In the race for wealth, men often sacrifice time, energy, health, home, happiness, and honor—everything that money cannot buy. Businessmen, in the heat of desire to provide for the future happiness of their families, sacrifice the present happiness of the same on the altar of hurry. They forget that their place in the home with loved ones should be far greater than being merely "the man who pays the bills."

Hurry is a death blow to dignity, to poise. Courtesy goes out the window when hurry comes in the door. It is the father of indigestion. The words, "Quick Lunches," could be placed on many a headstone in our cemeteries. We forget that we are the only animal who dines, and others merely feed. Our stomach expresses indignation; hence, we carry with us a bottle of tablets to try to offset our abuses. We are victims of the craze for speed. Broken down nerves, nervous prostration, is the cry of many in this hurried age in which we live. . . .

May we in this mad-rush age, cultivate calmness, restfulness, poise, sweetness; doing our best, bearing all things as bravely as we can; living a life undisturbed by the prosperity of the wicked. Let us not be impatient. Ever with our face toward the future, with confidence and trust, with calmness of a life in harmony with itself true to its ideals, if we slowly press toward their realization, we will find life is worth living.—C. L. Morris, in *The Free Methodist*.

Volume 76

Number 1

January 4, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, The Free Will Baptist is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

6 Months	SUBSCRIPTIONS PAYABLE IN ADVANCE	\$1.00
1 Year		2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Stepping Into A New Year

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1961

by Edwin Raymond Anderson

A BRAND new bundle marked "A New Year" has been placed before us, which contains an assortment of days. For some of us, there will be more than one, but we can only extract one at a time. We cannot count them all at once, for as the Word of God reminds us: "... what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

A brand new year! We have it, each to his own thoughts. We think of tomorrow in the light and shadows of yesterday, sincerely desiring even to the point of earnestly promising ourselves, that this year shall tell a better story. For many of us, the year will revolve about the business of resolutions—those solemn promises committed in a long list of do's and don't's.

A prominent psychology professor has expressed concern over this, because it has become a joke with most people. After careful study, he has come up with a seven-step program for success in the endeavor, as follows:

1. Do not try to put the resolutions into effect all at once on the very first day. It would be better to arrange a preparation period.
2. It would be better to start by drawing up a list of the things you like to do; the enterprise will become easier in that manner.
3. Do not draw up a long list of some 30 resolutions; you will be defeated before you begin. Pick up only one or two resolutions at the commencement.
4. Do not seek to locate the most troublesome—not at the beginning. It will be better to pick out the relatively minor sore spots.
5. Make your intended resolutions as specific as possible. Do not be too vague, too general; do not try to cover too much territory.
6. When you have decided upon the res-

olutions, prepare to put them into definite effect. Tell your husband, your wife, what you plan. Think often of those resolutions. Get them deeply planted in your mind; in that way you will steel yourself for the

job of actually keeping them.

7. The job, itself, will officially begin on "R-Day," the actual date when you feel ready to start. Then work real hard at it!

And if "seven" be the number of perfection, then it is all but bitter irony, for most people sense a catch in the program. It reads well, it means well, but where will the actual power come from to gain victory? Are you not conscious of a deep division between the desire and the actual doing?

You will get small comfort from the Bible, for it is silent on this matter of resolutions. But it cries aloud for the desperate need of a genuine spiritual revolution in the heart: "... Ye must be born again" (John 3:7); "... we must be saved" (Acts 4:12). There is no power in yourself as you are—for the Bible declares that you are "... dead in trespasses and sin" (Ephesians 2:1); "... without strength, ..." (Romans 5:6). What, therefore, will give the power, grant the enabling for real living on the higher level? Not a seven-step program of human outreach, but a simple, single step of repentance and faith (Acts 20:21), in the Lord Jesus Christ (Romans 10:9, 10). This is a long proven reality: "Therefore if any man be in Christ, he is a new creature" (2 Corinthians 5:17). He who said, "... Behold, I make all things new, ..." (Revelation 21:5), will thus possess the life in such a gracious way that all the days will be lived in the wonder of, "For to me to live is Christ, ..." (Philippians 1:21); and "... the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

When you are His, this may well be your resolution for the days ahead: "... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

When the Year Is New

I cannot always see the path that leads
To heights above;

I sometimes quite forget He leads me on
With hand of love;

But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;

But, looking backward, I behold afar
Its shining wake

Illumined with God's light of love, and so
I onward go

In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,

For oft the sound of hammers, blow on
blow,

The noise of strife
Confuse me till I quite forget He knows
And oversees,

And that, in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;

I cannot always do the tasks He gives
In life's hard school;

But I am learning with His help to solve
Them, one by one,

And, when I cannot understand, to say
"Thy will be done."

—Publisher Unknown.

—American Tract Society.

Expanding Our Horizons

EXPANSION is a sign of progress!

It is seen on every hand. Churches are enlarging facilities. Newspapers inform us of new industry moving into the community, while established companies remodel and enlarge present operations. New sub-divisions are springing up overnight in nearly every town. Millions of dollars are being spent each year for research in education, medicine, nuclear science, and other fields. This is progress.

Time and time again people have said, "Why don't you expand the work of the National League department?" With much embarrassment the answer has come, "We cannot expand because we do not have sufficient funds." In fact, the income for this department has been so limited that it has hardly met operating expenses.

At a recent meeting, the National League Board decided to launch a one-year expansion campaign beginning January 1, 1961. This will be the first time in the history of Free Will Baptists that a campaign has been presented for promoting this phase of the work. Although several projects in interest of other causes have been sponsored by the League Board, no financial gain has been realized by the department itself. Actually, these projects incurred extra expense to the department, such as bookkeeping, printing, banking charges, postage, and additional publicity expense.

There are four major goals to be achieved in this campaign. They are:

1. A training program in every church.
2. New and improved literature.
3. Life commitments to Christian vocations.

4. Increased income—increased service.

A TRAINING PROGRAM IN EVERY CHURCH

There is still the tremendous need for effective leadership in almost every church throughout the denomination. This need will continue to exist until Free Will Baptists catch the vision of training for service in the local church. One purpose of this campaign is to awaken every Free Will Baptist to the benefits derived from a properly functioning league.

NEW AND IMPROVED LITERATURE

Good materials are essential in building effective programs. The cycle of themes which was introduced a year ago has already proved to be helpful in creating new interest in league work. There is certainly room for additional improvement along this line. Definite steps are being taken to provide more and better materials. These plans include the publishing of beginner-

primary program materials. Another improvement in league literature is to be seen in the current issue of *The League Pointer* (formerly *The League Monthly*), the official publication of the National League Board.

LIFE COMMITMENTS TO CHRISTIAN VOCATIONS

The impact of league has been felt throughout the denomination in the lives of individuals as well as in the total church program. Many have been converted, others have committed themselves to dedicated Christian living, while still others have answered God's call to various fields of Christian service. These results have been achieved not only through local activities, but also through district and state organizations.

Scores of young people have realized God's purpose for their lives through the influence of the Nationwide League conferences. Hundreds are anticipating the greatest conference yet when the Ninth Nationwide League Conference meets June 20-22, 1961, in Albany, Georgia.

INCREASED INCOME—INCREASED SERVICE

Since the League Board began functioning as a service department, it has had to operate on a minimum of finance. There-

fore, the services provided by the department have been limited to necessary correspondence and some promotional materials, and the growth of the *League Pointer* has been retarded because printing costs could not be met. For these and other reasons, the department has not been as effective in promoting the league work as should have been. It is simply impossible to promote without finance.

Consistent financial support would enable the department to carry out plans for increasing the output of helpful material. More study courses could be taught, and additional workshops could be conducted. Thus, the over-all league program could be revitalized.

EXPANSION IS CONTINGENT

A goal of \$7,500 has been set for the expansion campaign. There are more than 850 active league organizations in the denomination. If the leagues in every state would share in the responsibility of consistently supporting this work, future financial embarrassment would be eliminated.

Suggested state quotas are given below. Begin sending your gifts for this campaign as soon as possible. Mail all contributions to: *League Expansion Campaign*, 380 Richland Avenue, Nashville 5, Tennessee.

SUGGESTED STATE QUOTAS

Alabama	\$ 350.00
Alaska	10.00
Arizona	25.00
Arkansas	350.00
California	400.00
Florida	200.00
Georgia	350.00
Hawaii	10.00
Illinois	200.00
Kansas	95.00
Kentucky	140.00
Louisiana	10.00
Michigan	200.00
Mississippi	100.00
Missouri	850.00
New Mexico	50.00
North Carolina	1,500.00
Ohio	75.00
Oklahoma	1,000.00
South Carolina	275.00
Tennessee	850.00
Texas	250.00
Virginia	150.00
Washington	10.00
West Virginia	50.00

Total \$7,500.00

Inspiration

Elizabeth Hansley

In the center is the Cross of Life,
God has placed a radiant light
To lead and guide us on our way,
To show which path is right.

It shows Christ as the Light of the World.
The Holy Bible reflects the rays,
Giving hope to all mankind,
Bringing peace in troublesome days.

Teaching us to walk in the way
Of a true and living God;
To walk in the path of life,
That Jesus Himself has trod.

We need the prayers of everyone
As we take on our new jobs,
In humble submission whatever the task,
That our lives may be yielded to God.

The Devil

3

YOU may think it strange that I capitalized the word, *devil*. It was not to honor the old fellow, but the title is supposed to begin with a capital letter. You never see the word begin with a capital because he doesn't deserve it.

A mother told her son that if he could not say any good of a person to be sure to say no harm. He said, "Mother, we can't say anything good about the devil can we?" The mother said, "Well child, he is a very industrious old fellow." Ever since he deceived old Mother Eve, he sure has been awfully busy. (Did he deceive Adam? The Bible says not. Now find it in the Bible.)

Did you ever notice how similar the temptation of Adam and Eve was to the temptation he put to Christ when he fasted and prayed for forty days? The first was to tempt them with something to eat. The next was for something pleasant to the natural eye, and the next was worldly wisdom to lord it over the whole world. So Adam and Eve were drawn off and they plunged the whole world into sin and shame. So, all down the ages the world has been seeking something to eat and drink and for worldly pleasures, and to gain domination over his fellow man.

The devil was successful in flooring Adam and Eve, but he met his match when he challenged our blessed Lord. He met his Waterloo (defeat) and changed the history of the world. The Lion of the tribe of Judah was too much for Satan. He snatched a sinking world from the clutches of the devil, and set the prisoners free. Satan could not seduce Him; Herod could not kill Him; neither could the grave hold Him. When our blessed Lord ascended on high, he led captivity captive and gave gifts unto men. I am of the opinion that since God made man in His image and likeness, and for His glory, that He is not going to let the devil finally steal mankind from Him. Sometimes the devil gives us an awful fight and the battle is fierce, but in the end our blessed Lord will subdue him and all his cohorts, and cast him in the bottomless pit and put the final touch on the scoundrel that he will not be able to deceive the nations any more.

No, I don't believe God will permit the devil to steal the world from Him. I think our good God will finally gain the victory over every evil force and give us eternal rest. It seemed, when Satan's force had put Jesus Christ to death on the Cross and had buried Him and put the king's seal on the grave, the Shepherd of flock was killed and the

by the late Naaman Borders

sheep were scattered, and gloom and sadness everywhere, that the devil had gained the victory and everything looked dark indeed. But wait, the thing isn't over yet. On the third morning, God the Father dispatched the angels from heaven (I imagine every angel in heaven was anxious to go) and rolled back the stone and the keepers fell as dead men. Our Lord came and stood on the resurrected side of the grave and cried with a loud voice and said, "I was He that was dead but now I am alive forever more." Yes, sometimes the way grows dark and dreary, but wait, the thing isn't over yet; God's program isn't finished yet. Some glad day, when the stars begin to fall and the sun forbids to shine and the moon turns to blood, when every graveyard and every cemetery will burst and every mausoleum give up its dead, the city of the Lord is coming down and the living saints join them in the air and there will be the grandest camp-meetings and reunions ever heard tell of in all the world. No friends, the battle belongs to the Lord and He is stronger than the devil. In the end, He will overthrow the kingdom of sin and the glory of the Lord will cover the earth as the waters that cover the sea.

When shall this be? No one knows for sure, but it may be nearer than we think. Every trouble, sickness, sorrow and heartache that the world is heir to, is caused, directly or indirectly, by the devil himself. When he deceived our foreparents in the Garden of Eden, he lifted the flood gates of hell and the human race was overwhelmed by woe and misery, death and hell. Shall this continue forever? Will there be no end of his diabolic outrages on the human race? Some glad day God will call a halt to the devil, for an angel will come down from heaven having the keys of the bottomless pit with a great chain in his hand, and lay hold of the dragon, the old serpent, the devil, or Satan and bind him for a thousand years and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more. Some claim the devil has already been chained, but brother, pray tell me a

time when wars and rumors of war have not been. If the old scoundrel is chained or ever has been chained, I would hate to see him turned loose. If I understand the Bible, when he is chained, there will be peace in the world and people will have no desire to do wrong and the lamb will lay down with the lion, swords will be turned into pruning hooks and men will study war no more.

New Year Wishes

What shall I wish thee, dear friend,
As you enter another year?
A life all free from sorrow,
With never a pain or fear?

A path all strewn with roses
With never a prickly thorn
With all of joy to gladden
And naught to make thee mourn?

Nay, then thou'lt lose the blessing
That comes with sorrow's hour,
Thou then wouldst lose the comfort
Of Christ's own mighty power.

Off in the deepest trial
The richest blessings come,
And pain but leads us upward
Toward our heavenly home.

So I will leave thy future
In His all-loving hand,
With Him will leave the mysteries
We cannot understand.

Content that He will lead thee
The way that's always right,
The roughest path always brings thee
To His own glory light.

I know that He will give thee
His own deep joy and rest,
I know that He will send thee
All that is wise and best.

So I will only wish thee
Just His own perfect will,
His own great love and blessing
Thine inmost soul to fill.

Yet "more and more" of glory
Until the goal is won,
And in His Royal Presence
Eternity's begun.

—E. M. U.

NEWS NOTES

Rev. Raymond Riggs to Conduct Missionary Conference-Revival



A missionary conference-revival will be held at the Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, (two miles west of Mewborn's Cross Roads), January 9-13, 1961. Services will begin at 10:00 a. m., Tuesday through Friday and at 7:30 p. m., Monday through Friday.

The morning services will consist of the showing of slides of the work in Cuba, North and South India, Japan, and Africa. Mr. Riggs will explain the slides with information of the work in these areas. Mr. Riggs is a veteran missions executive and is presently pastoring the Bethany Free Will Baptist Church of Norfolk, Virginia.

There will be a missionary film each night and a message by Mr. Riggs. The following films will be shown: "Crimson Shadow," "Columbia Conflict," "Uncle Mel Visits India," "Martyred Men," and "Passion for Souls."

The pastor, the Rev. Carroll Alexander, and members of Faith Church invite you to attend these services and have your heart challenged to make known the Lord Jesus Christ to the ends of the earth.

Church Finance Association, Inc. Plans 21st Annual Meeting

The annual meeting of the Church Finance Association, Inc. of North Carolina

for 1961 will be held at the First Free Will Baptist Church of Smithfield, North Carolina, on Tuesday, January 10, at 10:00 a. m.

This will be the twenty-first annual meeting of the members of the association. A special program is being planned. A review of the work done by the association will be given. Persons who have helped to make the association a success will be honored during the program. The ladies of Smithfield are making preparations to serve a nice lunch to those who attend.

All members are urged to be present. Visitors are cordially invited to attend.

All members are being notified of this meeting by mail. Any member failing to receive the official notice by mail is hereby notified and requested to be present in person or represented by a regular delegate or by proxy. Proxy blanks may be obtained by writing to M. L. Johnson, secretary-treasurer, Box 190, Mount Olive, North Carolina.

Publication of "Perception" Is Terminated

Christian News Associates this week announced the termination of publication of the periodical *Perception*. The disclosure was made by Mr. Dennis Wiggs, editorial assistant, spokesman for the staff.

This move was the result of the resignation of Editor Jerry Ballard on November 1 to accept the job of promotional secretary of the Foreign Mission Board of the National Association of Free Will Baptists.

"We terminate *Perception* because the

Coming Events

January 25—Spring Semester Begins at Mount Olive College

January 25—Second Semester Begins at Free Will Baptist Bible College, Nashville, Tennessee

January 29-February 5—National Youth Week

February 14—Valentine's Day

March 26—Palm Sunday

March 31—Good Friday

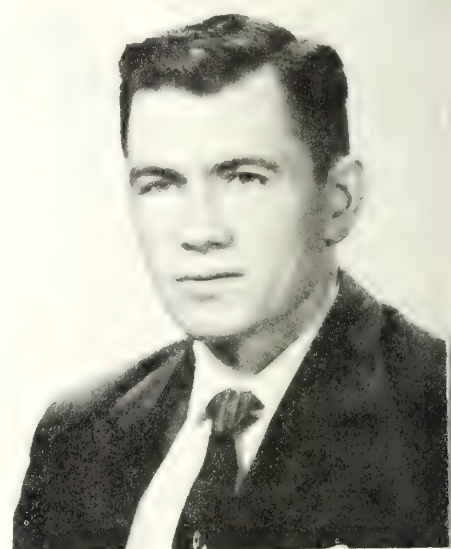
April 2—Easter Sunday

staff feels it to be the most feasible thing to do at this time," explained Mr. Wiggs. "It is not because we feel that the ministry of this publication is no longer needed. It simply is not possible at the present time for us to continue its publication and distribution."

The spokesman added that all files of Christian News Associates were being kept intact in the event the staff feels a return of *Perception* is both obligatory and expedient. A word of caution was included by Mr. Wiggs, "No publication appearing under the name *Perception* or Christian News Associates in the future is authentic unless containing the endorsement of a members of the present staff."

A financial statement covering the operation of Christian News Associates from its inception in August, 1959, until its termination is available to all desiring it. Request should be addressed to: CNA, P. O. Box 1562, Columbia, South Carolina. Request will be honored through January 31, 1961.

Rev. Roger Tripp Accepts New Pastorate



The Rev. Roger Tripp of Sumter, South Carolina, has been called to pastor the Grace Free Will Baptist Church of Lake City, South Carolina. For the past two years he has pastored the First Free Will Baptist Church of Sumter. On January 1, he began his pastoral duties in Lake City.

Revival services will be held by the Grace Church January 8-13 with the Rev. Rufus Coffey of the First Free Will Baptist Church of Florence, South Carolina, as the evangelist. Services will be held in the Lake City Elementary School Auditorium. Since Grace is a recently organized church, the pastor encourages every Free Will Baptist to pray for him, the church and the revival.

Best Wishes For The New Year

by Willard M. Aldrich

WE want to take this occasion to wish you a Happy New Year!

May health, prosperity, and success be yours. May you be surrounded by friends and cherished by loved ones. May the deep longings of your heart find satisfaction. World conditions being what they are, we are beginning to get used to being surprised that we are still here and not blown atomic bits. Year by year we have been made conscious that this year may be the last—and for many, even in the natural course of events, it will be.

We wish that in some way we could guarantee to each one all the ingredients which make up a happy life. But it is not our power to grant health, success, and prosperity, and only in a limited sense can we supply the heart's need for love and friendship.

But we do know and recommend One who can bring happiness throughout the new year—the Lord Jesus Christ.

He is able to give health, happiness, and success, and to know His love and His faithful friendship can mean more to you than anything else in the whole, wide world.

He is able to give more than happiness. He can give satisfaction and joy, even when the things that make for happiness are swept away.

Should health fail, prosperity vanish, and success disappear; should death remove friends and loved ones (and we all face these prospects in the new year); in short, whatever happens to take away happiness, Jesus Christ can give you peace, joy, and satisfaction in the new year and through the years to come.

Let Him be your confidence. Trust Him as your Saviour. Confide in Him as your friend. Receive forgiveness at His hand. Receive the eternal life He freely gives.

With Him as your Saviour, come what may, your soul will be safe and your life sheltered in His love.

The past is gone and cannot be reclaimed. Why not forget those things which are behind and reach forth with vigor unto those things which are ahead. Jesus promises forgiveness for the past to all who will heed His call, "As far as the east is from

the west, so far hath he (God) removed our transgression from us" (Psalm 103:12). God's love and pardon is wonderful. Have you experienced His forgiveness through Jesus Christ, His Son, of whom it was written: "... Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)?

Jesus said: "... He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

In the new year, make it a point to learn more about this wonderful Saviour and Friend through Bible reading and church attendance.—American Tract Society.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolutions of Respect

Whereas, our heavenly Father in His infinite wisdom and mercy has seen fit to call from our midst our brother and fellow minister, the Rev. Walter B. Nobles, on July 3, 1960; we, the second Union Meeting of the Central Conference of North Carolina, desire to submit the following resolutions:

First, we pray God's richest blessing on each member of his family, that while we share with the family their loss we commend them to our heavenly Father for comfort and consolation.

Second, we desire to pay tribute to the memory of our beloved brother. He was loyal and faithful to his church, union meeting, conference and denomination. He was a minister of the gospel for about 45 or 50 years, serving faithfully several churches in this conference. He was a man who was held in the highest esteem by all who knew him. He passed on to his eternal reward

July 3, 1960, having lived 94 years and 2 months.

Third, that a copy of these resolutions be sent to *The Free Will Baptist* for publication, a copy be sent to his family, and a copy to be recorded in the minutes of the Second Union.

Rev. Adam Scott
Rev. D. W. Alexander
Rev. R. B. Crawford

To Celebrate 103rd Birthday July 14, 1961



Mrs. Nancy Mooney

Mrs. Nancy Mooney was born in Butler County, Alabama, July 14, 1858. She became a Christian and joined the Breastwork Free Will Baptist Church at the age of 16, and has been a member ever since. She believes that dedicating her life to the Lord in her youth has brought her a long life.

At the age of 90, she pieced together and quilted 18 quilts and sold them to help build a new church. She is still able to see how to piece up quilt tops. Her effort to work and her faithfulness to the Lord's work has blessed and encouraged many to work harder.

Mrs. Mooney is the mother of seven children: three dead and four living. The living are: Mrs. Ella Hobbs, Age 71, Century, Florida; Mr. Ed Mooney, Age 69, Atmore, Alabama; Mrs. Carry Hobbs, Age 65, Century, Florida; and Mr. Jess Mooney, Age 62, Bratt, Florida. She has 14 grandchildren, 39 great-grandchildren and 33 great-great-grandchildren.

She will celebrate her 103rd birthday July 14, 1961.

The Meaning and Significance Of Regional Accreditation

Dr. W. Burkette Raper, President

Mount Olive College

Mount Olive, North Carolina

THE MOST CHERISHED academic goal of Mount Olive College was reached on December 1 in Memphis, Tennessee, when the Southern Association of Colleges and Secondary Schools unanimously approved our application for membership. The significance of this recognition needs to be fully understood by every Free Will Baptist.

In the first place, let us acknowledge that the progress we have enjoyed is because of God's blessings and leadership. Let us not forget that this college began with an administration and faculty that had had no previous college experience except their own education. Let us remember that we have looked for maintenance to a people who are just beginning to explore the field of Christian higher education. We were strangers journeying in an unfamiliar forest beset with pitfalls on every hand. There were times when we walked through the valley of the shadow of death, but God was with us, and the victory belongs to Him.

In the second place, regional accreditation has reflected dignity and prestige upon the Free Will Baptist denomination as nothing else could have. This college is a true image of the "faith of our fathers." It is the best hope we have for preserving the character and reputation of the Original Free Will Baptist denomination. Mount Olive Junior College is the beacon light that is showing to our state and nation what we are and aspire to be as a denomination.

In the third place, accreditation by the Southern Association has placed upon us an unprecedented responsibility. The task ahead overshadows the road behind. Up to this point, we have been "babes in the woods"; but now we must play the role of men. In the past we could draw a curtain about ourselves and play the game according to our own rules, but on December 1 this curtain was torn asunder and suddenly we find ourselves in the broad daylight of the educational world.

The sunlight of this new world will prove too bright for some, and they will want to beat a retreat into educational seclusion. Some will claim that Free Will Baptists

are not ready or do not want this new educational responsibility, but let us not be misled. This story is old. Moses encountered it three thousand years ago by the children of Israel who dispaired in their march toward the Promised Land and demanded a return to the "fleshpots of Egypt." I am convinced that the responsibilities thrust upon us by regional accreditation are exactly what Mount Olive College needs to adequately serve the Free Will Baptist denomination and the youth of eastern North Carolina.

Our membership in the Association, however, can never be taken for granted. For the next two or three years we will be watched with zealous care not only to see if we are maintaining present standards but also to determine if we are making satisfactory progress. Colleges as young and as small as Mount Olive College are not normally accredited as is reflected by the fact that only fifty-five per cent of the junior colleges in the United States hold membership in a regional association.

I am persuaded that we were accredited not simply on the basis of what we have done and what we are today but because of the proper direction in which we are headed. The only thing we must do to lose accreditation is to stay right where we are for the next three years. To "hold the line" or to "conserve our gains," would be to repudiate the faith the Association has placed in us. We have no alternative but to gird ourselves with renewed courage and commitment to the task ahead. Accreditation is but a plateau upon which to stand while we re-group our forces and strength to reach out for even greater heights.

CHARTING THE COURSE

The sixties will be no less demanding upon Mount Olive College than were the fifties. No one knows more fully than I the cost of our progress to this point. It is because of the price we have already paid for this college that we cannot sacrifice its future for lack of vision and courage.

I believe that this college will receive support in direct proportion to the educational service it renders. If we want medi-

ocrity in support, then all we have to do is to develop a mediocre program of education. If we want generous support, we must offer excellence in education—excellence in spiritual, cultural, and academic values. The quality of the product determines its value not only at the marketplace but in the hall of learning as well.

I value my life, and I am willing to give it only to that which is worthy of my best. I seek a faculty and administrative associate with the same commitment.

We are confronted with two areas of financial necessity: operating funds and building funds.

The report of the visiting team from the Southern Association contains the following statement: "The controlling body of the college thought it wise to concentrate on the academic program for the time being in preference to the developing the new campus site, since money was not available for both. Plans for the development of the new site are being drawn and college authorities say the institution will be moved to the new grounds as soon as money for construction of buildings can be made available. This seems to be a possibility within the next two or three years."

I am positive that the Southern Association would not have given us membership if it had not been for our new campus site. If we could raise \$75,000 per year for a college without regional accreditation, how much more should we raise now. It should be easier to obtain support for a college recognized for its accomplishments than for a college whose educational program had not yet been fully validated.

We are developing at Mount Olive College an institution of higher learning characterized by spiritual integrity, academic excellence and cultural distinction. Free Will Baptists want this type of college, and the money can be secured if the Board of Directors and the administration of the college are willing to pay the price required in time, effort, and personal dedication. I believe that the destiny of the Free Will Baptist denomination hinges upon the success of Mount Olive College.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Co-Laborer Magazine Replaces Yearbook

The first issue of the Co-Laborer Magazine, new program material for the woman's auxiliary, came off the press last week. The magazine, a quarterly publication, replaces the familiar yearbook of programs and contains monthly programs, special programs, program ideas, missionary information, and youth helps plus special features of interest to the auxiliaries.

Due to the number of late orders which have arrived since December 1, our stock for the first quarter is completely depleted. Auxiliaries ordering now will, therefore, need to order only for the second and subsequent quarters. If your auxiliary needs more copies of the Co-Laborer during the year due to an increase in enrollment, drop a note asking us to add the number required to your original order. Cost will be only 25 cents per subscription per quarter for any additions to a standing order. Regular subscription rates are \$1.00 per subscription per year when ordered in lots of five or more. Single subscriptions are \$1.25; single issues 35 cents.

Miss Eunice Edwards
3801 Richland Avenue
Nashville, Tennessee

Newton Grove, N. C.—The Annie Mc-nail Auxiliary of Oak Grove Free Will Baptist Church met in the fellowship hall, December 7, at 7:00 p. m., with Mrs. C. I. Godwin presiding.

After the meeting was called to order, song, "Silent Night," was sung. Mrs. Godwin made an interesting talk on "How to Keep Christmas," and devotions and prayer were conducted by Mrs. Annie Mc-nail. Mrs. Lollie Holland, program chairman, made an interesting talk on what the holly, mistletoe and green wreaths mean and why they are used for decorations at Christmas. The topic, "India's Attitude toward Foreign Missions," was given by the following: Topic 1, Mrs. Annie West; Topic 2, Mrs. Ada Persons; Topic 3, Mrs. Mae Ellen Warwick; Topic 4, Mrs. Pearl Tart. Mr. Bobby Simpson gave a speech on the constitution of the United States. Mrs. Ada Bizzell had the program for the installation of new officers. There were as

follows: President, Mrs. Pearl Tart; vice-president, Mrs. Bernice Godwin; secretary, Mrs. Grace Jones; treasurer, Mrs. Joyce Bass; other vice-presidents, Mrs. Christine Godwin, Mrs. Emma Rose, Mrs. Ada Parson and Hattie Lee.

Refreshments were then served, cookies, mints, hot chocolate and hot coffee. Twenty-two dollars was sent to the orphanage for towels. Mrs. Pearl Tart then gave the benediction.

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Lila Croon, December 16 for its monthly meeting.

The group sang, "I Heard the Bells on Christmas Day," followed with prayer by Mrs. Agnes Eason. The Scripture was taken from Isaiah 45:22. The ones taking part in the program were as follows: Mrs. Lila Croon, Mrs. Ruby Harrell, Mrs. Sadie Lee Dodd, Mrs. Irene Morris and Mrs. Nannie Harrell. The roll was then called with twenty members and two visitors present. The minutes were read and approved. After the business session, the group was dismissed by Mrs. Annie Williams.

Christmas gifts were then exchanged and refreshments were served by the hostess, Mrs. Lila Croon.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met in the home of Mrs. Atlas Pittman and Mrs. Roy Stanford on December 13. The meeting was opened by singing "O Little Town of Bethlehem." Mrs. W. L. Proythress led in prayer and Mrs. Winston Crumpler read the Scripture.

Mrs. Roy Stanford gave the introduction on mission work in India. Mrs. Frank Waddell, Mrs. Robert Hinnant, the Rev. W. L. Proythress, Mrs. Wilbert Bass and Mrs. Thelbert Wall gave the topics with the group joining in discussing each. The program was closed by special prayer by Mrs. Wilbert Bass for the missionaries and their work.

During the business session, the roll was called with ten members and two visitors present. Minutes were read, general treasurer and building fund treasurers reports given and approved. The corresponding secretary, Mrs. Robert Hinnant; youth auxiliary,

Mrs. Myrtle Jane Parnell; orphanage chairman, Mrs. Thelbert Wall, all gave reports. It was decided to remember eight shut-ins during Christmas and also to remember two retired ministers with gifts. Mr. W. L. Proythress dismissed the meeting with prayer.

Gifts were exchanged by the members during the social hour and the group presented their pastor, Mr. Proythress, and his wife with a lovely white bed spread. Refreshments were served buffet style, by the hostesses. The next meeting will be held in the home of Mrs. Thelbert Wall on January 10.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its monthly meeting at the church December 6, 1960. The meeting was called to order by the president, with prayer by Mrs. Bernice Gray. The secretary and treasurer's report was read and approved.

New officers were elected for the coming year. After the election, the meeting came to a close with prayer. The group then enjoyed a social hour.

On December 21, all the members of the auxiliary met in the home of Mrs. Odell Deaver for a Christmas party. Mrs. Pearl Smith and Mrs. Ada Hines were in charge of the games. Mrs. Hilda Grace Tyndall and Mrs. Bernice Gray were in charge of serving. The table was beautifully decorated for the occasion. After refreshments were served, everyone enjoyed the exchanging gifts.

Still Before God

By rumors, writing and talking about the problems of Free Will Baptists, I am afraid we sometime forget how to listen for the most important things of one's life. "Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation" (Zechariah 2:13). "Make a joyful noise unto God all ye lands. Sing forth the honour of his name: make his praise glorious" (Psalm 66:1, 2).

As children of God, let's put our feet into the wonderful path of love; let's go together, only together can we win.

For Him alone we care to live and be;
For Him alone you care to live and be;
Then 'tis not you, but Christ who dwelleth in you,
And that, O child of God, is victory.

—Mrs. H. L. Bowen.

Give up anything for Christ, but don't give up Christ for anything.—Selected.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Calverys Return To Japan

November, 1960
3801 Richland Avenue
Nashville, Tennessee

Dear Friends:

Almost a year has passed since we left Japan for our first furlough. It has been a full and wonderful year. We have traveled over 30,000 miles and visited churches in 14 different states. It has been a privilege to fellowship with the many people who are praying for our work in Japan. Thank you for your hospitality to us while we were in your church. We are glad that we are a part of the wonderful fellowship of God's people called Free Will Baptists.

Even though we have enjoyed our year here in America, we must admit that we are getting excited about going home to Japan. The Lord willing, we will be sailing from San Francisco on December 6 on the S. S. President Wilson arriving in Yokohama, Japan, on December 22. We are looking forward to spending Christmas in Japan this year.

As we make our final plans to return to Japan for our second five-year term, we wonder what those years hold for us. Japan has much unrest within her boundaries. Communism is striving for power and is taking advantage of the rising nationalistic spirit among the Japanese. It has been predicted by some that within five years Japan will be closed to missionary work. We do not know the future but we can commit our lives to One who does know it. With renewed dedication to the task before us, we return to Japan; asking God that He would use us for His glory in winning souls to Him.

You hold a very vital place in our missionary efforts. We are depending on your prayers in our behalf in order that God's work will be advanced. We do not ask that you pray for our personal needs, but pray that God will use us to win souls for Him in Japan, no matter what the personal cost might be. Pray that we will be able to face and meet every test that might come to us as representatives of Jesus Christ in Japan. God can and will give the strength for every task.

Our present plans now call for us to

spend several months in Tokyo in language school before returning to our mission field in northern Japan. We are looking forward to hearing from many of you during the months and the years to come. Above all, we do desire that you pray for us that God will use us for His glory.

Your missionaries to Japan,
The Calverys

Wesley, Aileen, Rebecca and Jonathan

The Herseys Write From Japan

Nakamachi 1 Chome
Bihoro Cho, Hokkaido
Japan
December, 1960

Dear Friends in Christ:

At this very special season we send to each of you our best wishes and trust that as you thought once more concerning the coming of God's Son that you had a joyous Christmas Day. We are thankful for the joy we had in telling the Japanese of the Saviour who came to earth many years ago. Pray that more people will open their hearts and receive the gift of God so that they might be able to celebrate Christmas in a way that will glorify God.

We would like to tell you a little more about a woman who came to our tent meetings this past summer and is now attending the services. She had been sick for a number of years and had to go to the hospital quite often. She had no peace in her heart and at times she felt the only thing to do would be to commit suicide. She had a desire to learn about Christianity and thought there should be some kind of a Church here in Bihoro. Last spring she attended a Buddhist Festival with her children which was held in a little playground which is located next to our meeting place. Fred took a few pictures of the festival and she noticed the unusually tall foreigner and thought to herself that he was a missionary. She noticed the church sign and went to the door, but since there was a children's meeting going on did not enter. She never came to the services, but since the tent meeting was near her home she attended every night and listened to the singing and preaching with tears just streaming down her face. She professed faith in Christ and asked for special prayer. Today she looks like a different woman and she is trusting on God to supply her every need. Her friends and children tell her she is a changed person. She now tells them that at all times she has the feeling that someone is with her at all times. The power of the gospel is still the same. Hallelujah—what a Saviour!

(Continued on page fourteen)



NOTES AND QUOTES



By J. C. Griffin

A FAITHFUL MAN OF GOD REMEMBERED

In remembrance of Brother Charlie Thomas Jones, deceased, a freewill offering was taken at the Bridgeton Free Will Baptist Sunday School on December 4, to give in memory of Brother Charlie Thomas Jones, \$100 to the Free Will Baptist Heritage Foundation of Mount Olive Junior College. The amount was raised in a few minutes and everybody seemed to be happy.

Brother Jones was superintendent of the Sunday school until his death last May 26, 1960. He lived about six hours after being taken sick. Brother Jones was also chairman of the official board of the church. Therefore, the Sunday school thought it very fitting to remember him by making a gift to the Heritage Foundation of Mount Olive Junior College, as such a gift would please Sister Jones so very much, she being a retired school teacher and deeply interested in Christian education and an advocate of Mount Olive College.

OUR HOPES FOR THE NEW YEAR

Since we have great hopes for the new year to bring to us blessings, let us pray much that all political, social, and religious strife, envy, and hatred will be buried with the passing of the old year, 1960, and a new incarnation of true fellowship be made possible and active, especially in the religious circles, and more especially in the Free Will Baptist church so that the expression of the psalmist may be real when he said: Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). In unity there is strength. The Free Will Baptist denomination is one among the small denominations, but even though it is small, it can be powerful in the presenting to the world the Spirit manifested when the angelic choir sang over the hills of Judaea, "Peace on earth and good will toward men." God wants us to have that peace.

NEW YEAR'S RESOLUTIONS

As we enter into this new year, may we remember the responsibilities of life and seek to meet every problem that arises in the life of the church, and between each

and every Christian, according to the teachings of Jesus Christ. May we let the world have its way, but let us, as born-again believers in Christ, settle our differences the Bible way. When we go the Bible way, the world respects us as Christians.

Right at this time we find that offerings to the various departments of our denomination are at a low ebb. This condition is not the fault of God. It is because we have let envy, jealousy and worldliness take over the minds of many who are not willing to go the way that the Lord Jesus set up, and by this take over, we are suffering and will continue to suffer until there is an old-fashioned mourners' bench revival experienced. So let us start the first of 1961 as a new year's promise to God and to man that we will be more careful as to what we say, and what we do, in relation to our Christ and our fellow man, that Christ may dwell in our hearts richly.

FAULTFINDING

I recently came across a little filler in the Woman's Auxiliary News Letter of the National Association containing these words: "Nothing is easier than faultfinding. No talent, no self-denial, no brains, no character is required to set up in the grumbling business." So let us as believers in Christ make the year of 1961 the greatest year in the history of our denomination in promoting the good and not the bad.

It is attributed to the great president, Abraham Lincoln, the saying: "He who never made a mistake, never made anything else." It is human to make errors, but we should profit by our errors in the past, and seek to reach the goal in perfection. Jesus said, "Be ye perfect as your Father in heaven is perfect." There is no way to surpass the perfection that Jesus spoke of here, and we may never perfect it while we live on earth, but it is a sin not to strive to reach perfection. The Apostle Paul said that he was reaching forth for it. We must try, let us try.

OUR DESIRE

May we think and act as did Paul; here he speaks: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:10-14).

MAY WE FORGET

May we be Christian enough to be like-

minded as the Apostolic Paul, leave our mistakes and failures, of the past year and reach forward for the prize of the high calling of God in Christ Jesus, as our goal for 1961. Amen.

GOD HELP US TO LEARN

"We can at least hope in these days that the adverse publicity our denomination is receiving in the press and over the air will teach some of us again that nobody ever wins in a church dispute. And may God help us to learn how ugly and sordid becomes the whole affair as it is spread out, twisted and misunderstood, before avid gaze of an ogling, amused unregenerated public who laughs at our dilemma, is amazed at our folly, delights in our stupidity, and wonders why in heaven's name we could not have settled our differences in our own ecclesiastical courts and left the civil courts for those who do not claim to have recourse to heaven and its special powers of grace. Free Will Baptists must and will repudiate this whole affair."—Copied from bulletin of Shady Grove Free Will Baptist Church, Sampson County, North Carolina.

LET US LOOK TO GOD AND NOT FORGET

May we not forget our past history, and remember to profit by our mistakes of the past. May 1961 be much better for us than 1960 has been.

A Soul Winner

When "Rabbi" Duncan, the great professor of Hebrew, was dying in Edinburgh, someone told him there was a man in the infirmary whose language no one could speak. "I will learn it, I will learn it," said the dying scholar, "that I may tell him about the Saviour."

Have we ever felt a passion like that—a passionate longing to tell every sinner we meet about the Saviour?—Copied.

The tongue is a brush with which we paint our own pictures for others to behold. . . . Sin always collects; it never pays. . . . A man with push goes farther than a man with pull! . . . Long friendships are often severed with a cutting remark! . . . Many a man saves everything but his soul. . . . As a place to spend a Sunday, a church may not be as exciting as an automobile, but it has never been known to crash into another church!

"The blood of Jesus can still cleanse, the same as ever."

STORIES for our BOYS and GIRLS

DENNY ON THE JOB

by Pearl Neilson

ARE you sure you can get along all right?" Mother questioned anxiously. "Sure we'll get along!" Denny declared, throwing his shoulders back and puffing out his chest.

"Sure we will!" Barbara echoed.

"Of course, we will," Grandma insisted. "Denny's a big boy and Barbara's a big girl now."

"And besides," Barbara added softly, "Jesus is with us. You mustn't forget that."

"That's right, I mustn't! If Nancy didn't need me so much with the baby sick and Ben away from home, I wouldn't think of going," she added, "but as it is——"

"As it is," Grandma finished, "there is nothing else for you to do. You just tell us about feeding the chickens, and we'll get along fine."

"Of course, you will!" Mother was her usual calm self again. "There's just one thing," she remembered suddenly, "and that is about the chickens. Something has been frightening them lately, and I wanted Herbert to find out what it was, but——"

"I'll find out," Denny promised, and Barbara added, "The two of us will find out, honest we will."

"I don't want you playing with the gun, though," Mother warned. "You'll remember that, won't you?"

"Now, Susie," Grandma spoke from her rocking chair, "You just stop worrying. Denny isn't a baby, and he's been told about that gun often enough. You and Herbert had better be starting if you want to get to Nancy's before dark."

"All right," Mother agreed, handing Barbara a sheet of paper. "Here, honey, is a list of the chicken feedings, and you know about warming the water if the weather turns cold. Mr. Meadows will look after the cattle same as always, but I'm counting on you and Denny to take care of the chickens."

"We will," they chorused, following her to the waiting car.

"Oh, my," Grandma chuckled, "a body would think none of us knew how to do things."

"Mother was just excited 'cause Nancy's baby is sick," Barbara excused. "Once she

stops to think she'll know Jesus is with us and will show us what to do."

"There's a heap of people in this world need to know that," Grandma murmured, slicing potatoes into the skillet and breaking eggs into the frying pan.

"If Mother could see us now she'd know we were all right," Denny laughed.

The hands of the old clock on the mantle were creeping toward bedtime when Barbara sprang to her feet. "Listen!" she commanded. "The chickens are making an awful racket."

"I'll say they are!" and Denny opened the door. "I'm going to take my flashlight and find out what is the matter."

"Be quiet about it," Grandma warned.

"Look!" Barbara whispered, pointing to the big tree by the pump. "See those lights on the branch 'way up near the top?"

"Lights?" Denny contradicted. "Those are eyes! Must be a coon scared the chickens running up the tree."

"Would it hurt them?" Barbara questioned.

"I'll say it would," he answered.

"I wish Dad was here with his gun," she sighed.

"It it's a coon," Grandma's voice came from the doorway, "there's only one way to take care of it, and that's shoot it."

"But Mother said," Barbara remembered, then stopped as Grandma, the rifle in her hand, came down the steps.

"Here, Denny," she said, handing him the gun. "Your Pa has showed you how to use this. Let Barbara hold the flashlight so you can see the critter, then you shoot."

Barbara grasped, and Denny's hand trembled as she pointed the flashlight into the tree. "I never did shoot it," he stammered.

"Now see here!" Grandma sounded really cross. "You're the only one around here that can shoot."

"Mr. Meadows," Barbara began, but Grandma cut her off with, "By the time Mr. Meadows would get here, that coon would be down that road, waitin' for us to go in so he could come back and make sure of his chicken supper. I'd use the gun myself only my hands are so shaky, there's no telling what I'd hit."

"Then I guess Denny'd better do it," Barbara decided. "I guess that's what Jesus would want him to do."

"It sure is," Grandma declared, "and the

sooner the better. Aim right between his eyes, son."

Barbara held the flashlight very still, and Denny took aim, then pulled the trigger. With a loud ker-plunk a heavy body hit the ground.

"You got him," Grandma chuckled, hobbling over to where the coon lay in the path. "That was as good a job as I ever saw, too. I'm proud of you, Denny."

"Mother will be glad," Barbara said as they went back in the house.

"And the chickens will be safe," Denny added happily.

"I guess," Barbara spoke very slowly, her eyes on her brother, "I guess Jesus helped us, 'cause He knew that was what we were s'posed to do."

"Yes," he agreed, "and I'm never going to be afraid again."

"No need to be afraid," Grandma nodded, "not when you've got the promise."

"The promise?" Denny's brows were puckered.

"Yes," Grandma assured him, "the promise that when we need Him He is always near."—My Pleasure.

IT'S A FACT



CONSUMPTION PER CAPITA

STATES

ALCOHOLISM PER 100,000 POPULATION

1st

DIST. OF COL.

1st

3rd

CONNECTICUT

3rd

5th

DELAWARE

5th

36th

VIRGINIA

36th

37th

ALABAMA

37th

HEAVY DRINKING STATES HAVE HIGH ALCOHOLISM RATES.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matthew 10:23).—*McClain, Illinois.*

Answer: I think that Dr. L. T. Talbot, James M. Gray and Dr. Ironside are correct when they interpret this passage Scripture to mean that the disciples, who were Jews and sent only to Jews, would not complete their ministry until Jesus' second coming. The 144,000 Jews are to be sealed and set apart as seen by John in his Patmos vision and reported in Revelation 14:8; 14:1-5. These will again proclaim the good news of the Kingdom at hand. The 12 and all of the 70 converted at the beginning of the period known as Jacob's trouble, the great tribulation as well as that of several other Scripturally designated or descriptions. Jesus often made it known that His Kingdom work was not completed in the short time He spent here on earth making ready for it as well as His crucifixion and the events of the next 40 days.

G. Campbell Morgan, in his book, *The Gospel According to Matthew*, makes the following comment on Pages 104-106: "As the first period, we first notice the sphere of their operations. They were not to go to the Gentiles, they were not to go to the Samaritans. They were to 'go rather to the lost sheep of the house of Israel.' It was a limited sphere. Ere He ascended all this was abrogated, as He said, 'Go ye into all the world, and preach the gospel to the whole creation.'

"Notice further, that He charged them not to come into a city of Israel, being forbidden to go to a Gentile city, or a city of the Samaritans, they were to seek out those who were worthy. If the house were worthy they were to enter; if not, they were not to enter. That is the exact opposite of what we are to do today; the messenger today seeks the house of the lost and the unworthy. So that the charges He gave these men, are not the charges He gives us.

"Yet again, notice the message these men are to deliver; that 'The Kingdom of heaven is at hand'; that the Kingdom was close

because the King was there; that the King, long looked for, hoped for, waited for, was amongst them; that if they did but turn to Him they would find the Messiah. It was a peculiar message. Not a word about forgiveness of sin, not a word concerning the filling of the Holy Spirit, not a word concerning the things which are our special message and glory. Their message was Messianic. . . .

"What is meant here by the coming of the Son of man. Some hold that the Second Advent of Jesus is past; that He actually came in Person at the time of the fall of Jerusalem; and was seen of some few faithful souls. There may be an element of truth in that view, but that does not exhaust the teaching of the New Testament concerning the Second Advent. He had often come before; He had talked with Abraham, He had spoken to men in the past as the angel of Jehovah, and who shall say that in His personal form He did not guide the Roman legions as they took Jerusalem. It is quite certain there can be no explanation of the coming of the Son of man in this case except in the sense of judgment."

Alvah Honly, in his commentary on Matthew, speaks of four possibilities in the interpretation of Matthew 10:23, pointing out the fact that the most likely and that he accepts, is that when Jesus comes to the earth in judgment at the end of this age, His witnesses will need to be still going to the cities of Judaea with the Kingdom gospel. Jesus' coming at the coming of the Holy Spirit could hardly answer all implied here no more than at His resurrection, nor at the destruction of Jerusalem, as some have held; but only His coming in judgment as is said of His second coming can we find a full and satisfactory answer.

Question: I heard a minister say that the chapter and verse divisions of our Bible is an addition to what was written by the authors, that these were added many years later.—Is this correct?—*Lorcan Johnson, Sesser, Illinois.*

Answer: Yes! If the several sources that I have consulted along this line give correct information, and I am sure they do, our first English Bible to appear with chapter division was that translated by John

Wycliffe, which appeared in 1382 A. D. The Geneva Bible is the first to appear having verse divisions. It was the translation made by the Puritan party. The following is a quotation from Page 174 by Joseph Angus in his book, *The Bible Hand Book: "Chapters, Verses, and Paragraphs.—The division of the Scriptures into chapters and verses, and the order of the several books, are not of divine origin, nor are they of great antiquity. The Vulgate was the first version divided into chapters: a work undertaken by Cardinal Hugo, in the thirteenth century, or as others think, by Langton, Archbishop of Canterbury, 1227.*

"The Hebrew Scriptures were similarly divided by Mordecai Nathan, in 1445, and in 1661 Athias added in his printed text the division into verses. The New Testament was divided in the same way by Robert Stephens, who is said to have completed it in the year 1551, during a journey (*inter equitandum*) from Paris to Lyons. He placed the verse-numbers in the margin; the paragraphs were first broken up, as in the present method, by the editors of the Geneva version.

"These divisions are very imperfect; and even when not inaccurate, they tend to break the sense and to obscure the meaning." The Vulgate was a Latin version.

The chapter and verse divisions serve a wonderful purpose, that of enabling one to locate messages that he knows well without too great a difficulty. This does not mean that the divisions are always to be found in the best places to serve this purpose; on the other hand, there is a difference of present day opinions as to where some should be located to serve this purpose best. This being true, they will likely remain in their present position for quite some time to come or will not be universally accepted by scholars.

You have probably noted that some modern translators have not placed so distinct a marking at the ends of chapter and verse divisions as the translators of the authorized or King James translators, but rather have indicated by paragraph markings more distinct breaks at other places. Some of these are probably justified while others may not be. The modern versions themselves differ in similar ways in their differences to the authorized version marking.

Upon the threshold of another year

We stand again.

We know not what of gladness and good cheer,

Of grief or pain

May visit us while journeying to its close.

In this we rest,

God dealeth out in wisdom what He knows

For us is best.

—Thomas Wearing.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Visitors See New College Site

"Enlarge the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2) was the text read by President W. Burkette Raper at special ceremonies held on the new campus site of Mount Olive College.

Visitors for the Founders Day program toured the future 50-acre campus located on U. S. Highway 117, about five blocks from the present campus. A special prayer for God's guidance in developing the property was led by the Reverend L. A. Holli-day of Manning, South Carolina, and an alumnus of Eureka College at Ayden.

Among those present were, left to right, Mrs. Anna Garris Hill, Ayden; Mrs. H. L. Spivey, Maury; the Reverend D. W. Hansley of Kinston and Chairman of the Mount Olive College Board of Directors; the Reverend C. J. Harris, Greenville; Dr. Raper, college president; the Reverend Garland Teasley, Ayden; Jack J. Dail, Ayden, E. L. Jones, Walstonburg; and M. L. Johnson, college business manager.

Rev. Griffin Is Principal Speaker to College's 9th Anniversary Program

The Reverend J. C. Griffin of Bridgeton, North Carolina, nationally known Free Will Baptist minister, delivered the principal address to students, faculty, and visitors attending the ninth anniversary of the chartering of Mount Olive College, Mount Olive, North Carolina.

Mr. Griffin, perhaps the oldest full-time Free Will Baptist minister in North Carolina, was high in his praise of Mount Olive College. He declared that the college was the answer to more than 40 years of prayer and that "already it has turned out some of the most promising ministers we have."

Referring to local citizens, Mr. Griffin said, "I think this is the finest community we could have found for the location of our college. All of us are thankful for the support and encouragement given Mount Olive College by the citizens of Mount Olive, Goldsboro and Wayne County." Since the college was relocated in Mount Olive in 1954, local citizens have given

more than \$100,000 for its support.

Music for the program was furnished by the College Chorus under the direction of Eugene S. Mauney, head of the department of music, with Mrs. Kathleen B. Warren voice instructor, as soloist.

Mount Olive College is a fully accredited liberal arts college with students from twenty counties in North Carolina, South Carolina, Georgia, and Florida.

MISSIONS

(continued from page ten)

Now a little about our family. We had a special reason to rejoice this Christmas. God has blessed our home with another boy, Stephen Wrede, who was born on November 28 in Tokyo. We especially want to express our thanks to you who prayed for Evelyn and the baby, and for Fred and the boys as they were in Hokkaido waiting to hear of the new addition. Evelyn and Stephen are doing fine for which we thank God. On December 13, Evelyn and baby returned to Bihoro. Philip and Samuel are enjoying their new brother.

We are always glad when we hear from you. We again express our thanks to you who have remembered us in prayer and to you who have been faithful in giving money to our account.

May God's richest blessings be upon you now and throughout the coming new year.

Yours in Christ,

Fred and Evelyn Hersey

Calvary's New Address

Wesley Calvery

% Fukuin Baputesto Kvoka

428 Yukigaya Cho

Ohta Ku

Tokyo, Japan

Many of our friends have asked about corresponding with us in Japan and also about packages sent to that country. The above will be our address while we are in Tokyo. Airmail letters from the U. S. to Japan are 25c and it takes about five or six days. Letters sent shipmail require about four weeks and cost 8c. The most inexpensive way to write letters airmail is by the use of "air letter sheets." They may be purchased at your post office for 10c and require no extra postage. They are sent first-class airmail. We enjoy very much receiving your church papers and bulletins. They may be sent third-class shipmail at a very nominal rate.

In ordinary circumstances there is usually no duty or tax charged on packages that we receive in Japan. Food parcels are never

(continued on page sixteen)



St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Jesus At a Wedding

(Lesson for January 8)

Lesson: John 2:1-11

Golden Text: John 2:11

INTRODUCTION

In last Sunday's lesson, we saw who Jesus is in the first chapter of John. In that lesson, Jesus was seen as the Son of God who was with the Father in creation of the world; then we saw Him as He became incarnate in the flesh, living among people to be their example in righteousness. We also had the introduction of Him as Saviour to all who would receive Him by faith. In this lesson, we see Jesus performing His first recorded miracle. This record is the baptism and temptation of Jesus in the wilderness. It also omits, does the record given by the other gospel writers, any of Jesus' preaching in Judaea immediately after His baptism and temptation. This lesson has its setting in the village of Cana of Galilee, the northernmost province in the land of the Jews. In turning the water into wine at the marriage feast, Jesus achieved the purpose for which He acted as we shall see later in the lesson.

At the time of this event, Jesus had already called five of the disciples. Concerning these five disciples, G. Campbell Morgan says, "Thus we see them, the first men, the pioneers, striking trail in the wake of the footsteps of Jesus. Andrew, the zealous; John, the poet; Simon, the elemental; Philip, the shy; and Nathaniel, the elusive. With what apparent lack of organization the work began! He just moved and they came, one by one. . . ."—*The Bible Student* (F. W. B.).

POINTS THAT HELP

Vs. 2: Jesus was a social person. How was He entertained in homes! He was invited to this wedding, and it is too bad that He has not been invited to every wedding since.

Vs. 3: Why did Mary tell Jesus the wine was run out? Do you suppose she was expecting a miracle?

Vs. 4: Probably Jesus spoke of the time when He showed His power. It had not yet come, but it was coming.

Vs. 5: Mary told the servants to do what-

ever Jesus said to do. That is good advice for anybody. Mary was keeping many things in her heart (Luke 2:19, 51). All mothers of boys have full hearts, but none have hearts so full of wonders as Mary had.

Vs. 6: How many of God's wonderful works can you think of that are done by making use of what men have?

Vs. 7: The servants did exactly as Jesus commanded. This is the way to get His blessing. If Christ is the way, we waste time when we follow other roads.

Vs. 8: Jesus did not ask the servants to draw out some and taste it. He knew what was in the jars. He never experiments, wondering what the result will be. He knows the end from the beginning.

Vs. 9: No one was more opposed to drunkenness than Jesus, but wine made from pure water cannot be condemned.

Vs. 10: Jesus changes things when people obey His voice. His mother must have been secretly proud, but not surprised. Some day the people would know the change her Son could bring to humanity.

Vs. 11: Many miracles accompanied Jesus' birth and baptism, but this is the first miracle done by Him. The faith of the disciples was strengthened. They would grow in grace and knowledge, but the Pharisees would grow in hate and envy.—*The Standard Commentary*.

Vs. 12: If you want joy, real joy, wonderful joy,

Let Jesus come into your heart.

Your sins He'll wash away.

Your night He'll turn to day.

Your life, He'll make it over anew.

If you want joy, real joy, wonderful joy,

Let Jesus come into your heart.—

The Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there" (Vs. 1). A Jewish marriage feast lasted for seven days with new guests arriving each day. Some believe that the third day referred to here was the third day of this seven-day feast. Others believe that Jesus and His disciples arrived here on the third day after the call of Philip and Nathaniel. Irrespective of the primary interpretation, Jesus did for this wedding feast on the third day what

He did for the world in His resurrection which was on the third day.

2. Christ made wine of water; not wine without water. It is not the nature of His work to make a new order of creatures for saints, or a new order of faculties for religion, or a new planet for that future world wherein dwelleth righteousness; but it is His office to take the common man as he is, and the heavens and earth which now are, and by a new and supernatural putting forth of power upon them, to evolve from the one a pure, holy, and royal being, and for the other a fitting home and dominion for him forever.

Precious as are those living jewels of His which the Saviour eventually gathers into the glorious cabinet of the world to come, they are in their origin mere men and women, of like passions with ourselves—ordinary humanity ennobled and transformed by supernatural grace into eternal kings and priests.—*Selected*.

4. For centuries skeptics have laughed at the Bible and have thrust their insidious blows against it, but of course it does not damage the Eternal Word of God. This fact is beautifully expressed in the following lines:

Last eve I passed beside a blacksmith's door,

And hear the anvil ring the vesper chime;
Then looking in I saw upon the floor

Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out, you know."

And so thought I, "The anvil of God's Word

For ages skeptic blows have beat upon;
Yet though the noise of following blows was heard,

The anvil is unharmed—the hammer's gone!"

—*Defender Magazine*.

Nicodemus Interviews Jesus

(Lesson for January 15)

Lesson: John 3:1-7, 12-21

Golden Text: John 3:17

I. INTRODUCTION

The Bible text has to do with a most important conversation between a Pharisee, called Nicodemus, who is not mentioned in either of the three other Gospels, or
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ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

Synoptic Gospels. He was a member of the Sanhedrin court which tried and condemned Jesus, but since he joined with Joseph of Arimaetha to give the body of Jesus a burial of honor and respect (John 19:38-40), it is also commonly believed that he joined with the same man in refusing to give consent to the sentence of death which the court pronounced upon Jesus (Luke 23:50, 51). Certainly this belief is justified in the account when Nicodemus refused to allow the court to take action against Jesus in His absence and without hearing Him (John 7:45-53). Therefore, we must lay aside all prejudices about this man, and try to see in him some of the qualities which our Lord saw on that night when they talked together.—*The Bible Teacher* (F. W. B.).

II. HINTS THAT HELP

1. Nicodemus was a ruler of the Jews, but unknown in the Kingdom of God (John 3:1).

2. Nicodemus came by night for instruction from the One who is the Light of the World (Vs. 2).

3. Nicodemus had a lot of religious knowledge, but no spiritual understanding (Vv. 2-4).

4. Nicodemus had been born into the physical world by natural birth, but needed to be born again spiritually (Vv. 3-8).

5. Nicodemus could understand earthly things because of his natural birth, but he could not comprehend spiritual things without being born again (Vv. 12, 13).

6. Nicodemus knew of the brazen serpent in the wilderness, but did not know the blessed Son of God whom it typified (Vv. 14-16).

7. Nicodemus knew of the promised kingdom of heaven, but he did not know of the spiritual Kingdom of God.

8. Nicodemus knew the law of God, but did not know that in Christ God had come in the flesh.

9. Nicodemus knew the works of the law, but he did not know the gift of God to the world.—*The Bible Expositor*.

10. The Israelites were bitten by deadly, poisonous serpents; all men are hopeless—innoculated with the poisonous venom of sin.

11. The brazen serpent which Moses made was an exact likeness of the serpents

which were biting the people; Jesus was made in the likeness of sinful man.

12. The serpent was lifted up on a pole in the midst of the camp; Jesus was lifted up on the Cross of Calvary.

13. The people were urged to look upon the brazen serpent and live; all people are urged to look in faith upon the atoning death of Jesus for eternal life.

14. Those who looked upon the serpent were made whole; those who look in faith upon the Christ of the Cross are made alive again in Him.—*The Bible Student* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The importance of the new birth is shown here in three ways: (1) It formed the first subject of the Saviour's teaching in the Gospel. In the first two chapters, we learn of several things Jesus did, but here is the first discourse recorded by John. It is not how men should live that we are first instructed by Christ in this Gospel, but how men are made alive spiritually. (2) The use of the words, verily, verily, shows the importance of what Jesus was saying. (3) The very wording of the statement—Jesus said that a man could not even see the Kingdom unless he was born again.—*The Advanced Quarterly* (F. W. B.).

2. In our opinion, Nicodemus became a true believer in the Lord Jesus Christ. His subsequent testimony bears this out. On one occasion, the chief priests and the Pharisees had sent officers to entrap Jesus and bring Him to them. But those who were sent came empty-handed and reported that, "Never man spake like this man." And to this Nicodemus added his own testimony (John 7:50-53). He dared to express his own conviction before the enemies of Christ. Again, after the death of Jesus, when the disciples were too frightened to appear on the streets, it was Joseph and Nicodemus who buried Him (John 19:38-42). He dared to show where he stood in relation to Jesus. He gave evidence of the fact that he had been born again.—*Selected*.

3. Though a corpse may appear attractive and restful with every bodily organ in proper place, it cannot talk, walk, nor act, being without life. Any individual, as Nicodemus, may be educated, cultured, moral, religious, attractive, and well thought of, but it spiritually dead in trespasses and sins and unable to walk, talk, or live for God until born again with heavenly and spiritual life from God through Christ. This is regeneration. Salvation is not reformation,

imitation, education, confirmation, nor imagination. It is regeneration, which is new creation. Jesus taught that his new life is a mystery, and illustrated it by the wind, which operates by power beyond man. Man learns about it chiefly through results from its work. Though impossible for man to fully understand it, it is possible for every person to experience it.—*Selected*.

4. I know of a peace tree that is shaped like a capital "V." The point of interest is that one part of the tree bears lovely budded peaches while the other part bears ordinary seedling peaches.

Here is a tree that has two distinct lives. Every budded peach tree would do the same thing if allowed to do so.

When a person is born again, he receives a new life, the life of Christ, in his soul. There is no eradication of the old nature at conversion or after, but the Christ-life is so powerful that it can render the natural life impotent and helpless so far as sinning is concerned, provided the Lord Jesus Christ is given complete control.

A peace tree such as we described at the outset isn't of much value so far as dollars and cents are concerned, and a person who lives for God on Sundays and for Satan on weekdays isn't worth much to the cause of Christ.

MISSIONS

(continued from page fourteen)

taxed. New clothing should have all of the tags removed and look a little ruffled in order to prove to the custom official that they are not to be resold. Electrical appliances are usually taxed about 20% of the value. A fair value should be placed on each item and it should be kept in mind that usually each package is opened and inspected. Mail service in Japan is very dependable and trustworthy. Parcels sent shipmail require about four weeks. Airmail parcels are not advisable because of the expense involved.

We do thank the Lord for those of you who have made financial pledges. As the Lord provides and blesses you, we trust that you will send your offerings to our work. Send your offerings designated to the "Calvary Fund," either to your local or state office or they may be sent direct to: *Free Will Baptist Foreign Mission Department*, 3801 Richland Avenue, Nashville, Tennessee.

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 11, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

TALKING IT OVER

One of our ministers recently remarked, "Ninety per cent of our problems come about because of misunderstandings." We do not know what the percentage would actually be, but perhaps this figure would be close. Of course, we recognize that there are several other reasons for our problems. Actually, there should not be any misunderstandings among God's people; but they do develop. The question, therefore, becomes, "What must we do about them?"

Just suppose that a misunderstanding would develop between a man and his wife which would lead to an argument. What would happen if either one of the parties would decide not to talk it over? It is certain that life would become very miserable for both; and it would be highly possible, if the situation would continue, that separation would come. The best thing they could do would be to get together and talk the matter over. "Talking it over" usually results in solving the problems.

Every man should be big enough to talk a difficult problem over with his opposer. Very often each is made to understand the other's position and often to the point of appreciation. It is certain that no two people will see everything exactly alike, but everyone should be willing to love and respect the other fellow.

Things seem to have reached such a point in this day that Christian men and women are not willing to meet together, with open minds, to iron out problems. The so-called two sides which have developed among our brethren must be an abomination in the sight of God. It seems that there has developed what may be called a "psychological ostracization"; it is not necessarily an out-and-out exile of a person, but a mental attitude which is displayed so that the opposed will know he is not wanted in the clique.

The next time you attend a convention, look around for those who are bunched off to themselves. It seems that this has become the common thing among all of us. This should not be. Instead, we should seek to be sociable and considerate toward all people. We do not want to be facetious, but if things continue as they are we will need to appoint ambassadors to these factions and groups.

Let's be willing to talk it over. Let's not allow the two sides to become more prominent. May we be man enough to face those who may even violently oppose us and thus seek to bridge the gap which is developing. May we all be willing to say, "I'll talk it over with you," and may we be willing to give and take for the glory of God and the cause of Free Will Baptists.

TOO MUCH PLACIDITY

In common with the general trend in modern circles to standardize everybody and everything is the tendency to be halfhearted in condemning the grosser evils that affect mankind. Everything must be done "decently and in order." It is true that mountains may still be made out of molehills in relatively small issues and tempests may arise in political teacups, but the graver ills that affect human society go almost unnoticed—or seem to.

Someone has truly said that one of the lamentable signs of our time is our incapacity for indignation. Great evils can exist right under our noses and souls and lives may be at stake, as they certainly are today, but placidity reigns. There is no prophet like Jeremiah to "declare y among the nations and publish, and set up a standard; publish and conceal not," or a minor prophet like Joel to "blow the trumpet in Zion." Here and there a voice is raised, but it is as one crying in the wilderness.

Fortunately, through the world's long and checkered history, there have been men of the stamp of Garibaldi and Wilberforce, Gladstone and William Booth; women of the stamp of Florence Nightingale and Catherine Booth to raise the standard of truth and righteousness. Fighters like Gough, Frances Willard and Carrie Nation roused public opinion and drove back the forces of intemperance. They were indignant people. Christ Himself drove the money changers out of the temple they were profaning.

What is needed today is a more decisive stand against the forces of darkness and those evils that destroy lives, homes and families. Why should the enemy be unopposed in his efforts?—The War Cry (Canada).

BEAUTY

Beauty is everywhere if we will but recognize it. It is in the changing skies and the changing seasons, in the heavens above us and the earth around us, the music of the wind and the song of the bird, the rippling stream and the thundering torrent. The story of God's love and beauty is everywhere.—Selected.

Volume 76

Number

January 11, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., approved by the National Association of Free Will Baptists, The Free Will Baptist is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months \$1
1 Year 2

The contents herein do not necessarily reflect the beliefs or policies of the editor of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Smiths Honored By The Swannanoa Church

THE Swannanoa, North Carolina, Free Will Baptist Church honored the Rev. and Mrs. Wayne Smith, pastor of the church, with a testimonial dinner at the Swannanoa Community Building on Friday night, December 30. The dinner was prepared by the members of the Young Married Couples' Sunday School Class. Guest speaker was the Rev. W. L. Kell, moderator of the Blue Ridge Association of Original Free Will Baptists of Marion, North Carolina.

Mr. Smith has served the church for eight and one-half years, during which time he has led in the addition of a new sanctuary and an educational building, also an audio-visual library, a baptistry, a church library, and a workshop for boys and girls has been commenced for the junior and intermediate members of the G. T. A. and the Boy's Club organizations. The church membership has grown from 144 in 1950 to 500 in 1960. The Rev. John Cansler served the church for a two-year period between Mr. Smith's service there.

Mr. and Mrs. Smith are both natives of Candler, North Carolina. Mr. Smith is the son of Mr. Weaver Smith of Candler, and Mrs. Florence Guy of Swannanoa. Mrs. Smith is the daughter of the late Mr. and Mrs. Hezekiah Young of Candler. Mr. Smith graduated from the Fruitland Bible Institute of Hendersonville, North Carolina.

He founded the present Gladys Baptist Church of Candler (originally the Gladys Free Will Baptist Church). Other than his church, he has served as pastor of the Canton Free Will Baptist Church of Canton, and Sharron Acres Free Will Baptist Church, Durham, North Carolina. He is the founder of the Blue Ridge Association. Mr. Smith is presently the president of the Pigmont Assembly, Inc., Black Mountain, North Carolina.

He is a familiar face to those unchurched members of the Memorial Mission Hospital and the Saint Joseph's Hospital where, in

Mrs. Jerry Bridges, Church Secretary



co-operation with the church secretary of the hospitals, he has been able to lift the spirits of many who had no pastor, and who had perhaps strayed from recognizing the power of Jesus Christ to both the soul and the body.

Mr. Smith's leaving will not only be a loss to the church and to the community, but to Free Will Baptists of Western North Carolina. He is resigning this church to accept the pastorate of the Elm Grove Free Will Baptist Church of Ayden, North Carolina.

The program of the testimonial dinner consisted of testimonies by the Rev. Mr. Kell and of several different members of the church as follows: Dean Summey, Ralph Robertson, Mrs. Nora Anglin, Mrs. Lewis Metcalf and Mrs. Dorcas Hollifield, with

Jerry Bridges acting as master of ceremonies.

The testimony of the church is as follows: "Rev. and Mrs. Smith, we thank you for your spiritual guidance and leadership throughout these past years. You have rejoiced with us when we were happy, comforted us when we were sad, and counseled and prayed for us when we strayed.

"We thank you for your interest in our growth since 1950, when our membership was only 144 and our church was a small one with only three regular classrooms; when our parsonage was a four-room building, seven feet below the road.

"We thank you for helping us to (1) build the new sanctuary and make four classrooms of the old one; (2) remodel and redecorate the parsonage; (3) build the educational building with twelve new classrooms; (4) begin a church library with you contributing over half the books; (5) add to our sanctuary a beautiful baptistry; (6) redecorate the pastor's study; (7) begin building a recreation building for our youth; (8) and add to our church an audio-visual library.

"We not only thank you for planning these things, but for the many hours you spent toiling along side the workmen, without pay.

"Although you are leaving, we thank God that through your help we now have all these things to remember you by. We have a church to be proud of, with 19 classrooms and a membership of around 500.

"Your leaving will be a loss to our community as well as to the church. We pray God will go with you and perhaps in the future send you back to us again."

On December 17, the Rev. and Mrs. Wayne Smith were honored by the Josephine Mumpower Circle, at their annual Christmas party, with a surprise linen shower.

Mr. and Mrs. Smith received gifts of linen from some 100 persons in attendance at the shower. The circle presented them with a set of stainless steel dinnerware.

Edgemont Pastor Presents Statement

by the Rev. Ronald Creech
Durham, North Carolina

(Editor's Note: This article is being published in the interest of maintaining our editorial policy of allowing space for the presentation of both sides of an issue. At all times, we would prefer avoiding the publication of such articles of controversy, but sometimes we feel that it is necessary since our people have requested it. We hope that we will never be expected to use the pages of "The Free Will Baptist" for such purposes again.)

Let it be understood that the pressure has been keen, and we know that feelings are involved; therefore, the only letters of response to this article, which will be considered by the editor, will be those written in a spirit and attitude of love.

Our prayer is that something will transpire in the near future which will settle the matter for the betterment of all concerned and for the final glory of God.)

IN this present dispute, I am sure that both myself and the conference officials and also the cause of Christ has suffered greatly. Some feel you should take everything and say nothing. Others think you should not. The only right thing is to do what God leads you to do. My church and I certainly think we are right.

First, let me say that I am a Free Will Baptist by choice. I believe all of our doctrines. If I did not, I would leave our denomination today. I disagree violently; however, with some conference officials on the matter of church government. We have our problems just as any church does. We settle them as they arise. Other churches do the same, I suppose.

A few of our church members decided sometime ago that it was time for me to resign and leave Edgemont, so they went on a campaign, and stayed on this campaign for several months, to get me out. A vote of my resignation revealed 310 wanted me to stay and 16 wanted me to leave. This count was announced by Arnold Goodman, church clerk, on Sunday, June 26, of 1960. A plain public warning was given these members that if they did not stop this campaign, since our church had now spoken by majority vote, that pressure would be

brought against them. On the following Tuesday night, four of our members went to see the Western Conference moderator. These members were determined that they were not going to see our church handle its own business.

We had a church conference August 14 and relieved all five of these members of their offices in the church. We warned them again (they had been warned many times before) that if they went to any committee outside our church again, about our church business, after our church had settled something by majority vote, they would be immediately expelled.

The executive committee and board of ordination met with these five and some of our other members in Calvary Methodist Church the following Friday night, August 19.

I received a wire from the moderator on August 20 stating the following:

"Formal charges against Edgemont Church and pastor received by Conference Executive Committee and Board of Ordination. Church and pastor restrained from further official action until charges are answered. Pastor requested to appear before committees Monday 3:00 p. m., in Pine Level. Letter follows."

(signed) M. L. Johnson

I read this wire to our folk on August 21, and then we went ahead and did what we had warned those five we were going to do, expelled them.

I did not go to their committee meeting on August 22. Why should I? I knew I was not guilty of immorality or preaching unsound doctrine (the two reasons for which ministerial credentials may be revoked). I was notified on August 22 that because I did not attend the meeting nor tell the moderator why, my credentials were being revoked for one week; and, if I did not attend the meeting a week from then, on August 29, the revocation would be permanent! I sent a wire saying that I would come, but just to get a copy of the charges signed by the accusers which they said they had. After they flatly refused to give me the specific charges and the names of my accusers, I said, "Then, in that case,

I'll not speak anymore in the meeting, but will let the attorney speak for me." We clearly stated to these ten men in Pine Level Free Will Baptist Church on August 22 that we wanted to settle this matter without a lawsuit. But when they flatly refused to give me a copy of the specific charges and the names of the accusers, then legal steps were taken.

Friends, as of this day, December 1960, I have not been given a copy of the specific charges against me nor have the men named one of my accusers. Through the United States mail, they sent letters concerning my revocation to people (at least one of which was not even a member of our church) thus, spreading the terrible impression that I was either guilty of immorality or preaching unsound doctrine or both. I asked the judge to restrain them, and he did. They are still under that restraint.

I did not want to sue these men. They are my brethren. I have held revivals for some of them. I have worked with them. They have worked with me. But when they set out to tear down my character and ruin my ministry and attempt to annul my contract with my church, there is protection against such.

When the conference officials were really pinned down, they admitted that the charges were not really against the church, but just against a faction of the church. They said that the faction had departed from the faith of Free Will Baptists. We have asked them to name the faction. They refused to do so.

The officials say there are complaints about irregularities in administration. They have not named a single irregularity. They say the complaints have been coming for over a year, but yet they never wrote and pointed out the complaints and advised that we correct them. They never warned that the conference might have to withdraw the hand of fellowship from the church. That is what the treatise makes clear is the limit of the authority of the conference over the church.

They say I have helped discipline other ministers. We have a rule in our conference that if a minister misses so many sessions without legitimate cause, his name is dropped. I served on the Ministerial Character Committee, whose duty it was to check the roster of ministers to see who had missed and report that to the conference for action. Everybody knows about the rule on attendance. If he doesn't wish to be a member of the conference, he may stay home and have his name scratched off.

I do not want elected officers to fail in their duties either, for fear of being sued. Neither do I want preachers to be afraid to preach against sin for fear that some conference committee might run over them.

ustly. I thank God that we live in a
d that will not let folk hide behind an
lesiastical curtain and hurl rocks at oth-
and get by. There is protection from
justice.

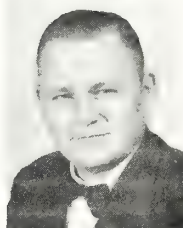
There will come times when ministers
I have to be tried—but let's forever hope
t they will be tried for the reasons listed
l the charges brought by the specified
ties listed and that the hearing commit-
will be impartial and will abide by the
es.

wish this thing had never happened.
t it may happen more and more if com-
tees do not learn that the limits of con-
e authority over the church is the
drawing of the hand of fellowship only.
t that ministers may not be silenced or
ir credentials revoked for just any reason.

Indelible imprints

† †
† †

If you have information
concerning outstanding Free
Will Baptist people or events
the past, please submit
them to us for publication in
this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER JOSHUA HARREL

Elder Joshua Harrel was born in the year
our Lord, 1805, and died April 9, 1892.
Elder Harrel united with the church at Gum
Swamp, Pitt County, North Carolina, in
1846, and was baptized by Elder Jacob
Harrel. He was soon impressed to proclaim
the Word of God to dying sinners, and
bring them to the Lamb of God.

He was licensed by Gum Swamp Church
March 21, 1849, and ordained September
1850, by Elder Calvin Ruff. He did
great deal of work in the church in plead-
ing with the ungodly to forsake their evil
ways and come to Christ. He was also very
kind to the poor and visited the sick; but
good brother is done with his trials on
earth, he has gone to that peaceful abode of
the faithful.

He awaits the resurrection morn, when
mortals shall put on immortality and soar
up to meet the Lord in the canopy of hea-
ven. Our dear brother has crossed the
river to join the chorus with the angels.
He is among the harpers, harping with their
psalms before the throne of God.

Good-by dear brother, you have joined
the church triumphant to sing the song of
victories and the Lamb, and forever be with
him in Glory. When the Lord calls, we
will go.

T. H. Barnhill

Twenty-Fifth Session Program

Rev. Billy Melvin
Executive Secretary
National Association

If I was in 1935 that ministers and dele-
gates came together in a very signifi-
cant meeting which was destined to be the
first session of our present day National
Association. Those who were present rep-
resented the remnant of our work from a
previous merger with the Northern Bap-
tists in 1910-1911. The opening paragraph
of the proceedings of that historic meeting
as recorded in the 1935 minutes is most in-
teresting.

"At 7:30 o'clock Tuesday evening, No-
vember 5, 1935, in Cofers Chapel Church,
Nashville, Tennessee, the National Associa-
tion of Free Will Baptists convened in its
first session. After a lively devotional ser-
vice of songs and prayer led by Rev. R. N.
Himant of Micro, North Carolina, Rev.
Winford Davis of Monette, Missouri,
brought a splendid gospel message to the
large congregation of anxious delegates and
visitors. The delegates and visitors were
then assigned homes for the evening, and
the meeting was dismissed until 10:30 o'-
clock Wednesday morning." Thus our pre-
sent day National Association had its be-
ginning.

Twenty-five years have slipped by since
that first meeting, and now, this summer in
Norfolk, Virginia, we will gather together
for our twenty-fifth session of the National
Association. In the light of this event, a
special program has been approved by our
National Association. The emphasis is to
run for six months (January-June), with
two months given to each part of the pro-
gram. It is our desire that this program
will reach and involve every Free Will
Baptist. We have sought, therefore, to
advance a program that will reach right in-
to the local church. We have also refrained
from setting dates, realizing that it would be
difficult for all churches to follow the same
time schedule.

Sincere prayer and hard work has gone
into this program to make it a blessing to
our people. We feel that it touches on
some vital needs for us at this time. But,
if this program is to really be successful and
do the job we trust it will, we must have
the co-operation of every pastor. The pas-
tor is the key and our effectiveness in this

effort will be determined by the number of
pastors who give us their support and co-
operation.

We would like to encourage every pastor
who reads these lines to take a moment
right now and consider the worth of this
program. If you find it to be good, sched-
ule these suggestions for your church and
help us bring this ministry to your peo-
ple.

More will be forthcoming about this
special emphasis, so determine right now to
share with us that we might, together,
strengthen the church and glorify our Lord
and Saviour Jesus Christ.

Following is the suggested program:

I. COMMITMENT TO CHRIST (January-February)

1. Have some group in the church be-
come responsible for placing stewardship
tracts (better still, a stewardship packet) in
the home of every member.

2. Hold a special youth service with a
challenge for life commitment. This could
be done in connection with National Youth
Week, January 29 through February 5.

3. Hold several cottage prayer meetings
and give special attention to the spiritual
needs of your church membership.

II. FAITHFULNESS TO THE GREAT COMMISSION (March-April)

1. Conduct classes on personal soul win-
ning and give emphasis to visitation. If you
do not have a visitation program, start one.

2. Plan a revival campaign during this
period. Stress personal responsibility in
this effort.

3. Have at least one special prayer ser-
vice for our missionaries. The week before
Easter (April 2) would be a good time.

III. LOYALTY TO THE CHURCH (May-June)

1. Seek to enlist the total church mem-
bership into the various service auxiliaries of
the local church.

2. Promote subscriptions for *Contact*, as
well as state and national denominational
papers, among your membership.

3. Set aside one Sunday as Loyalty Day.
On this Sunday seek to enlist every member
in the support of our total denominational
program.

NEWS AND NOTES

Of Denominational Interest

Howard Grove Church Purchases Organ

The Howard Grove Free Will Baptist Church, Route 1, Cottonwood, Alabama, recently added to its modern brick sanctuary a double key-board Lowery organ. Many of its members made pledges to support this gesture of progress. The piano, already owned by the church, will be kept to add to the music ministry of the church. Mrs. L. R. Curtis is minister of music, and Mrs. Bobby Womack is church organist. The members are proud of their new organ and feel that it adds much to the worship services.

Howard Grove, a 81 year old rural church, has a Sunday school enrollment of 133, which is almost 100% greater than the enrollment in August of 1959 when the Rev. R. L. Curtis assumed the duties as the first full-time pastor. Prior to that time, the church had only half-time services. Mr. Curtis is in his second year as pastor of the church.

The Bill Fulchers Available For Missions Services

The Rev. and Mrs Bill Fulcher, missionaries to South America, are available for special missions services. If you wish to have them for a service in your church, you may contact them at the following address: Rev. Bill Fulcher, c/o Mr. Marvin Warren, Route 1, Aurora, North Carolina.

Beaufort Church Reports Progress of 1960

The Free Will Baptist Church of Beaufort, North Carolina, has just experienced a real manifestation of the goodness of the Lord. Two victory drives were going on at once during the last days of 1960. The first was to retire the entire indebtedness of \$2,120 on all the church property, and the other was to have the highest average attendance in Sunday school in the history of the church. There was, with God's help, great victory in both drives. The Christmas offering was made at the altar on an open Bible and was totaled at almost \$1,300, which with the individual gifts, was the needed amount. Then on Christmas Day, the average attendance in Sunday school was announced to be 195 for the quarter, which is an all time high for this school.

For all these and other blessings, and there have been many, the Lord gets full credit. There has been many trials and heartaches during this year and even in these, God has substained and comforted through all.

The church looks forward with joy to the coming year, entering into the building program for a larger educational building, gratefully acknowledging that the church can "do all things through Christ who strengthened us."

First Union Meeting to Convene With Marsh Swamp Church

The First Union Meeting of the Western Conference of North Carolina will convene with Marsh Swamp Free Will Baptist Church, Wilson County, North Carolina, Saturday, January 28, 1961. The program is as follows:

Morning Session

- 10:00—Devotions, Rev. W. O. Lassiter
- 10:15—Welcome, Pastor
- Response, Rev. R. L. Moore
- 10:20—Reading of Minutes, Clerk
- 10:30—Roll Call of Ministers
- 10:40—Roll Call of Churches
- 11:15—Report of Children's Home
- 11:25—Congregational Singing
- Offering for Children's Home
- 11:30—Sermon, Rev. W. B. Raper
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Rommie Mitchell
- 1:15—"Minister's Responsibility to Each Other," Rev. Jesse V. Bone
- 1:35—Business Session
- 2:30—Adjournment

Coming Events

- January 25—Spring Semester Begins at Mount Olive College
- January 25—Second Semester Begins at Free Will Baptist Bible College, Nashville, Tennessee
- January 29-February 5—National Youth Week
- February 14—Valentine's Day
- March 26—Palm Sunday
- March 31—Good Friday
- April 2—Easter Sunday

Each church should have a representation by delegation and all information properly given on your church letter.

Please remember the union will convene with Marsh Swamp Church, Wilson County, Saturday, January 28, 1961.

Music will be under the direction of the Rev. Leonard B. Woodall.

Sound Side Church Elects Pianist



Miss Beatrice Marie Brickhouse, eleven-year-old daughter of Mr. and Mrs. Edmond Brickhouse, Columbia, North Carolina, has been elected pianist for the Sound Side Free Will Baptist Church.

Beatrice Marie became a Christian when only nine years of age and united with the Sound Side Church. At eleven years of age, she serves as pianist for the worship services, league and Sunday school.

N. C. Superannuation Report For December, 1960

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for December, 1960:

Receipts

Balance on Hand	
December 1, 1960	\$6,654.18
Regular Receipts for December	716.46
Offering Earmarked for State Only	15.79
Offering Earmarked for Adopted Ministers and Minister's Widows	85.00

Total to Account For	\$7,471.43
Disbursements	
Minister's Monthly Checks and	

Christmas Checks	\$428.50
Widow's Quarterly Checks	
and Christmas Checks	708.50
Operating Expenses	34.20
aid to National Board	68.23
<hr/>	
Total Disbursements	1,239.43
<hr/>	
Balance on Hand Jan. 1, 1961	\$6,232.00
Receipts by Conferences	
bemarle	\$ 67.00
ue Ridge	18.61
ape Fear	3.00
entral	166.07
estern	54.23
e Dec	76.00
edmont	5.00
estern	145.15
C. State Woman's Auxiliary	
Convention	252.19

THE MAIL BOX

EXPRESSES APPRECIATION

"I would like to take a minute of your time and express to you my personal appreciation for the work you are doing for our church, and especially the wonderful way you have served the National Home Missions cause this past year through *The Free Will Baptist*.

"I thought the Christmas issue of the *Baptist* was excellent. I liked the color and the messages were good.

"North Carolina has gone over the suggested quota for National Home Missions

again this year, and I am grateful. However, we lacked about \$6,000.00 meeting our budget as a whole. We had a good increase in giving over 1959.

"May this be a good year for you and yours."—Homer E. Willis, General Director, Board of Home Missions.

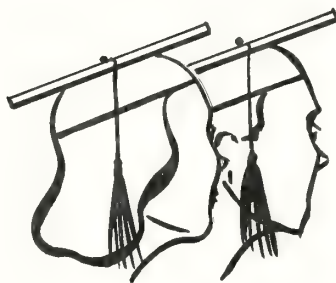
gifts from friends I have never seen. Also I would like to thank the Press for our good paper which is such a blessing to me. May God bless each of you in my prayer."—Almeda Phillips, Route 1, Box 351, Tarboro, North Carolina.

MANY THANKS TO YOU

"Please allow me space in *The Free Will Baptist* to express my thanks for the many cards and gifts I received on my birthday and on Christmas. The auxiliaries were extremely good to me; I received cards and

REMEMBRANCE APPRECIATED

"I want to thank my friends for remembering me with many cards and gifts at Christmas. May God in His own way richly bless you all.—Rev. D. A. Windham, Greenville, North Carolina.



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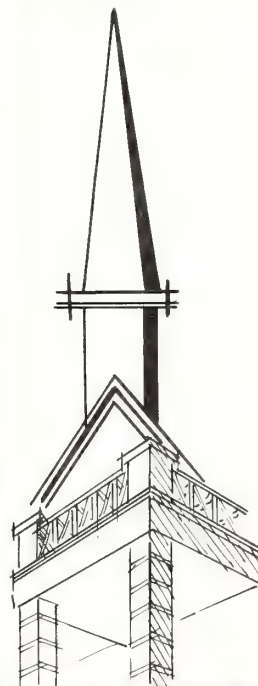
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Loyalty to the Church

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QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Revelation 14:20).—Mrs. Agnes Letchworth, Rt. 1, LaGrange, N. C.

Answer: This is the time when Christ brings judgment upon the nations of this ungodly age. What the flood was to the antediluvian age, and the destruction of Sodom and Gomorrah by fire and brimstone to the wicked, God-hating people of the day of their destruction, so shall this time of judgment be to the people on the earth when it takes place. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30).

The people became exceedingly wicked before the flood, but at the same time Noah was a preacher of righteousness among them, continually witnessing to them without them giving heed thereto, so only he and his family were saved. Every person in the whole world except them was destroyed. "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord" (Genesis 6:5-8).

The people of Sodom and Gomorrah were also completely bad beyond redemption. "But the men of Sodom were wicked and sinners before the LORD exceedingly" (Genesis 13:13). The men of Sodom and Gomorrah were so wicked that they even

tried to enforce their wicked, immoral practices upon the angels that came with God's message of judgment to Sodom, so God gave them up to a terrible destruction. (See Genesis 19:1-11.)

In the New Testament, Jesus teaches His followers that the people of this age are going to bring an end to it in the same kind of immoral practices as the people of these two different ages, when they so provoke God's wrath as to cause Him to withhold His mercy and grace and resort to a complete destruction of them, all except a remnant that shall be saved. This is to be at the end of the great tribulation. Before the great tribulation starts, we who are members of the true church will have been caught up in the air to be with the Lord. Then we shall come with Him to earth and will accompany Him in the judgment of the earth.

As in the case of God's destruction of the whole human system that was highly developed before the flood with water, that was perhaps the first rain those people ever saw. In the destruction of Sodom and Gomorrah by fire and brimstone God completely made an end of that wicked people likewise. He will meet with and destroy in battle the majority of the people in the end of this age in Armageddon, a mountain in northern Palestine that has been the scene of many renowned battles of history. Apparently this battle is to be fought by the Jews and a few friendly people as God enables them with supernatural power to meet and overcome the great nations of earth while these nations maneuver their great war machines, planned to wield complete death and destruction upon the handful of people, so to speak, that are empowered by almighty God to stand against them. I believe the Bible means to tell us that this long, wide river of blood which will be near 200 miles long will be literal human blood. Josephus, the Jewish historian, tells us that when Titus destroyed Jerusalem in 70 A. D., the streets flowed freely with human blood, and that it was so abundant it put out the fires the Jews had kindled to burn sacrifices. When the bloody destruction of Babylon brought an end to the renowned Chaldean monarchy, it was the scene of blood flowing down the gutters and into the river as though a great flood

had rained down blood upon it. If with so few people on earth and so few of them actually fighting compared with the number that will probably be on earth when the battle of Armageddon takes place, and with, the Bible points out, so nearly all of them being engaged in the battle, what else could we expect than for there to be such a large amount of blood as God enables His people to fight the last battle they will need to be engaged in here on this earth. The next time the Bible tells about a rebellion upon earth is that to be fostered by Satan himself after he is loosed from the bottomless pit. He will inspire Gog and Magog to influence a great host that will come from all parts of Jesus' world-wide kingdom, but these will not, according to Scriptures, be allowed to engage in battle but will be destroyed as God calls fire from heaven to consume everyone of them.

A. C. Gaebelein has the following to say of the event that your question is concerned with on Pages 89, 90 in his book, *The Revelation*. "This brings now the coming of the Son of man with judgment power into view. The harvest and the vintage have come. The sickle is put in. The reapers used will be angels (Matt. xiii:39). The day of vengeance has come. Read Isaiah lxiii:1-6; Joel iii; Zechariah xiii-xiv. This will greatly help in a better understanding of the harvest and the vintage. The nations and their armies will be in the land; the Assyrian from the North, foreshadowed by the wicked work of Antiochus Epiphanes (Dan. viii) will do its awful work; the false prophet, the second Beast is in Jerusalem. But then the judgment clouds break. The battle of Armageddon comes into view for the first time in Verse 20. How we ought to praise Him that His infinite grace has separated us from the awful executions of vengeance and wrath. His people will be home when all things come to pass."

W. R. Newell discusses the terrible scene as follows on Pages 260-262 in his book entitled, *The Book of Revelation*. "Here, then, by divine appointment, but by Satan's agency, are gathered the hosts of earth; Ahab, by God's counsel and command, was deceived by an evil, lying spirit, to go to battle to his death (1 Kings 22).

"1. What is Armageddon, or, more accurately, Harmagedon? Its name means 'Mountain of Megiddo.' See Stanley, *Sinai and Palestine*, Chapter 9; or Thomson's *Land and the Book on Megiddo*. It was here the Lord so marvellously helped Barak overthrow the Canaanites (Judges 4:19). The region is named from Megiddo, a royal Canaanite city (Joshua 12:21). To the northwest is Mount Carmel where, at the mouth of the Kishon River, Elijah killed the hundreds of Baal's prophets. Mount

Philboas, where King Saul, the persecutor of God's king—David—fell, is southwest. And in the north or northwest, overlooking all, Mount Tabor, where Barak assembled the hosts of the Lord against the enemy. (Judges 4:6, 12, and Jeremiah 46:18; feel that the 'mountain' (*Hebrew Har*); Har-Megedon to Tabor. 'Megiddo' is named twelve times, the governmental number, in Scripture; and the last time in almost the form we have it here: Megiddon, in Zechariah 12:11—a reference to the mourning for poor Josiah who fell in the same region, trying to defend Babylon against Egypt (II Chronicles 35:22-25). (Oh that it had been the only saint to fall meddling in world-quarrels!)

"2. Why does God bring this host here? For destruction. God will yet deal with this earth according to His offended majesty, until a man shall be 'more rare than fine gold,' until the land is 'drunken with blood.'

God has no apologies for slaying the Canaanites; or giving Jerusalem over to Babylonian captivity, and then to Roman slaughter; or letting famine waste millions; or the plague, ten millions. We desire to defend this adulterous generation's apostasy from God.

"3. Christians should arm their minds with this outlook as to 'the rulers of this age, who are coming to nought' (1 Corinthians 2:6); so that when they 'hear of wars and rumors of wars, they may obey their Lord, and 'see that they be not troubled'; knowing that whatever marchings to and fro, in this war or that, may occur, they can be only some preliminary to the earth-wide crusade against God and His Christ that will gather in that great plain of Esdraelon, in Palestine—not many miles from the very town where the Christ they hate grew up before the Father as a tender plant, and of that dry ground, Israel.

"Yea, they will rush as Egypt after Israel, over the Euphrates' bed and over the tongue of the Egyptian sea' (also dried up) in pursuit of the remnant of God's chosen nation, to 'the mountain of destruction'—Megiddon (Isaiah 11:15, 16).

"So in the sixth and seventh bowls of wrath we have these two most awful things: the gathering of all earth's nations to Palestine into actual warfare against Almighty God—this is the sixth bowl; and that fearful shaking of this earth in divine retribution—anger so long prophesied, which divides Jerusalem into three, reduces all Gentile cities to ruins, engulfs in the earth restored Babylon, the last great world capital, banishes all islands and mountains, and casts these terrible hailstones over this earth, which had been reserved 'against the day of

battle and war' in Jehovah's 'treasuries of the hail' (Job 38:22, 23).

"'It is done!' is the great voice from the throne, when this seventh bowl is poured out. Men would not have the Saviour's 'It is finished!' on Calvary; so they must have the awful 'It is done!' from the Judge! Alas! Alas! Oh, that men today would hear and be warned to flee from the coming storm!"

The above quotations indicate that these authors agree in all the general truth that effects Palestine in that great day of God's destructive judgment upon the political evil in this world's political system.

The following is another quotation which, even though it agrees with all that appears above, gives an interesting view and is to be found on Page 173 of Clarence Larkin's book entitled, *The Book of Revelation*. "From this we see that the 'Allied Armies' of Antichrist will cover the whole of Palestine, and so great shall be the slaughter, that, in the valleys and hollows, all over the whole of Palestine, for the length of Palestine as far south as Bozrah is 1600 furlongs or 200 miles, the blood shall be up to the horses' bridles.

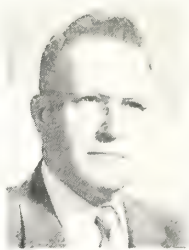
"It will be the time of which Isaiah speaks, when the land shall be 'Soaked with blood' (Isaiah 34:1-8).

"The 'Tribulation Period' will close with the great 'Battle of Armageddon.' As we have seen the armies of the East and the West will be assembled in the Holy Land by the 'Demon Spirits' that shall be sent forth from the mouths of the 'Satanic Trinity.' The field of battle will be the 'Valley of Megiddo,' located in the heart of Palestine, the battlefield of the great battles of the Old Testament. The forces engaged will be the 'Allied Armies' of Antichrist on the one side, and the 'Heavenly Army' of Christ on the other. The 'Time' will be when the Harvest of the Earth is ripe (Rev. 14:15), and at the 'Psychological Moment' when the 'Allied Armies' of Antichrist are about to take the city of Jerusalem.

"The Prophet Zechariah says—'Behold the Day of the Lord cometh.' (The 'Day of the Lord' is the Millennial Day.) When—I will gather all nations against Jerusalem to battle . . . Then shall the Lord go forth and fight against those nations' (Zechariah 14:1-3)."

Angels sang praises to Jesus. It is sweet to Jesus' ears when we, too, praise Him. How wonderful!—L. L. R.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

THE YEAR AHEAD

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil" (James 4:13-16).

In these verses are given sufficient directions for our lives during the New Year just begun. But before I proceed with further remarks, I want to give the same verses from the Amplified New Testament, which I believe brings the teachings of this portion to us very clearly:

"Come now, you who say, Today or tomorrow we will go into such and such a city and spend a year there and carry on our business and make money. Yet you do not know (the least thing) about what may happen tomorrow. What is the nature of your life? You are (really) but a wisp of vapor—a puff of smoke, a mist—that is visible for a little while and then disappears (into thin air). You ought instead to say, If the Lord is willing, we shall live and we shall do this or that (thing). But as it is, you boast (falsely) in your presumption and your self-conceit. All such boasting is wrong."

Another year has fled by. Its joys and its sorrows, its pleasures and its vexations, its successes and its disappointments are past. To some of us it has been a favored year. Death has not invaded our family circle; we have enjoyed health, and are today living monuments of God's loving mercy. To others it has been the saddest of years. While the earth has brought forth its fruits and harvests abundantly, the chilling winds of adversity have howled around your homes and lives. To some the partners of your joys and sorrows have been taken from you; your children have died; your parents have

(continued on page thirteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

GEIGER MISSION

The Geiger Mission has been operating now as it is presently located for six months. We are located on Highway 17 South of Jacksonville, North Carolina, across the highway from Camp Geiger Marine Corps Base.

I can say we are seeing God's wonder, working power in that community. We began our regular worship services in November, 1960, and the Lord has added to our work quite a number. We are praising Him in that we are 28 strong. The prospect is great. One would think we were composed of military, but more than half of our number are local civilians. This means we have the basis for the foundation of a church to be organized when we are large enough and strong enough in numbers.

We are grateful to God for such a wonderful, spiritual group. Souls are being won and drawn to His wonderful Kingdom service. We have, by His grace, material suitable for some good Christian workers if they are properly trained.

Our program is of educational and Christian training. We are using our 6:30 Sunday evening young people's hour for teaching the Free Will Baptist Treatise and sword drills. In this they are becoming more acquainted with the Bible. Beginning January 8-15, 1961, we are having a series of lectures and evangelistic services in the dispensations of the Bible with the use of a chart.

We announced our existence early in the summer and requested assistance from interested parties and churches. We must say, "Thank you for your every prayers." I know many of our friends have prayed in our behalf. We received gifts from the following:

Piano from the Grace Free Will Baptist Church, Greenville, North Carolina.

Chairs from the Missions Board.

Building and Up-Keep: Mrs. E. D. Batten, Jacksonville, North Carolina.

We are requesting associate membership listings to begin our organization on New Year's Eve at our watch night service. With a show of hands on December 18, we had approximately 20 who are willing to make up the list of associate members from which

we will make our charter membership when the church is properly organized. Everyone pledged to strive toward making the work a soul-winning station.

We covet the prayers of all the praying Christians and invite your attendance whenever it is possible.

J. Albert Harris, Pastor

Free Will Baptist Northwest Mission News

This home mission field was first entered in 1955 by Rev. and Mrs. Johnnie J. Postlewaite, under the auspices of the Home Mission Board of the National Association. Now it is 1961. During these five years there have been many trying times. We have had some real battles with Satan; however, our blessings and progress have far exceeded all hardships. God has given us three established works for His glory. We have found new friends in Christ. Most important we have been able to reach souls with the gospel. May the following give you insight into our work:

1. *Our Family:* We have four children. Joseph Laverne who will be ten years old December 22. He has been saved and baptized. He likes school and is active in Boy Scouts. He plays the accordion. Like most boys though, I can't say that he likes music lessons. Mary Susan was eight September 14. She too is a Christian. She enjoys school and is active in Brownies. She plays the accordion and likes it. Samuel Jon will be four January 14. He is our red head with dimples and plenty of freckles. His mother asked him one day, "Sammy do you have any troubles?" His answer, "No. I only have dimples and freckles." Leah Ruth, two months, born September 29, 1960. She is a nice little girl, we think the nicest!

2. *Our Type of Work:* We pastor the church here in Wenatchee and also do survey work, making contacts wherever we have leads for Free Will Baptist work in the Northwest. If you have any information concerning any Free Will Baptist people in our area please notify us.

3. *Free Will Baptist Church, Wenatchee, Washington:* This church was organized May 30, 1956. The Lord has blessed wonderfully. The membership is now in the seventies, with a Sunday school enrollment of 137. There is a good league, women auxiliary and a very strong youth program. The church enjoys worshipping in a new building, built by much sacrifice on the part of the members along with gifts from many of you, our friends. You who have supported missions have every right to thank God for this church and to rejoice in the fact that you helped place it here with your prayers and gifts.

4. *Liberty Free Will Baptist Church, Rockport, Washington:* This church was organized in 1959. God is blessing there also. It has a membership of 22, with a good Sunday school. They are erecting a new building into which they hope to move by Christmas. Rev. Fred Dellinger, is pastor. He is a native of North Carolina. The Dellingers have four children, two boys and two girls, all grown. They are a wonderful Christian family.

5. *Free Will Baptist Mission, Yakima, Washington:* This mission was started in 1958. They conduct regular preaching services and carry on an active Sunday school. Rev. Ernest Snowder is pastor. He is a native of Oklahoma. The Snowders have six children. We thank God for the privilege of working with this fine family. The membership is in the Wenatchee Church.

6. *Those Whom God Has Called:* In our Bible College, Nashville, Tennessee, are the Rev. and Mrs. Doyle Goldy and family from the Wenatchee Church. He is preparing for the ministry, the first to be granted a license from this field to preach the Word. Also Miss Annis Foreman is enrolled there training for full-time Christian service. We are proud of them and praise God for their calling.

7. *Prospects of the Field:* Other places in the Northwest are waiting for a Free Will Baptist witness. Our hands are tied. We do not have workers to move into these places. Please pray that God will send more laborers into this part of His vineyard.

8. *Our Thanks to God:* Only five short years ago, Northwest Free Will Baptist Missions had its beginning. Now, to look upon the accomplishments which God has made possible, it makes us humble our hearts before Him and ask for renewed faith and strength to carry on for His glory.

9. *Our Request:* Friends, pray for us and all the workers here. The way grows so lonesome at times—away from our people and loved ones. This truly is a mission field, and a real challenge for Free Will Baptists. Support us with your prayers and

(continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

THE AUTONOMY OF THE CHURCH

We are hearing right much about the autonomy of the church these days. I am persuaded that there are some who think that the autonomy of the church covers at least a part of the field that belongs to the conference or association. The church has complete authority over its own affairs, as long as their activities are in keeping with the doctrine and the rules and regulations of the conference which the church belongs to. The church has no right to change the rules and edicts of the conference. The church is voted into the conference when it is found to be sound in the doctrine of the Bible, and according to the Articles of Faith and Practice of the Original Free Will Baptists. A person or an institution that is voted into an organization can be voted out, according to the regulations as set forth by the body that is doing the voting.

The church has no authority to refuse to respect and obey the majority rulings of the conference, even though the conference may not act according to the thinking of the local church. The conference is the high body.

ORGANIZATION OF A CHURCH

"When a sufficient number of believers desire to be organized into a church, they shall make application to the moderator of the conference or association within whose bounds the proposed church is to be located. The moderator shall call the executive committee or officers of said conference or association immediately for an investigation. If the investigation is satisfactory, the organization is perfected, etc." Here the regulations for the organization is set forth, page 44, North Carolina Treatise of Faith and Discipline.

WE NOTICE

The church as proposed is to be in the bounds of the conference or association that the church is to be located. Thus, a church in bounds of a conference or association has no right to be organized out of bounds. If it has no legal right to be organized out of bounds, how can such a church that is in bounds be moved out of bounds? The North Carolina State of Dis-

cipline of Faith for Original Free Will Baptists says, "To be organized in the conference or association bounds." May I say, "Who has the right to change the rules and regulations that have been adopted by the conference or association? The executive committee has no right to change the rules, neither do the officers who have the right to examine the applicants."

Only can a change be made by the conference or association while in session. May we notice first, that the number of believers who wish for a church must, or shall make, request to the moderator. Moderator of what? Not to a sister conference or association, but to the moderator of the conference or association in the bounds for the location. This being true, no church has the right to move out of bounds. Yes, we have bounds that we are duty bound by agreement to respect and to abide.

NECESSARY CHANGES

Changes have been made by the various conferences that have changed procedure of customs of long ago, but not changed the articles of faith. For instance, I was licensed by White Oak Hill Original Free Will Baptist Church on Saturday, June 11, 1910, during quarterly church conference. I was ordained the next day, Sunday, June 12, 1910. You see, the conference allowed a church to call a presbytery in those days, license and ordain a minister. After the ordination, the minister made application for membership in the conference, in bounds of his church membership. By this method, mistakes were made some times. It was possible for a preacher to get ordained, who could not get into the conference; however, it happened so that I got into the Western Conference of North Carolina. The presbytery of the church was well acquainted with the laws and edicts of the denomination but their questions were not as hard as those I met at the conference that fall of 1910. I was surrounded by the examining council, or committee, and they shot question after question. Praise the Lord, I passed. That measure of licensing and ordaining was changed. Thank the Lord.

A NEW SETUP

The various conferences agreed to have a different setup in licensing and ordaining ministers, which I thought and still think to be good. Perhaps we can, and no doubt that we should, make some changes in some respects; but as it is now, we should be governed by the rules and regulations as prescribed by the conference and/or association. Also the requirements the state over should be uniform, not only the state but it should be a national setup, a uniform requirement. This would keep applicants in due bounds and not allow a fellow, who could not or would not pass, to jump from

one conference to another or from one state to another.

THE ONE-YEAR REQUIREMENT

Now, as all well-informed Free Will Baptists know, an applicant for license is examined by an examining committee, and if found competent, he is licensed by his church at the request of the examining committee. If he makes good and so desires at the end of the one year period, he can go before the examining committee to be examined for ordination and if he passes the grade all right, he is ordained by the ordaining council, at such time and place as agreed to. In most and perhaps all conferences, a high school certificate or the equivalent thereto is required. I still believe that the requirement should be at least two years of college work in a fully recognized, fully accredited college, in which the applicant received a certificate of graduation.

Now I know that some people will jump at me about this idea, but I am getting old enough, that in a few more years I will not hear about the criticisms of those who differ with me. May I say why? "Because the most of the congregations have college students, and men and women who have graduated from various colleges, and when the congregation is better educated than the man in the pulpit it is serious. I have often said, 'The pew should not be higher than the pulpit.' Neither should the pulpit dominate the pew." But back to the one-year requirement: This gives the applicant time to study and prepare for the examination and should be time enough to get a man over the hump and be ready for the examination that would, if passed, permit him to be ordained. If you do not have a North Carolina Statement of Faith and Discipline, send 30 cents to the Free Will Baptist Press, Ayden, North Carolina, and get you a copy and look on Page 47 headed, *The Ministry*, and get acquainted with the rules and regulations of the Original Free Will Baptists.

GET THIS

A minister is under the jurisdiction of the conference or association and not the autonomy of the church, except to the church where his church membership is held. A local church cannot regulate the work and activities of a minister, for he is conference property, as long as he holds membership in a conference or association. The autonomy of the church that he pastors does not have power to regulate his conference obligations.

Remember that a church is voted into the conference and can be voted out; also, remember that a minister is voted into a conference or an association and can be voted out. God help us to live in fellowship with God and with one another. Believe the truth that makes us free, and not jump at conclusions.

STORIES for our BOYS and GIRLS

PETE DECIDES

by Lois Snelling

WHAT'S the matter, Pete?" Phil London asked, as he and his younger brother walked to school. "You're the Student-of-the-Week, and this is Friday. I'd think you would be very happy, but you don't look it."

The London family played a game they called the Student-of-the-Week. At the end of each week the child that had made the best record at school could choose some week end pleasure for himself. Peter never had made the best record. It was always either Phil or their sister Milly.

Pete stopped and turned a troubled face to Phil.

"Phil," he said, "I want to tell you something. That is, if you won't tell anybody."

"I don't usually go telling secrets, do I?" Phil replied.

"No, that's why I like to tell you things. You always try to help when I'm trouble, and I want you to help me now."

"What's wrong?" Phil asked.

"I was sent to the principal's office yesterday," Peter said. "I was tousing Dick Rainey's hair in class, and the teacher saw me."

"Oh, Pete!" Phil exclaimed. "What a disappointment. Usually it is spelling or reading that keeps you from being the Student-of-the-Week. This week you have good grades in spelling and reading, and you fail in conduct. Now Milly will be it. But say," he suddenly remembered something, "You didn't tell this to the family last night! Everybody thinks you're to be the Student-of-the-Week. Father is planning to take you out to the farm this evening after school."

"That is what I wanted to ask you, Phil. Not to tell."

"But, Pete, that isn't honest!"

"Well," Peter said, "Every week, either you or Milly wins. I never do!"

Peter was almost ready to cry, and Phil felt a lump rise in his own throat. He knew how much his brother wanted to go to Grandfather's farm to spend the week end. There was nothing that Pete enjoyed as much as a trip to the farm. And now he had missed it again!

"You won't tell, will you, Phil?" Peter

begged, as they turned the corner to the school grounds. "You wouldn't be a tattler?"

"Tattler!" Phil thought. "Nobody likes a tattler. And if I tell on Peter, he won't trust me next time."

The bell rang and the two boys began to run.

"You won't tell, Phil?" Pete asked again.

"No, Pete, I won't tell. Hurry, or we'll be late!"

All through the day Phil worried over what Peter had told him. Two things kept ringing in his ears. "You and Milly always win," and "You wouldn't be a tattler, would you?"

"I couldn't tattle on Pete!" he would tell himself over and over. "But it isn't right. Milly would be glad to give the place to Pete, but it just isn't right—not according to the rules."

After school, Phil overtook Pete on the way home.

"Pete," he said, "I've been thinking about you all day—about my promise not to tell."

"You still promise, Phil?"

"Yes, I still promise. But listen, Pete—you are going to tell."

Peter gave a big sigh. "If I tell," he said, "I won't get to go to the farm."

"No," Phil replied, "but you will be happier. If you went, you would not enjoy it. You have been miserable ever since you decided not to tell the truth. I guess people always are."

"I guess so," Peter agreed, and suddenly he laughed. "I feel better already, Phil. No use going to the farm, if I'm not happy there. Next week I'll try harder to be the Student-of-the-Week. But this week I'll just be honest."

The Apostle Paul wrote to the Corinthian Christians: "Now I pray to God that . . . ye should do that which is honest, . . ." (2 Corinthians 13:7).—*My Pleasure.*

WHY MAGGIE SCRATCHED

by Clara E. Bowen

MAGGIE was a beautiful cat with soft fur and big bright eyes. Her face and front feet were white and the rest of her body was light bluish gray. She

was gentle in manner and Tommy liked to play with her.

One day when Tommy was down at the pond watching the goldfish swim and play in the water he thought what fun it would be to see Maggie swim. Running to the house he found the cat sleeping on a cushion in the porch swing. He picked her up and the only thing she did was to yawn sleepily. Tommy hurried back to the pond, with Maggie held tight in his arms. The cat appeared to enjoy it and began purring softly.

Tommy stepped up close to the water and, with a chuckle, threw the cat as far out into the water as he could. Poor Maggie was shocked. She had not expected such treatment as this. Spitting and snarling, she leaped out of the pond and Tommy shrieked with laughter. She looked so funny with mud on her white feet and water dripping from her ears and tail. Maggie shook herself and, with back held high, started for the house, but Tommy grabbed her before she had gone very far. He was going to throw her back in the pond, but Maggie did not want another bath and growled angrily, but Tommy held her fast. When he tried to throw her into the water again she thrust out her claws and gave him a deep scratch on his hand. Tommy screamed in pain and Maggie scampered off across the garden.

"What is the matter, dear?" Mother called from the kitchen door.

"That cat scratched me," Tommy cried, holding out his hand showing the scratch.

"Why I am surprised at Maggie," his mother said. "We are always kind to her and she should not do a thing like that. I'll put her in the shed and not give her any supper. That will punish her for scratching you."

Tommy looked thoughtful. To be locked in the shed and not given any supper would not be very nice. He went out to the porch and sat down for awhile. Tears filled his eyes when he noticed the cushion on which Maggie had been sleeping when he picked her up and took her to the pond. Just then his mother called him to come to supper. But Tommy was not hungry. He sat looking at his plate and could not touch his glass of milk when he thought of Maggie in the shed without anything to eat.

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Hector, Ala.—The Woman's Auxiliary of the First Free Will Baptist Church met in its December session at the church, Wednesday afternoon, December 21. The group sang "Silent Night" and "Joy to the World," directed by Miss Clytie Coffman. Mrs. J. D. Coffman read the Scripture, followed with prayer by the pastor, the Rev. Homer Eakin. Mrs. Sidney Waterfield introduced the lesson on the subject of India. Topics were reviewed and discussed by Mrs. W. A. Crouch, Mrs. J. D. Coffman, Miss Clytie Coffman, Mrs. Arnold Patton and Mrs. Homer Langford. This was followed with an interesting talk by Mr. Eakin.

Mrs. J. D. Coffman presided through a business session. It was reported that visits, cards and Christmas baskets were sent to sick and shut-ins. An offering was also sent to state missions.

This was the Christmas meeting and gifts were exchanged.

Others attending the meeting were Mrs. Homer Eakin, Mrs. Gladyss Vass and Mrs. Jake Garrigus. Miss Clytie Coffman prayed the closing prayer.

Pinetops, N. C.—The Woman's Auxiliary of the Edgewood Free Will Baptist Church met January 2, with Mrs. Jean Webb as hostess.

The meeting was called to order by the president, Mrs. Dorothy Baker. There were 14 members present. Scripture reading by Mrs. Eleanor Trevathan was taken from 1 Corinthians. The program consisted of three topics as follows: Topic 1: "Consecration Loves"; Topic 2: "Consecration Imitates"; Topic 3: "Consecration Serves." Those taking part were: Mrs. Jean Webb, Mrs. Max Gardner and Mrs. Dorothy Baker. Before entering the business session, heads were bowed for a few moments of silent prayer, while Mrs. Dorothy Baker and Mrs. Jean Webb sang, "I Gave My Life for Thee," prayer was ended by Mrs. Hazel Taylor. Roll was called and dues paid. The minutes were read by Mrs. Mildred Lathaway and approved. Various committees were appointed. The meeting adjourned to meet again in February with Mrs. Dorothy Baker.

Refreshments were served by the hostess and enjoyed by all.

Kenly, N. C.—The Woman's Auxiliary of Hody Springs Free Will Baptist Church met on January 2 in the home of Mrs. Flora Boykin.

The meeting was called to order by the president, Mrs. Colene Holland. There were 17 members and four visitors present. Mrs. Talmadge Nichols was in charge of the program entitled, "All Who Love the Lord." Mrs. Flora Boykin read the Scripture taken from 1 Corinthians 29:5. Those taking part on the program were as follows: Mrs. Elgie Caputo, Mrs. Henrietta Aycock and Mrs. Mabel Pittman.

The roll was called and minutes of the December meeting were read by the secretary, Mrs. Joyce Price. They were approved and accepted. The treasurer, Mrs. Nellie Atkinson, gave the treasurer's report.

Following a brief business session, Mrs. Ruth Hinton presented Mrs. Jessie Ferrell a life award auxiliary pin and certificate. The meeting adjourned with prayer.

The hostess served delicious refreshments which were enjoyed by all.

The Lighted Pathway

(Continued from Page Nine)

gone to their long home, and you are left to weep and wonder why God has dealt thus with you. All of us have had to give up some of our closest and best friends, but we are left with the living for a purpose.

We have entered upon a new year. Whether we shall see its close is known only to God. What occurrences shall take place while its days and weeks and months pass away, no created being can tell. We cannot say whether we shall draw our last breath during the present year, or whether our hearts shall continue to throb after it is numbered with the years that were before the flood. But we do know that time is precious, and that it is wise to use every fleeting moment to the glory of God, to the improvement of ourselves in His sight and to betterment of the world in which we live.

In the year ahead every Christian should daily say in the words of the text, *If the Lord will, we shall live, and do this, or that.* That is God's plan for His people. This is especially important because of the God's

answer to the question, *For what is your life?* He says that life is very uncertain, for, *It is even a vapour, that appeareth for a little time, and then vanisheth away.*

THE TIME IS SHORT

If thou wouldst work for God . . . hast be now.

If thou wouldst win the garlands for thy brow,

Redeem the time.

I sometimes feel the thread of life is slender;

And soon with me the labor will be wrought;

Then grows my heart to other hearts more tender;

The time is short.

—Anon.

"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:15-17).

Western Conference To Reconvene

THE seventy-fourth annual session of the Western Conference of Original Free Will Baptists of North Carolina will reconvene on Wednesday, January 18, 1961, in the First Free Will Baptist Church, Wilson, North Carolina, at 10:00 a. m.

The reconvening of this conference is in keeping with authority granted by the conference in regular session, October 12, 13, 1960.

All members of the conference, including officers, members of standing boards and committees, ministers in good standing, delegates representing churches in good standing, and delegates representing union meetings are hereby notified of this meeting and urged to be present. Visitors are also invited to attend.

Churches should represent with one delegate for each one hundred members or fraction thereof, based on the membership reported to the regular session in October. Union meetings should represent with one delegate for each one thousand members or fractions thereof.

Generally speaking, the same delegates who represented in the regular session in October would be the proper ones to represent this time inasmuch as this will be a continuation of the same annual session.

Lunch will not be furnished by the Wilson Church, but a list of eating establishments in and near Wilson will be furnished for the benefit of those in attendance.

M. L. Johnson, Moderator

R. N. Hinnant, Clerk

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Student Fees

Student fees at Mount Olive College, Mount Olive, North Carolina, for the 1961-62 academic year will remain the same as the current year, President W. Burkette Raper has disclosed.

Total fees per semester will be \$205 for day students and \$422.50 for boarding students.

Through student loans, scholarships, and self-help positions, Mount Olive College annually assists approximately forty per cent of its students with some form of financial aid.

Tuition scholarships in the amount of \$250 annually are given students preparing for full-time vocations in the Christian ministry or missions. Academic scholarships valued from \$200 to \$250 are available to high school graduates in the top ten per cent of their class. Five other scholarships in amounts from \$50 to \$100 are also awarded annually. Through work scholarships students may earn up to \$300 during the school year.

Mount Olive College has twelve student loan funds, including the National Defense Student Loan Program, for education loans without interest during the time students are in college. For parents who prefer to pay the college expenses of their children by the month, the college has special arrangements with a reputable North Carolina bank.

"Mount Olive College believes that no worthy and capable student should be denied an education for lack of personal financial resources," President Raper declared.

Income Tax Returns

W. Burkette Raper, President
Mount Olive College

If you itemize your deductions, gifts to Mount Olive College may be included on both Federal and State income tax returns. The college will be happy to furnish an official statement to persons who made individual gifts directly to the college during 1960.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Etta Hearn Dixon

Mrs. Etta Hearn Dixon or "Miss Etta," as she was so lovingly called by her host of friends, passed away to join her heavenly Father December 9, 1960. As her son-in-law, Mr. Loyd Harris, had so recently written of her, "Such a prepared person for a prepared place." She took her flight after living and serving her Master 88 years, 10 months and 20 days. Her obituary is truly her life lived as she knew it from Proverbs.

She was a virtuous crowned woman to her late husband, William McKinley Dixon, often rising while it was yet night, giving meat to her household. She considered a field, bought it and planted a vineyard that her family might feed upon it for life—for material blessings added to spiritual blessings. She girded her loins with strength and strengthened her arms. She stretched out her hand to the poor and needy, never afraid of the storms of wind and snow or life for her household was clothed with scarlet—strength and honor were clothing, wisdom opened her mouth, the law of kindness was her tongue. She looked well with happiness to the ways of her household, knowing all things worked for good to those who loved and trusted so deeply her God. Never idleness of hand or mind until the last slight wave of the hand and a smile as if to say for the last time, "I have fought a good fight, I have finished my course, I am now ready to receive my crown of glory that fadeth not away."

"Miss Etta" was closely identified with the Free Will Baptist Church of Gum Swamp, Pitt County, North Carolina, where she became a member in early childhood, under the guidance of her mother and grandfather, the late Elder R. K. Hearn, who was minister of the Gum Swamp Church. She, like him, remained with the church of her first love until death took

her to join the church of God in heaven.

For 42 years she lived in Wharton Trinity Methodist Church Community, so it was in this church she reared her children and gave of her best time and talent, yet closely connected with friends and the Washington, North Carolina, Free Will Baptist Church, for the past eight years.

The Rev. Charles Keith was in charge of her funeral, assisted by the Rev. W. Everette Eason, Methodist minister.

She was a devoted wife, a loving mother and truly an earthly saint, bringing consolation and joy to all who passed her way. "How old are you?" they would say, and her cherished words from a quoted poem would be a benediction to all:

Age is a quality of mind—

If you have left your dreams behind,

If hope is lost, if you no longer look ahead,

If your ambition's fires are dead—

Then you are old.

But if from life you take the best,

And if in life you keep the jest,

If love you hold—no matter how the years go by,

No matter how the birthdays fly,

You are not old.

Submitted by her daughter who was her patient servant for the last 29 years,

Mrs. D. Lester Latham

Resolution of Respect

The Executive Committee of the Eastern Conference of North Carolina, authorized the clerk and the assistant to write a resolution of respect for Reverend J. W. Alford, a copy of which is to be sent to the family, placed in the minutes, and sent to the Free Will Baptist for publication.

We, the Executive Committee of the Eastern Conference, for ourselves and the entire membership of the conference, wish to express our sympathy to the family of Reverend J. W. Alford. His passing is a loss, not only to his loved ones and many friends, but to the Eastern Conference, the State Convention, and the Free Will Baptist church.

We also wish to express our appreciation for his long, loyal, and untiring service as a humble servant of the Lord Jesus Christ and the Free Will Baptist church. His faithfulness stands as a monument to our cause, as well as an inspiration to us to exalt our Lord and Saviour and to preserve the principles of the Free Will Baptist faith, for which he so earnestly contended.

Ralph Lightsey

Clerk of the Eastern Conference

Lloyd Vernon

Assistant Clerk

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Who Is Jesus?

(Lesson for January 22)

Lesson: John 4:21-30, 39-42
Golden Text: John 4:2

INTRODUCTION

Jesus' visit in Jerusalem and Judaea, during which time He had the conference with Nicodemus that was discussed in last Sunday's lesson, was ended for the time being when news began to be spread among the Pharisees that Jesus made more disciples than John the Baptist. The indication is that the Pharisees, who were the enemies of both Jesus and John, were about to divide the people by trying to create friction among the people and between Jesus and John. Therefore, Jesus decided to leave Judaea and return to Galilee, the province in which He was reared.

Jesus did not take the usual route of the Jews from the southern province of Judaea to the northern province of Galilee which was around the middle province of Samaria. The Jews would not travel through the land of the hated Samaritans; rather, they would travel several miles farther so as not to be contaminated by having to have dealings with the Samaritans. Jesus deliberately chose to follow the nearer route through Samaria. He did not hold the hatred and prejudice in His heart that is characteristic of imperfect human beings; furthermore, He knew that He would come in contact with an extremely needy soul on the journey.—*The Bible Student* (F. W. B.).

TIPS THAT HELP

1. The spiritual worship of God is not limited to any particular locality, but may be engaged in anywhere (John 4:21).
2. The Christian does not worship an unknown God but the God who has revealed Himself in Jesus Christ (Vs. 22).
3. God is still seeking for men and women who will worship Him in spirit and in truth (Vs. 23).
4. If God were not a Spirit He could not be present everywhere at the same time (Vs. 24).
5. The coming of Jesus, the Messiah, is brought to our knowledge all we need know of God in this present life (Vs. 25).

6. Christ will reveal Himself to everyone who has a sincere desire to know Him (Vs. 26).

7. Christians should never be astonished when they find Christ dealing with very sinful souls (Vs. 27).

8. Earthly things become of minor importance when a sinful soul is face to face with the Saviour (Vs. 28).

9. The testimony of personal experience is of great value in the work of soul winning (Vs. 29).

10. No other conversion in Sychar would have attracted so much attention as did that of this woman (Vs. 30).

11. A convert's personal testimony should lead to faith in Christ, and not to faith in the convert (Vv. 39-42).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Some eight or nine months have gone by between the time of last Sunday's lesson and today's lesson.

2. In contrasting the third chapter of John's Gospel which we studied last Sunday, with this fourth chapter which we are studying today, Dr. Arthur W. Pink makes the following interesting observation:

"As we study John 3 and 4 together, we discover a series of striking contrasts. Let us look at them. First, in John 3 we have a man of the Pharisees named Nicodemus. In John 4 it is an unnamed woman that is before us. Second, the former was a man of rank, a *Master of Israel*; the latter was a woman of the lower ranks, for she came to draw water. Third, one was a favored Jew; the other was a despised Samaritan. Fourth, Nicodemus was a man of high reputation, a member of the Sanhedrin; the one with whom Christ dealt in John 4 was a woman of dissolute habits. Nicodemus sought out Christ; here Christ seeks out the woman. Nicodemus came to Christ by night; Christ speaks to the woman at midday. Seventh, to the self-righteous Pharisee Christ said, 'Ye must be born again'; to this sinner of the Gentiles He tells of the gift of God. How much we miss by failing to compare and contrast what the Holy Spirit has placed side by side in this wondrous revelation from God!"

The woman seemed surprised when Jesus asked her for water. This was normal. In those days, it was most unusual for a

strange man to get up a conversation with a strange woman. Jesus was a Jew and the woman was a Samaritan. Relations between the two peoples were not good; therefore, the woman was surprised to have Jesus talk to her.—*Advanced Quarterly*, B. 1.

3. The first thing that we notice here, and that is too often passed by, is that Christ engaged in personal work Himself. He was not "swinging the mallet" but sending out proxies to work for Him. He filled the ideal which Paul set for Timothy: "Preach the Word, be instant in season, out of season" (2 Timothy 4:2). When there was work to do, He did it Himself. When there were distant folks to be won His own blessed feet carried His tired body over the dusty road.

4. Another thing we notice in this soul-winning ministry of our Lord, is the costliness of it all. It put a strain upon the resources of our incarnate Lord. There was a physical strain. The writer of the gospel graphically pictures our Lord, *Being wearied with His journey, sat thus on the well*. If people are to be reached, distances must be covered at the expense of our physical strength. Our Lord never spared Himself in this respect. This is only one of many instances which are recorded in the gospels.

5. But there was also a mental strain upon our Lord as He ministered as a soul winner. *He must needs go through Samaria*. This was not a physical but a moral necessity. There was a call in His ears and a burden upon His soul and a pressure upon His spirit. He must needs go where need exists. This was characteristic of His whole ministry (Mark 1:38).

6. And deeper still our Lord was moved by spiritual travail. "... when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd" (Matthew 9:36). When He saw the effects of sin upon a certain individual, "... he sighed, ..." (Mark 7:34). When He met with unbelief, "... he sighed deeply in his spirit, ..." (8:12). And when He saw the people mourning for Lazarus, "... he groaned in the spirit, and was troubled" (John 11:33). The ministry of our Lord was no professional, mechanical affair. As He ministered to the wounded human souls, pouring in wine and oil, He poured in also His own prayers, tears, compassion, love and life.—*Selected*.

7. We notice that after this woman had had an experience with Jesus, she forgot the purpose for which she had come to the well, left her waterpot unheeded and rushed back to the city to testify of the things which she had seen and heard. Though this woman did not as yet know a great deal

(continued on page sixteen)

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

about Jesus, she did know enough to convince her own mind that He was the Christ and to invite others to come and see for themselves. This, *Come and see*, is a testimony that every child of God can extend to the unconverted.

Though the Lord Jesus was in a hurry to get back to His ministry in Galilee, He could not pass over these fields that were white unto the harvest without bestowing labor upon them. For two days, He remained in their city and expounded the gospel of salvation to them. The Lord Jesus, as we can readily ascertain from the record of His ministry, was instant in season and out of season, never neglecting an opportunity to make known the plan of salvation to the lost.—*The Senior Quarterly* (F. W. B.).

MISSIONS

(continued from page ten)

gifts. Help us to win souls to Christ. "The fields are white unto harvest."

10. *Correspondence and Contributions for Our Account: Personal:* Rev. Johnnie J. Postlewaite, 137 North James Avenue, East Wenatchee, Washington. Earmark gifts: Home Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.

We would be so happy to hear from you. Don't forget when sending gifts to our account through the board, earmark them for the Postlewaites.

Stories for Boys and Girls

(continued from page twelve)

"Why don't you eat your supper, Tommy?" his mother asked.

"I—I can't eat. May I take this milk to Maggie?"

"Maggie has been a very naughty cat," his mother answered. "She scratched you and now you are giving her your milk. I am glad to have such a good little boy."

This was too much. Tommy began crying like his heart would break. Hiding his face in his mother's lap, he told how he had taken Maggie to the pond and thrown her into the water, and that was why she had scratched him.

"That is a sad story," Mother answered. "It is always a sad story when we do some-

thing wrong and try to put the blame on another. Maggie scratched you because she didn't know any better. Animals can't understand like humans. Now bring her in and give her a good supper. I believe she will forgive you if you never mistreat her again."

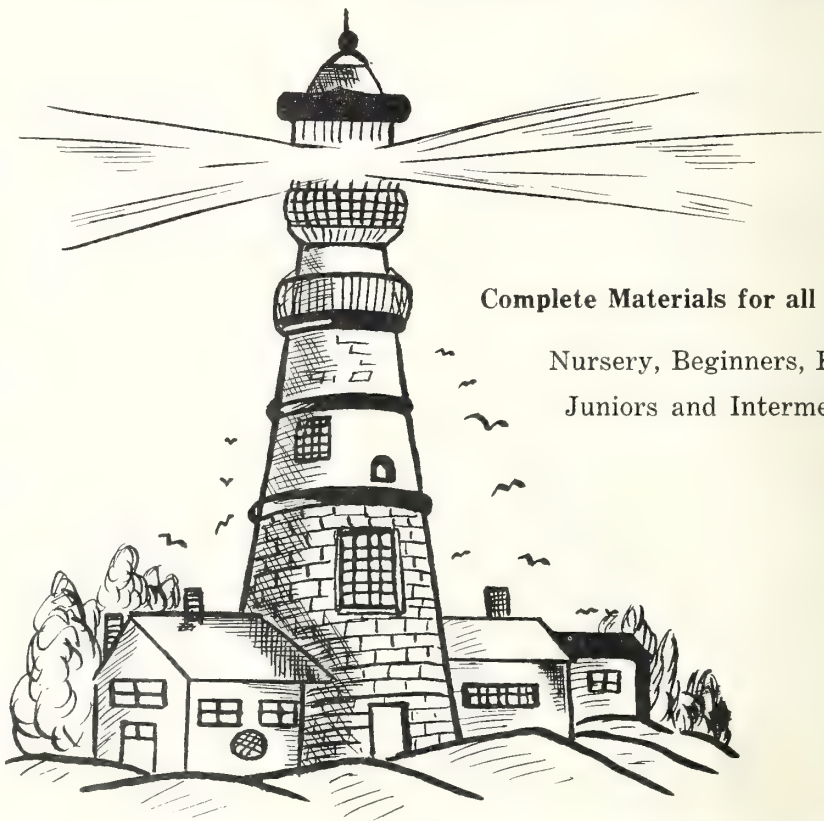
Tommy sat quietly as Maggie drank her milk. "Look, Mother," he smiled, "she keeps watching me all the time."

"Yes," his mother said gently, "and don't forget that Someone is always watching you. God sees everything you do."—*My Pleasure*.

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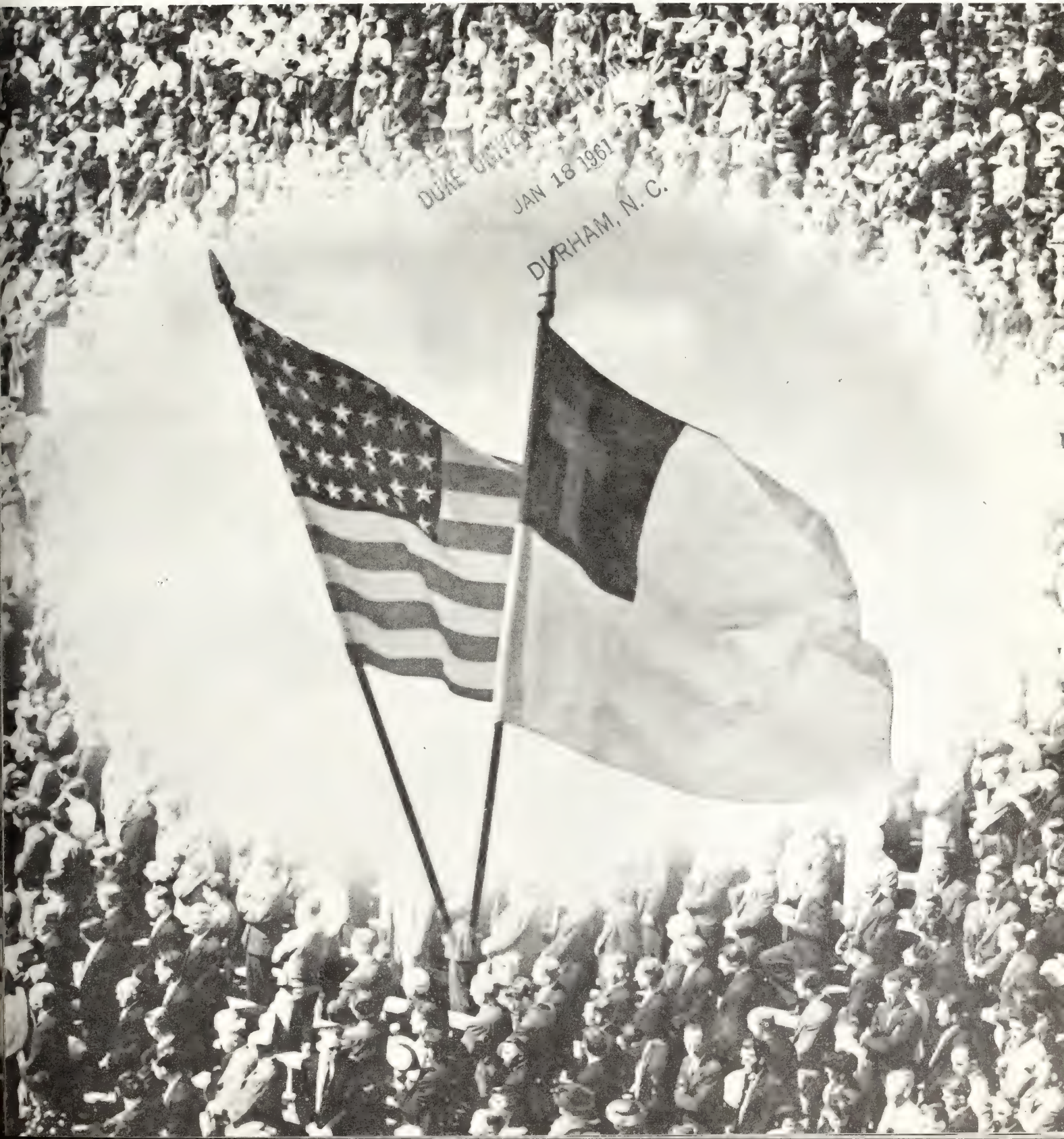
The Free Will Baptist Press
AYDEN, NORTH CAROLINA

Introductory Packet Will Be Available April 1

the
Free Will Baptist

Ayden, North Carolina, Wednesday, January 18, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

SOUND OF RAIN

We wonder just how many times Free Will Baptists have been very close to the richest of God's blessings coming upon us as a denomination, only to lose the chance of receiving them. No one can deny that God has blessed us, but there is no way of determining how much more we would have been blessed if we had been in position to receive them.

A beautiful picture of the blessings of God is found in the old hymn, "Showers of Blessings." Verse 2 reads as follows:

*There shall be showers of blessing;
Precious reviving again;
Over hills and the valleys,
Sound of abundance of rain.*

The blessings which God has for those who desire them are compared to the refreshment of rain after a drought. The poet writer surely must have been thinking of the following verse of Scripture when he penned the above verse: "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain" (1 Kings 18:41). It had not rained for several years in Israel as judgment upon King Ahab's wickedness. The rain came after Elijah's conflict with the prophets of Baal on Mount Carmel, and after the people had acknowledged that the Lord was God. In other words, the people were then ready to receive the blessings of God.

At the time that Elijah said that there was a sound of abundance of rain, there was not a cloud in the sky; but there did not have to be. Elijah was close enough to God to know that His blessings were at hand. "... And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times" (1 Kings 18:42, 43). When the servant had gone up the seventh time, he came back to Elijah and reported that there was one small cloud about the size of a man's hand. This small cloud developed into cloudy skies and the rain fell. Elijah knew it was coming even before there was any visible signs whatsoever.

There is a sound of abundance of rain for Free Will Baptists, as well as for all Christians. The blessings of God are not far from any of us, but will we simply hear the sound and never be the recipients of them? We cannot receive God's richest blessings until we get ourselves in position to receive them. Material prosperity may come without a spiritual growth toward God. Our number may increase without a spiritual growth toward God. If, however, we can but allow these things to serve as a means to our growth in grace, surely they have accomplished their purpose. We should pray for the blessings of God, but we cannot expect them until we prepare ourselves to receive them.

HOW TO USE THE BIBLE

Own a well-bound Bible with good print and a concordance. Set a portion of each day sacredly apart for Bible study. Let your body go unfed rather than neglect your immortal soul.

Choose an hour for study when your mind is clearest.

Study with a humble, teachable mind, not to see what you can make the Bible teach you, but so that you can absorb what God meant the Bible to teach you.

Pray for God's guidance in reading His Word.

Read the whole Bible through consecutively again and again.

Study, do not skim. Weigh each word. Look up references and read them carefully. Search the Scriptures with a concordance to see how God handles such words and such subjects as "sin," "salvation," "the Cross," "faith" and "repentance."

Read the Bible as the Word of God. Believe all its promises, heed all its warnings, obey all its commands, always and at once.

Study and accept not only what you like, but all that God has to say.

Commit to memory at least one verse each day.
—The War Cry.

Volume 76

Number 3

January 18, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Across the Pacific to Japan

AS I sit here in my living room in our new home in Japan, it seems like it was a dream that we were ever home in America for a year. After spending so many wonderful days with our dear friends and loved ones in America, we again find ourselves in the familiar surroundings of Tokyo. Many of you were praying for us as we made our journey across the Pacific Ocean, so I would like to tell you some of the ways that God was good to us and answered your prayers.

After having a wonderful visit with many of our friends in the churches in California, we sailed as scheduled, December 6, on the S. S. President Wilson. A nice group of friends from local churches were at the pier to bid us farewell. W. S. Mooneyham of N. A. E. was present at the time of our departure. About noon that day we had the unforgettable experience of sailing under the great Golden Gate Bridge out into the Pacific. The next day, our ship made a stop at Los Angeles where we stayed over night in port. We spent those two days seeing some of the sights of that area and sailed out into the Pacific again at 4 p. m. on the 8th.

Our next stop was in Hawaii on the 13th. The days between California and Hawaii were spent in getting acquainted with the ship and many of our fellow passengers. Since we were traveling economy class most of our fellow passengers were oriental. Among the 300 people on our class there were Japanese, Chinese, Philipinos, along with those who were from Mexico and Guatamala, mixed with about a dozen from the United States. Oh yes, there was one from Switzerland. So you can see that we had quite a mixture. There were other missionaries on their way to Hawaii, the Phillippines and Japan. Before long, the Christians had formed a very special kind of fellowship. Our hearts went out in a special way to a young Chinese boy who had become a Christian while he was studying in America and was on his way home to a non-Christian family. On Sunday morning, I was asked to conduct services on the

The Rev. Wesley Calvery
Missionary to Japan

ship, so I preached a final sermon in English far out in the Pacific Ocean. We thank the Lord for the opportunity to witness for Him to the 40 to 50 that came out to the service.

The voyage to Hawaii was quite a rough one. We were amazed at how such a large ship could toss so in the water. Neither of us became sea-sick, but the joy of the trip was hindered because of the bad weather. Rebecca and Jonathan, however, thought it was all part of the fun to have the ship tossing and rolling.

Needless to say, we were glad when it came time for us to arrive in Hawaii. As we pulled into the harbor in Honolulu, Hawaii, we rejoiced to see that our fellow missionaries, Helen and Luther Sanders, were there to greet us in the typical Hawaiian style. Also, Brother Homer Willis was there from Nashville at the time we arrived, which made us feel that we were not so far from home after all. Also one of my cousins who is stationed there was at the pier to meet us. That night, after being shown some of the sights of Hawaii, we had a service with some of the Christians in the new Free Will Baptist Church in Waipahu, Hawaii. This brought the number of states to 15 where we had services while we were home on furlough. That night there were earnest prayers that the rest of our voyage might be smoother and more pleasant. We praise the Lord because we believe that He answered those prayers. That night, at 10 p. m. when our ship sailed from Hawaii, we felt that at last we were leaving America and the next stop would be Japan.

The rest of the trip was indeed much more pleasant. The sun was shining nice and warm and the sea was smooth. The

next few days we spent just relaxing and enjoying the trip. It was a good time to read some of the books that I had been wanting to read also.

When we crossed the international date line, we were informed that there would be no Thursday on our ship calendar which made the Lord's Day come around again even more quickly. In Hawaii another missionary family had joined us, so when I was asked to conduct services again I suggested that he bring the message which he did with me in charge of the service. We enjoyed another time of fellowship around God's Word. At the close of the service, some of the Japanese boys came to me and said that they could not understand English very well and they would like to have a message in Japanese if I would bring it for them. Since I had not preached in Japanese in a year I trembled at the thought, but was glad for the opportunity. After checking with the officer in charge, we found that we could not have a service on Sunday but would be permitted to do so the next day. Even though it was Monday, we had a regular Christian worship service for about 70 Japanese passengers, followed by a short discussion and there seemed to be real interest among some of them. Little did I realize that I would preach my first sermon in Japanese even before I reached Japan. Even though I was uneasy at first, it seemed very natural and good to be conducting services in Japanese again.

Before we arrived in Japan, we had again become tired of the trip and were ready to get our feet on solid ground again. On December 22, at 4 a. m., I got out of bed and went up on top deck to get my first look at Japan. We could see the lights of one of the small Japanese islands that we were passing. At 7 a. m., the Japanese officials came out in the pilot ships to check all of the passengers while we slowly moved into Yokohama harbor. We were so excited that we could hardly stay inside the ship. At 9 a. m. we had finally arrived, but could not get off of the ship for another hour. From the deck of the ship, we finally

(Continued on Page Five)

What You Mean to God

(Psalm 8:1-9; John 10:7, 8)

Mrs. Peter Brown
Greenville, North Carolina

"What is man, that thou art mindful of him? and the son of man, that thou visited him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour"
Psalm 8:4, 5.

HAVE you ever walked out of the doors on a clear night, when the sky was almost full of stars, and thought of how small you are in comparison with the universe? Have you wondered if God really cared for you?

It is said that a young Christian man was riding on a train beside a scientist who was a skeptic. The scientist began to ridicule the young man for believing the Bible, and considered him an uneducated ignoramus, began to explain the size of the great universe. After the scientist had impressed the young man with the vast size of the universe, the smallness of this earth, and the infinitesimal smallness of man on the earth's surface, he turned and with a sneer said, "You Christians are the most egotistical people in the world. You think God is big enough to make all this, and then you think He's interested in you."

What would you say if you were this young man? (See Genesis 16:13; Psalm 139; Matthew 6:25-33.) David felt much the same as the scientist (Psalm 8:3, 4). Let's find the answer from God's Word.

THE IMPORTANCE OF HUMAN LIFE

Open your Bible to Genesis 1; here is the fascinating account of how and why God made the world. God made man in His image. Jesus lived that He might die; and died that we might live. People, great and small, talented and ordinary, are individually important to God, their Creator and Saviour.

What is God's image in man? In order to answer this question from Genesis 1, we need to look at what about God might be imaged in man. God thinks; that is obvious from the orderliness of His creation (Vs. 3). God acts; He speaks a word and something comes into existence (Vs. 31). God feels; He knows that His creation is good. So we

see that God has a personality: He thinks, feels and acts, and we find our clue to the meaning of God's image in man.

We too can think and feel and act. Our thinking may be limited; our feeling turned inward selfishly toward ourselves; our wills held in bondage, but nevertheless, man was created in the image of God.

Why were we made thus? So that we could enter into fellowship with God. Because we are persons, we can know Him. The account in Genesis 1 and 2 tells of Adam and Eve speaking with God and hearing His commands to them (John 10:14). This is the personal relationship that Christ has with those who belong to Him.

God wanted fellowship, so He created man (Psalm 8:4, 5; Ephesians 1:5-12). God created us with minds and emotions and wills. We are real people, not puppets. God does not sit in heaven and pull strings to manipulate us. We are free to make decisions, and we are able to make mistakes. The entrance of sin into the world was the result of the first man taking this freedom and yielding to the devil's temptation. The tragic story of man's sin is the result of this yielding.

But there is another side to the story. The freedom of choice God gave to us makes it possible for us to love. You can't get a puppet to love, but a person can love. Man was made to respond to God's love and without this response his life is incomplete (John 4:19). St. Augustine, centuries ago, put this great truth into these words: "Thou hast made us for Thyself, and our heart is restless till it finds rest in Thee."

Also, because God created us as people, not puppets, we are free to choose for Him or against Him (Joshua 24:15; John 10:9). Of course, there are consequences that must be obedience (John 14:15; 15:14; James 1:22).

God treats people with respect, and we must treat non-Christians with respect. We must have the same attitude toward human personality that God has. People are important (John 10:16).

Even our sins do not alter our importance. Our rebellion and transgression bars our approach to God, but it does

not diminish His love. While we were enemies, Christ died for us (Romans 5:8). The human race, and you as a member of that race, called forth the greatest display of sacrificial love the world has ever seen: the death of Jesus Christ on Calvary (Hebrews 2:9, 10).

THE IMPORTANCE OF INDIVIDUALS

Perhaps you agree up to this point; that in general, people are important to God. It is conceivable, you will say, that mankind means this much to God; but you are apt to say that means all men, all people, are important. Surely you as an individual can't be very important. Surely God wouldn't take notice of you (John 10:5, 4). God does care for you. He knows your name. He seeks to lead you in the way you should go. It is wrong to limit God by thinking that He does not care for everyone. All through the Scripture God is revealed as one who takes infinite pains with the tiniest detail. Jesus said that even the hairs of man's head are numbered (Matthew 10:30); that God takes notice when a sparrow falls to the ground (Matthew 10:29); He clothed the grass of the field (Matthew 6:30); and over and over Jesus rebuked His followers with such reminders and then added, "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

The fact is that you are important. Whatever your name may be, wherever you grow up, whatever your abilities are, you are an individual who was created by God; of whom God is aware, and in whom God is vitally interested.

In the first chapter of John it is individual men who follow Him and call others to follow. It is not a great crowd. Indeed He does not seem interested in calling a crowd. He chose twelve men to become His intimate associates and disciples.

He takes time to talk to Nicodemus who seeks Him out (John 3). He goes out of His way to meet a poor, outcast woman at the well near Sychar (John 4). He picks out of a crowd one man at the pool of Bethesda and heals him and makes him whole (John 5). He gives eye sight to the poor blind man (John 9). He weeps at the grave of Lazarus, His friend (John 11). After

Christ's resurrection, Thomas is not present at one of Christ's appearances. Later Christ comes especially to Thomas and makes a special point of convincing him of the fact of His resurrection (John 20). In the closing chapter of the book, He singles out Peter for special attention. It is quite apparent that Christ's concern was for individuals.

God knows all about me and my needs; He is also concerned about you and your needs, and the more than two billions other human being populating the earth. Every individual life comes under His immediate supervision and concern.

THE IMPORTANCE OF ORDINARY PEOPLE

When we talk about ordinary people, it is self-evident that we are talking about other people. So many people seem to know that they are important, but some feel rather ordinary; that is to say, they feel inferior, or unwanted, or below average. But God's concern is for people like that—like you and me. He is not just interested in big people, He cares for all. Every human being has God's gracious provision, the possibilities of a glorious adventure in fellowship with God almighty, and that can't be by any stretch of the imaginations, called ordinary.

THIS THEY SHOULD REMEMBER

The time when a person feels smallest or most sinful is the time he should go straight to God, not run from Him. All right relationship with God is built on the assurance that we are important to Him, and that is Christ we are, by faith, accepted perfectly.

You are important to God. He cares for you. The Lord prays for you. There is no doubt about it, you are important to God. But how important is God to you? How much do you want His will in your life?

Thank You Lord, for Your interest in us as individuals.

Across the Pacific to Japan

(Continued from Page Three)

saw the familiar faces of some of our friends in the crowd below. Among them was the Rev. Herbert Waid who had made the trip down the north in Hokkaido to welcome us back. When finally we did meet them face to face, I hardly knew how to greet them. I didn't know whether to speak in Japanese or English or whether to bow or shake hands. I think I ended up with a mix-

ture of both. Anyway, it was good to be back.

After clearing customs, we made our way by taxi to our little church in Tokyo where a few of our Japanese Christians gathered for prayer and fellowship together. We also had a typical Japanese lunch that noon. It was good to see the familiar faces of those who had become Christians through our own witness in years gone by.

The Lord has been good to us in these few days that we have been back to Japan. He has provided a good place for us to stay in Tokyo until spring while we are taking additional language study. We are living on the Southern Baptist missionary compound in one of their very nice houses. It is near a good shopping center and handy to language school by bus. The Lord is certainly with us and we are looking forward to serving Him for the next five years in our second home. Thank you for your prayers in our behalf as we sailed across the Pacific to Japan.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Joe John Everton

On Friday afternoon, September 16, 1960, the death angel hovered over the Gum Neck Community, Columbia, North Carolina, and wafted the spirit of my husband, Joe John Everton, from this earth to his home in glory.

Mr. Joe John, as he was usually called by everyone that knew him, was a member of the Gum Neck Free Will Baptist Church and had been for over fifty years. He was appointed a deacon in 1903; he also served as Sunday school teacher, ruling elder and church trustee. He loved his church dearly, and always attended as long as he was able. He loved everyone and his greatest joy was attending church and fellowship with Christian people.

The funeral service was conducted at the church of which he was a member on September 18, 1960, by his pastor, the Rev. Herbert J. Bryan, assisted by the Rev. Charlie Overton. He leaves to mourn our loss his wife and two sons, T. B. Everton and John O. Everton, both of Norfolk, Virginia; two daughters,

Mrs. Marie Meckins of Elizabeth City, North Carolina, and Mrs. Attis Ewell of Norfolk, Virginia; fourteen grandchildren and twenty-seven great grandchildren.

He was 84 years of age when death came. His death broke our family circle on this earth, but we are praying that it will not be broken in heaven. He has left a beautiful memory that will never be forgotten.

He was laid to rest in the Point Cemetery at Gum Neck amid a mound of lovely floral designs, a tribute to his beautiful memory.

Dearest loved one, how we miss you,
'Twas so hard to say good-by;
But we know that you are resting
In your home beyond the sky.

By his wife,
Mrs. Jewell Everton

Mrs. Marie Williams

On November 29, 1960, God saw fit to call from us, Marie Williams, for whom we had great love and respect. She had a full life, though short, for she was only 28 years old and a resident of Wayne County, North Carolina. She was a member for about 13 years of Pleasant Hill Free Will Baptist Church, Pikeville, North Carolina, where the funeral service was conducted by the Rev. Jerry Rowe, the Rev. G. C. Joyner and the Rev. W. W. Thomas. Songs, "Abide with Me" and "Nearer My God to Thee," were sung by the church choir. She was laid to rest in the Stoney Creek Church Cemetery, amid a mound of lovely flowers.

Surviving are her husband, Charles H. Williams, her parents, Mr. and Mrs. Jessie Hawley, three brothers, Jessie Hawley Jr., Ray and Wreb Hawley, relatives and a host of friends.

She was a faithful worker in her home, church and community. She was concerned for others, physically and spiritually. Even the last day here on earth she could smile, though in pain, and say not to worry. The life she lived should be an example to us.

"We miss you so badly,
But God needed you more;
And we know you are happy
On the eternal shore."

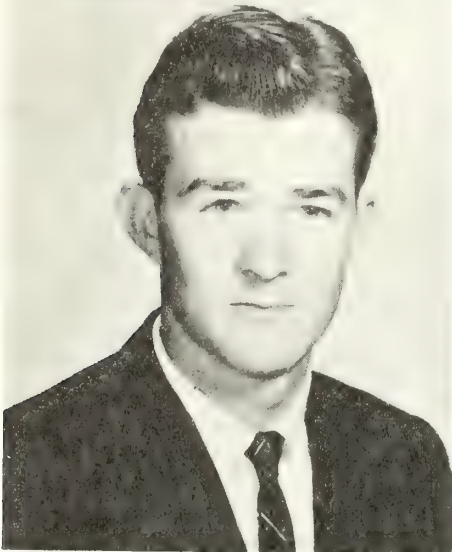
To her family, we extend our deepest sympathy and point them to God and the church she loved so much.

Orabelle Nicholas
Louvene Berry

NEWS AND NOTES

Of Denominational Interest

Mr. Mayo Recently Ordained To the Ministry



The Rev. William Jackson Mayo was recently ordained by the Central Conference of Original Free Will Baptists of North Carolina.

Mr. Mayo is a member of the First Free Will Baptist Church in Tarboro. He has had a great deal of experience as a minister for a mission of the Tarboro Church, as teacher of the Young People's Class, and as an assistant to the pastor of his church, the Rev. Raymond T. Sasser. In this capacity, he has filled appointments in his absence, conducted a revival and many other pastoral duties.

He is married to the former Carolyn Williamson. Mrs. Mayo is also a Sunday school teacher, a church pianist and cague director. Both are high school graduates.

Mr. Mayo is available for pastoral and evangelistic work. He may be contacted by calling his pastor at TALbot 3-3964 who will be glad to deliver a message; or by writing him at Route 3, Box 392-C, Tarboro, North Carolina.

Albemarle District Held Bible Club Banquet

On Friday, December 30, 1960, a Bible Club Banquet was held at the Punge

Community Building, Columbia, North Carolina. All young people, parents and ministers of the Albemarle District of North Carolina were invited. Young people from school that do not have a Bible club were especially invited to attend. There were about 115 present in all. The program began at 6:00 p. m., with a turkey dinner. At 7:00, Wayne West led in choruses, after which the Rev. Francis Cordrey gave the devotions. A talk was given by Neil Hearn, president of the Columbia Bible Club, entitled, "The Purpose of the Bible Club." Sylvia Boyd sang a special number. Several college students from the Free Will Baptist Bible College and Mount Olive College gave their testimony. After this the pastors were given opportunity to speak for a few minutes each. A film entitled, "Silent Witness," was shown and was a blessing to all. There were three decisions for Christ and numerous dedications at the close. Truly this was a great blessing to the many young people who attended.

Another such banquet is now being planned for the youth of the Albemarle area.

Quarterly Conference to Be Held at Mount Moriah Church

The Rockfish Conference will meet with Mount Moriah Free Will Baptist Church Saturday, January 28, at the church, Route 1, Hamlet, North Carolina. The meeting will begin at

Coming Events

January 25—Spring Semester Begins at Mount Olive College
January 25—Second Semester Begins at Free Will Baptist Bible College, Nashville, Tennessee
January 29-February 5—National Youth Week
February 14—Valentine's Day
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter Sunday

10:00 a. m. The church is located four miles east of Hamlet.

Lunch will be served on the church grounds at the noon hour. Services will also be held on Sunday, January 29. Everyone is invited to attend.

National Superannuation Report for December, 1960

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, presents the following financial report for the month ending December 31, 1960:

Cash on Hand December 1,
1960 \$4,545.93

Receipts

Co-Operative Plan:

Alabama	\$ 3.01
Arkansas	17.58
California	12.12
Florida	5.50
Georgia	5.76
Illinois	8.19
Missouri	2.68
North Carolina	5.38
New Mexico	3.28
Ohio	.12
Oklahoma	19.47
Tennessee	2.03
Texas	4.50
Virginia	1.94

From States:

Georgia	22.93
North Carolina	121.64
South Carolina	4.96
Tennessee	2.00
Virginia	5.10

Other Receipts:

From Insured on Premiums	185.63
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Total Receipts 433.75

Total to Account For \$4,979.68

Disbursements

Premiums on Insured	\$357.04
Secretarial Service	75.00
Postage	4.00

Total Disbursements 436.04

Balance in Treasury,
December 31, 1960 \$4,543.64

Fifth Eastern Union Convenes With Macedonia Church

The Fifth Union Meeting of the Eastern Conference of North Carolina will convene with Macedonia Free Will Baptist Church, Ernul, North Carolina, January 28, 1961. The Rev. James Lupton will be the song leader. The program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:45—Devotions, Rev. Elmo Harper
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognitions and Report of Denominational Enterprises
- 10:30—Congregational Singing
- 10:35—Reading of Church Letters
- 11:00—Praise Service, Rev. W. F. Stilley
- 11:15—Message, Rev. Clinton Lupton
- 11:50—Offering for Children's Home
- 12:00—Lunch Time and Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, Rev. G. A. Ludwig
- 1:30—Final Roll Call
- 1:40—"Let's Get Acquainted with Our League," Rev. Ralph Lightsey
- 2:10—Business Period
- 2:30—Adjournment

Children's Home Report For December, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for December, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND

Albemarle Conference	\$ 375.84
Blue Ridge Association	107.38
Cape Fear Conference	114.06
Central Conference	1,823.15
Eastern Conference	1,415.46
French Broad Association	58.56
Jack's Creek Association	42.00
Pee Dee Association	84.45
Piedmont Association	57.16
Rockfish Conference	23.50
Western Conference	1,513.02
Miscellaneous	1,891.27
Farmer Picture Program	100.00
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	674.67

CLOTHING FUND

Central Conference	40.00
Eastern Conference	40.00

COLLEGE STUDENT'S FUND

Miscellaneous	50.00
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Total December Receipts \$8,410.52

Elm Grove Church Honors the Barrows

The Elm Grove Free Will Baptist Church, Ayden, North Carolina, honored its former pastor, the Rev. N. B. Barrow, and family in a farewell social in the recreation room of the church on January

1, 1961. Mr. Barrow resigned the pastorate of the church upon accepting the managership of the Free Will Baptist Press. His resignation became effective at the beginning of this year.

Mr. Barrow states that he is no longer in the active pastorate, but he is available for supply work in any church which desires his services.

Fourth Union Meets At Walnut Creek Church

The Fourth Union Meeting of the Central Conference of North Carolina will meet at the Walnut Creek Free Will Baptist Church, January 28, 1961. The Walnut Creek Church is located near LaGrange.

All churches within the Fourth Union District are urged to send their delegates to this meeting. The moderator of the union is the Rev. Fred S. Powers, pastor of Saratoga Free Will Baptist Church.

Children's Home Recipient Of Record Player



On Wednesday night, December 21, 1960, the Free Will Baptist Children's Home of Middlesex, North Carolina, was the recipient of an automatic record player. The record player was given as a gift from the Southeastern Radio Supply Company, instead of giving gifts to dealers.

The picture shows Mr. R. C. Fields of Greenville, North Carolina, field representative of the Wilson store, making the presentation to the Rev. J. W. Everton, superintendent of the home, while Mr. Stan Bisinek, manager of the Wilson store, looks on. Also present for the presentation were the Rev. Hubert Burress and Mr. Irvin Wooten of Pinetops, North Carolina.

Only a few of the children were present for the presentation as they were

away for the Christmas holidays. Mr. Everton expressed his appreciation and said the record player would be placed in the girls' dormitory as the boys' dormitory already has a player.

Records were presented to the home by Mr. Burress and Mr. Wooten, given by the Service Drug Store of Pinetops. Mr. Wooten is a member of the Peace Free Will Baptist Church of Pinetops and a dealer for Southeastern Radio Supply.

THE MAIL BOX

EXPRESSION OF THANKS

"I take this method to thank my many friends, especially the woman's auxiliaries, for the many gifts and cards I received during the Christmas holidays. They made me feel happy and thankful to the Lord for the spirit of love that was shown to me. May the Lord bless each of you that had a part in making me happy."—Rev. T. F. Davenport, Creswell, North Carolina.

AVAILABLE FOR PASTORAL WORK

"I am available for pastoral work, or for part-time preaching, wherever the Lord may lead. Any church desiring to do so may contact me at the following address, or call me at CY 9-6006 in Greensboro, North Carolina."—Rev. George H. Branning, 1809 Boulevard Street, Greensboro, North Carolina.

GIFTS AND CARDS GREATLY APPRECIATED

"Will you please give me space in *The Free Will Baptist* to thank the woman's auxiliaries of the different churches for the cards and gifts I received at Christmas and on my birthday. All these things were greatly appreciated by my wife and I. You will never know how much they meant to us and how much they helped us. Since I can't personally thank each of you, I wish to do so through the paper. May God bless you all is my prayer."—Rev. Romie Mitchell, Pikeville, North Carolina.

THE ART OF QUILT MAKING

"To the many auxiliaries that have been so generous with their beautiful Christmas cards and gifts, I do want to say thank you so much, and may the dear Lord bless all of you is my prayer. "Since reading Mrs. Nancy Mooney's activities in quilt making, I would like to add my bit on the same subject. Since I was 70 years old, I have made five quilts for my grandchildren, fifteen for my nieces and nephews, and ten for the building fund of the church; also I have helped quilt them.

"As my 81 birthday is near, I realize the Lord has been wonderful toward me for which I do praise His holy name."—Mrs. Mae Rouse, Dudley, North Carolina.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Was it right for David to order Solomon to execute Shimei and Joab, and for Solomon to carry out such an order? *George Pugh, Illinois.*

Answer: Yes, I think so, that is, at the time each of these events occurred. The thing that I think was wrong in the whole affair was that David allowed circumstance to cause such a development of affairs that he himself was bound by oath in a way that he himself had not had these two, with a dozen or so others, executed when they committed several of the atrocities they were guilty of. The order given Solomon is as follows: "Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood" (1 Kings 2:5-9).

It appears that David had been too lax in punishing crime and that now as he must go from the scene of action here on earth, God impresses him to tell Solomon what to do in reference to these two rebels in high authority under David. In commenting on this, quite a few commentators point out the fact that since Joab obeyed David in the freak murder of Uriah, an act of sin that was planned

as a cover for the sin of adultery David had committed with Uriah's wife, while Uriah was faithfully and loyally defending both Israel and her king David. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

Read Chapters 11-15 in 2 Samuel where the account of David's many sordid relations and irregularities are manifested and note the judgments of God upon him for these. What a warning to all sinners saved by grace! There was never a time in David's life after he committed these sins, but that he was limited in service to his God as a result of them. Not only do we have the Scriptural fact that sin brings death to our attention here, but also that *the way of the transgressor is hard*. How pleasant it is when Christians dwell together in unity respecting each the other's God-given rights and privileges in society, but oh how unpleasant when someone thinks because of his God-given authority in a position he has the right to lord it over those with whom he is privileged to associate. Christ said, "And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:25, 26). (See Mark 10:42-44).

It seems that instead of following the teachings of Christ and exhibiting a spirit of Christlikeness in what one says and does, that both civil and ecclesiastical authorities are more and more as the days go by showing forth a spirit of domination and dictatorship. Christian institutions that once thrived under a democratic government still name their leading executives presidents, but in reality many of them are reported to be ruthless dictators. God would not have His children taking advantage of each other any more than He would sanction the act of David in taking another man's wife as though she were his own. There is coming a day, in the not too far distant fu-

ture, when at the judgment seat, Christ will behold every Christian as he gives account of every thought and deed while he is measured by Jesus as the only standard. This being true, we each should seek to pattern our lives after that lived here by our Lord. He washed His disciples' feet, showing His true humility, and told them to wash each other's feet and thereby symbolize the feeling they had each for the other.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REGENERATION

"Marvel not that I said unto thee, Ye must be born again" (John 3:7).

During the first several weeks of the new year I want to write a number of devotional meditations on some of the great doctrines of the Bible and of all, or most all, fundamental, evangelical Christians. To start with I will ask you to think with me on the subject of regeneration. Several articles will be required to deal adequately with this and other subjects to be used.

Before proceeding with this message, will you get your Bible and read John 3:1-21? These verses will give you a better understanding of what I am dealing with and will save the space of giving the verse each time I quote from the passage.

The interview between Christ and Nicodemus gave rise to one of the most interesting and instructive conversations ever recorded in all the Bible. This ruler of the Jews went to the Saviour by night and accosted Him in the most respectful language, saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The Redeemer, in reply, paying no attention to the complimentary, flattering words of Nicodemus, instructed him as to the nature and necessity of regeneration. The subject, however, was

involved in mysterious and impenetrable darkness. This is an undeniable truth as shown by the fact that Nicodemus inquired, with amazement, "How can these things be?" A question equally indicative of astonishment and incredulity! His incredulous surprise did not deter the great Teacher from uttering, with solemn emphasis, as if to drive the truth more deeply into Nicodemus' heart, the words of the text, *Ye must be born again.*

Writing on this passage Charles Sim-eon said, "As there is an essential distinction between divine and human knowledge, so it there a very great difference in the ways by which each of them is to be obtained; the one being attainable only by rational investigation, the other only by faith. Reason indeed much judge whether such or such things be revealed; but when that point is clearly ascertained, faith must receive the truth simply on the authority of God; and that too, no less when it lies beyond the sphere of our reason, than when it may easily be comprehended by it. The manner in which revealed truths are inculcated seems to imply this; for the prophets enforced their declarations, not with arguments, but with, 'Thus saith the Lord': and our Saviour, with an authority which none but Himself ever presumed to exercise, and which strongly marked His equality with the Father, disdained to use any other confirmation than that of His own assertion; this appears, as in numberless other passages, so particularly in His conversation with Nicodemus; when, instructing him in the mysterious doctrine of regeneration, he required a full assent to it upon the testimony of His own word. May we bow to His authority?"

(Continued Next Week)

WHAT DO YOU LACK?

by Olive Bishop Branch

IN Athens, Greece, long ago Socrates heard the tradesmen cry, as they passed along the street with their wares, "What do you lack?" In the eighteenth century, London street vendors again made this cry familiar, "What do you lack?"

I heard the story of a kindly old peddler who had an unusual insight into the needs of his customers and was able to select from his stock of odds and ends just the item which was most needed by his customers at that particular time. This is all very well in fiction but no one actually has this unusual gift.

Multitude of people in the world today lack food and so they must subsist

on what meager scraps of food they can obtain while their bodies are weakened by malnutrition. As the shadows of night creep across the lands of earth, the hard streets of large cities become the bed of untold thousands because the streets are the only home they have. Their lack is shelter. Clothing, medical care and other needs of the physical are inadequate in many areas.

Ask the underprivileged millions of earth, "What do you lack?" They will answer, "Our lack is the barest of necessities to adequately supply our physical needs."

While our hearts go out in compassion toward those who lack the basic needs of physical life, it is possible to have every necessity and many luxuries and still be in need. What do you lack?

It is a tragedy to lack faith. Peter says the one who lacks faith and the characteristics which grow out of it is blind "... and hath forgotten that he was purged from his old sins" (2 Peter 1:9). Peter was writing to those who had been saved through faith in the precious Son of God. For such as these to lack faith is indeed a terrible lack, but no more tragic than the lack of faith on the part of those who have never known Him. For anyone to lack faith is to be blind to spiritual realities.

Saving faith is necessary if we would inherit eternal life. Without confidence in God we cannot believe for forgiveness of sins or believe unto salvation. It is by faith in Jesus Christ that we claim the promises of God. That is not only true of the sinner in need of salvation, but also of the saint who lives by faith in the Son of God. The life of victory is a life of faith.

"God has ventured all in Jesus Christ to save us; now He wants us to venture our all in abandoned confidence in Him. There are spots where that faith has not worked in us as yet, places untouched by the life of God. There were none of those spots in Jesus Christ's life, and there are to be none in ours."—Oswald Chambers.

Jesus many times encountered a lack of faith in the people of His day and even among His own followers. When He stilled the tempest, He asked His disciples, "Why are ye fearful, O ye of little faith?" When Peter faltered in his attempt to walk on the water, Jesus asked him, "O thou of little faith, wherefore didst thou doubt?"

Coming down from the mount of transfiguration, Jesus found His disciples completely defeated in their attempt

to heal the lunatic boy. When they asked Him why they could not cast out the demon, He answered, "... Because of your unbelief (so little faith): for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

A Roman centurion was one of the few who delighted Jesus by his faith. When, in answer to his summons, Jesus started toward his home to heal his servant, the centurion sent friends with this message, "... Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed" (Luke 7:6, 7).

Jesus was often caused to marvel at unbelief, but this time He marveled at faith. "... I say unto you (He said to the crowd about Him), I have not found so great faith, no, not in Israel" (Vs. 9).

The one who lacks faith is a victim of the scourge of unbelief. Unbelief can lock the door of your heart against faith and its attendant blessings of peace with God, joy, contentment, hope and the warmth of fellowship. Allowed to come to fruition, it will drag you soul down to a Christless grave and a dark, hopeless eternity.

Two men were lost in a desert. Because of their thirst and tired condition, they were not able to follow a map they had of the area. They were plagued with mirages. One morning they found they had traveled all night in the opposite direction from what the map directed.

One man, running ahead, found a beautiful oasis, with a fountain gushing forth in a garden. Joyfully he used his failing strength to get back to his companion lying in the sand. "We've found it," he cried.

"It's only a mirage," the other man said weakly.

"It's real," the first man assured him. "See! I am wet from the fountain."

"No," the discouraged man said, turning his face away. "It isn't on the map." And he died. He lacked faith in that which was real so he would not open his eyes to it and he perished.

What do you lack? Paul says, "... though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Corinthians 13:2). Faith alone is not enough. It is

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Board of Home Missions Letter

January, 1961

Dear Friend of Missions:

Christmas has come and gone . . . another year is history . . . and another year is before us. Great changes have come in the world and in our nation in 1960 and I enter this year with a new burden on my heart and we all must do with haste our work for the Lord.

Recently I visited our mission work in Hawaii and found real opportunity for Free Will Baptists to evangelize in this field. The Sanders have done a good work in the area of Waipahu and I was pleased with their progress. However, we desperately need our own property and must buy land as soon as possible. Land is scarce and expensive. It will cost us at least three dollars per square foot in the area where it seems a church is most needed. A fund has been started called, "Remember Pearl Harbor Fund." Will you please pray with us about this need and do what you can to help get the necessary money for this work?

A building was recently purchased in Washington, D. C., for our work. We rejoice with the progress there. The Walkers are now living in the parsonage at 515 N. Nelson, Arlington, Virginia. The down payment on this property was made with the funds sent by friends of Brother J. B. Bloss in his memory.

Rev. Chester A. Huckaby is directing a drive in January and February in the state of Florida to help Brother Melitino secure funds for the much needed church building for our Spanish work in Miami.

Brother Wade Jernigan, member of the Home Mission Board, will conduct a revival meeting at our church in Monterrey, Mexico, this month. He will see the progress of the building program, and help make final plans for the buildings. Will you join us in prayer that he may see a real revival while in Mexico?

This has been another good year with the National Home Missions department and we bow our heads in thanksgiving

to our God, and to you His people who have made this record. I thank Him for His guidance and you for your loyal support in every way.

You will notice that some states made their quota and some fell behind. God bless all of you for your efforts in your state.

May I make one suggestion to you for 1961? If your church is not supporting a national home missionary, please pray about doing it. We have choice servants of God needing your support now.

In the bonds of His love,
Homer E. Willis
General Director

HERE AND THERE

Louisville, Kentucky—"Just to say I receive and appreciate the home mission newsletter. I am enclosing a check in the amount of \$25.00 to help in the cause."—*V. P. Horne, Director of Public Relations—Kentucky Education Association.*

Comanche, Texas—"Enclosed you will find \$41.46, our Thanksgiving offering for national home missions."—*Rev. Huey Gower, Pastor Gartman View Church.*

Wheelerburg, Ohio—"I am enclosing a money order for \$25.00, representing our home missions offering. The young people of our church sponsored a home missions service Thanksgiving night . . ."—*Kathleen Chasteen, President.*

Allen, Kentucky—"Please accept this offering of \$16.00 from the Youth Fellowship of the Prestonsburg Free Will Baptist Church. This youth group observed November 20 as mission Sunday. They gave the money they had made through the week working at odd jobs."—*Rev. William Amburgey, Pastor.*

Floral, Arkansas—"Enclosed is one dollar to help with the mission work wherever needed most. I am 60 years old and have been living a Christian life 49 years. My father was a Free Will Baptist preacher for over 60 years. May

God bless all our missionaries . . ."—*Mrs. Etha Clark.*

Home Missions Financial Report

DECEMBER, 1960

Balance on Hand December 1, 1960	\$21,106.44
Receipts	7,113.88

Total to Account For Disbursements	\$28,444.11
	5,113.88

Cash in Bank, December 31, 1960	\$23,330.23
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BALANCE IN ACCOUNTS

Mexico	\$ 6,000.00
Lee Whaley	582.69
Molly Barker	159.53
Arthur Billows	2,811.62
Kenneth Walker	200.01
Kirby Godwin	633.97
Land for Hawaii	329.00
General Fund	11,616.42

DEFICIT ACCOUNTS

Johnny Postlewaite	\$2,519.50
Melitino Martinez	1,794.13
Bessie Yelev	761.87
Mack Owens	2,160.78

State	1960 Quota	Amt. Given	Balance
Alabama	\$ 1,800	\$ 2,446.68	\$
Alaska		69.00	
Arizona	360	302.90	57.10
Arkansas	2,400	1,358.12	1,041.88
Calif.	2,900	1,915.36	984.64
Florida	1,800	1,769.52	30.48
Georgia	2,400	1,789.16	610.84
Idaho	360	113.69	246.31
Illinois	2,900	1,302.72	1,597.28
Indiana	100	295.07	
Kansas	360	297.28	62.72
Kentucky	2,700	2,639.02	60.98
Louisiana	240	8.51	231.49
Maine	360	50.00	310.00
Michigan	4,800	2,087.32	2,712.68
Miss.	1,800	871.74	928.26
Missouri	5,000	3,907.94	1,092.06
N. M.	240	263.83	
N. C.	10,000	13,629.45	
Ohio	2,900	3,258.29	
Okla.	4,200	4,521.43	
Oregon	240	121.40	118.60
S. C.	2,400	1,813.52	586.48
Tenn.	6,550.00	7,155.36	
Texas	2,900	1,199.53	1,700.47
Virginia	2,400	2,219.59	180.41
Wash.	600	116.00	484.00
W. Va.	400	594.19	
Misc.	10,890	12,460.36	
Sale of Mdsc.	2,464	1,910.04	553.96
Totals	\$76,464	\$70,487.07	\$5,976.93

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

FRIENDS ARE BETTER THAN MONEY

My father used to say, "Friends are better than money." I could not understand the saying at that time. Being a child, I preferred the money. I grew up with the desire to make and have money. I knew very little about it as my parents, nor my grandparents had money; therefore, I desired to make and have money. Perhaps that is one reason God stopped me from making that my life's end, and called me to preach the gospel. I knew long before I surrendered all, that God was dealing with me. I felt that He was calling, but that desire to make money encouraged me to keep away from the ministry. Finally, the Holy Ghost won out and I obeyed the Lord, as the Holy Ghost kept tugging at my heart strings. The desire for money faded away and I longed for the glory of God and His friendship more and more. I am happy today to say that I know that friends are better than money.

FIRST

The friendship of the Lord Jesus is so great that with the knowledge of His friendship we have fellowship with all of God's children, regardless of race or creed. There is nothing so great as the knowledge of heavenly friendship. Jesus said while here on earth, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). I love that grand old hymn, "What a Friend We Have in Jesus." If we can sing it truthfully, then we can sing, "Blessed Assurance." Yes, we have the assurance of true friendship, a friendship with a fellowship, that passes all understanding. Brother, sister, do you have that blessed assurance? I mean the kind of assurance the writer of I John had, when he said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And

these things write we unto you, that your joy may be full" (1 John 1:3, 4).

If our fellowship is broken, then we are unhappy. When there is a complete, unbroken fellowship with God, the Father, and with His Son, there is a full joy, as the psalmist said, "My cup runneth over." A full cup makes giving better than receiving. It is written: "It is better to give than to receive."

THE GREATEST GIFT

God the Father, He who loved the world so much as to give His only begotten Son that we poor, lost human beings might be lifted out of darkness and planted in the likeness of His dear Son, so as to have this true fellowship, puts a song in our heart and enables us to sing, "Joy to the World" and mean it, when we sing. This fellowship gives us the true meaning of the birth of Christ.

MORE THAN CARDS AND TANGIBLES

We have received two hundred and twenty cards, Christmas cards, and many valuable gifts; but the cards and gifts did not bring the joy. Back of these tangible things, there was a spirit dwelling in the hearts of those who remembered us with an expression of love, in a gift or card. It is for that which is not seen, that we are so thankful—the spirit back of the gift. Actually, we would rejoice to be able to see you and express to you, who have been so thoughtful of us, our appreciation. Also we know that there are many who would have been happy to greet us with a card or a gift and perhaps both, but they were prevented by things over which they have no control. We earnestly pray and give thanks for the seen and the unseen blessings of friendship which is bedded in Christ Jesus, the greatest friend in heaven and earth to humanity. Again, I say, "Thank you one and all."

BIRTH CONNECTED WITH DEATH

This writer said to the congregation which he serves as pastor, "Never try to separate His birth from His death." Many people get very religious about the season just past which we call Christmas. But when Christmas is history, and we head for the new year, we forget Calvary. Christ was born to die. He had to be born and live among sinful humanity and then go to the Cross and shed His own precious blood to redeem us from the curse which sin brought on us by separation from the fellowship of God.

THE WONDERFUL GIFT

The gift of Christ by the Father is so wonderful that we cannot begin to fathom its greatness. No wonder the

poet wrote, "Amazing grace, how sweet the sound, that saved a wretch like me." It is amazing to think that while we were sinners, God loved us! Not that we loved God, but He loved us. John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3). So we see by this that the work is not finished yet. We are sons, but it doth not appear what we shall do. We are sons of God now, in a world of sin, where we sometimes wander in the wilderness, but some day the wilderness of sin will be done away with and we will be glorified sons. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). Again, there are future gifts: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will" (Ephesians 1:9-11).

If you have been saved, and you are a growing Christian, just keep looking above to Him who is sitting at the right hand of the Majesty on high; He who is our only Mediator. Some day you will not see through a darken glass, but face to face. For the benefit of those who do not have the time to read or will not take the time, let us quote in full. The apostle did not claim to know all things. "For now we see through a glass, darkly; but then face to face: now I (Paul) know in part; but then shall I (Paul) know even as also I (Paul) am known" (1 Corinthians 13:12).

God had shown many great things unto Paul, and Paul had been highly trained in the sciences of nature and had learned a great deal from his association with great men; but he realized that God had kept some things to be revealed later. Paul and Peter both knew the Lord Jesus as Saviour and Lord. They looked for-

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STORIES for our BOYS and GIRLS

ANYWHERE

by Pearl Holloway

BONNIE looked up from her book to see Mother standing in the doorway. "A storm is brewing," she said presently. "I wish Grandma had someone with her."

Then Bonnie turned a few more pages. If a storm was coming up, she preferred to be inside. Mother knew she was afraid of storms.

"If Dudley wasn't sick," Mother continued, "I'd go over there, but I can't leave him and I can't take him with me."

Bonnie kept her eyes on the book and pretended not to hear. Mother tried to use the telephone, but the line was out of order.

"If Grandma were younger," she announced, "it wouldn't make so much difference. She isn't afraid of anything, but it is lonely all by yourself in a storm."

Bonnie wiggled into a position where she could not see Mother's face. Why should she leave this comfortable chair and a good book to go to Grandma's? Some way, though, the book was not as interesting as it had been, and the chair was not as soft. Bother, anyway! With a sigh, she closed the book and stood up. There were heavy clouds off to the west, and a light wind was blowing.

"Would you mind going to Grandma's?" Mother asked. "I know you counted on reading all afternoon, but there isn't anyone else."

"I—" Bonnie began, then stopped short. Had she not told the minister she was going to follow Jesus? Had she not asked Him to forgive her sins and show her how to do right? Mr. Leslie said the way would not always be easy but Jesus would be with her all the time. She remembered how happy she felt when she accepted Jesus as her Saviour, and suddenly that same feeling filled her heart.

"I'll go," she offered with a smile. "I can read some other time."

Mother's eyes shone. "Thank you, dear," she said. "It will relieve my mind to have you with Grandma. Better take

your raincoat and hood," she advised. "They might come in handy."

The wind blew harder as Bonnie started down the walk, and the clouds grew darker. "I'll hurry," she decided. "Perhaps I can get there before it rains."

Faster and faster she walked, but great drops splashed on her hood and jagged streaks of lightning tore the clouds before she had gone very far. For a moment she trembled violently, then remembered a Sunday school song and began singing: "Anywhere with Jesus I can safely go." She had not been trusting Jesus so very long and this was the first storm since she had taken Him into her heart. "Please, God," she prayed, "make me brave." The thunder crashed, the wind broke branches from the trees, the rain fell in torrents, but still Bonnie sang and, to her surprise, found she was not afraid.

At last she reached Grandma's. Stopping on the porch, she hung her dripping rain coat and hat on the rack, then went into the house.

"Bonnie, child," Grandma cried happily, "I thought you were afraid of storms."

"So I was," Bonnie laughed, "but that was before I had Jesus with me. I sang: 'Anywhere with Jesus' all the way, and wasn't afraid at all."

"I wasn't afraid, either," Grandma admitted, "but I am very glad to have company."

"Mother thought you would be," Bonnie smiled. "She couldn't leave Dudley."

"What do you say to popping some corn?" Grandma suggested. "There is a pan of nice red apples in the cupboard, and it strikes me that would make a fine combination."

"Me, too," Bonnie agreed, and went for the popper.

All evening they heard the rain beating against the windows and the wind lashing the trees.

"Might as well go to bed," Grandma decided when the clock struck ten. "It's a sure thing we can't help any by losing sleep."

In the little room at the head of the

stairs, Bonnie looked out the window and thanked God she was safe and dry. "I'm thankful, too," she added, pulling the covers close, "that I'm not afraid any more."

It did not seem as if she had been asleep very long when she heard Tiny barking loudly. Tiny seldom barked, and Bonnie woke up in a hurry. The dog was standing at the foot of the stairs, and every few barks he turned back toward the living room.

"He must want something," she said to herself, slipping into her clothes. "I'll go down and see what it is."

The light would not work, but she knew every inch of the way so that did not make any difference. Instead of stepping on the carpet, though, her foot landed splash in water, right in Grandma's front room. Tiny barked louder than ever and ran toward Grandma's room. "Dear Jesus," Bonnie prayed, "don't let me be frightened. I am so glad I am here. Help me."

It had stopped raining now, and the moon shone through Grandma's window. Grandma was sound asleep. In the dim light Bonnie could see that the water was rising. In a little while it would reach the mattress. Tiny jumped up and began pawing the covers. Grandma opened her eyes.

"Tiny!" she scolded. "You know you aren't supposed to be on the bed!"

"Grandma!" Bonnie called. "Grandma! Get us! Get up quickly!"

"Why, Bonnie!" Grandma was wide awake now, putting her feet over the side of the bed, then drawing them up suddenly. "What is the matter?" she gasped. "What has happened?"

"I'm not sure," Bonnie answered, reaching for Grandma's clothes, "but water is coming under the doors and running over the floors. I think we had better go upstairs as fast as we can."

"So do I," Grandma agreed. "You take Tiny and anything else you can grab. I'll take this box of papers. We'll have to hurry like everything."

Bonnie almost laughed out loud to think how they must look, Grandma

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Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Y.P.A. and G.T.A. Sponsors to Meet At Beulah Church

A state workshop for auxiliary youth chairmen, Y. P. A. and G. T. A. sponsors will be held at the Beulah Free Will Baptist Church, Bazen's Cross Roads, Pamplico, South Carolina, Saturday, January 14, at 10:00 a. m. to 12:00 noon.

Mrs. Margaret Vause Ard will be the guest speaker. Lunch will be served by the woman's auxiliary of the church.

Newton Grove, N. C.—The Annie McPhail Auxiliary of the Oak Grove Free Will Baptist Church met at the church on January 4, at 7:00 p. m., with the president, Mrs. Pearl Tart, presiding. The president conducted the devotional and Mrs. Grace Jones, secretary, called the roll and read the minutes of last meeting. Mrs. Joyce Bass gave a financial report and gave out the new year-books. Mrs. Ada Eldridge assisted Mrs. Ted Swanson in selling magazines which amounted to \$24.25, which the auxiliary received on sales. Then Mrs. Emma Rose, program chairman, read the introductory to the lesson, "Who Loves the Lord," and those who took part on the program were as follows: Topic 1, "Consecration Loves," by Mrs. Mae Ellen Warwick; Topic 2, "Consecration Hates," by Mrs. Katie Lee; Topic 3, "Consecration Serves," by Mrs. Christine Godwin. The group closed with benediction, having sixteen members present, one new member and one visitor.

Princess Anne Church Installs New Auxiliary Officers

The installation of the auxiliary officers of the Princess Anne Free Will Baptist Church, Princess Ann, Virginia, was a lovely and most spiritual service at the Sunday evening service on December 18, 1960. This was a candlelight service,

adding beauty and solemnity. The following named officers were installed by the pastor, the Rev. J. A. Branch, and charged with their duties and responsibility: President, Mrs. Meridia Sawyer; vice-president, Mrs. Edna Branch; recording secretary, Mrs. Rachel Potter; corresponding secretary, Mrs. Nellie Harris; treasurer, Mrs. Mabel Culver; study course chairman, Mrs. Florence Sawyer; prayer and program chairman, Mrs. Randy Kennedy.

The auxiliary is looking for many blessings from the Lord for the church and the members as they serve Him this ensuing year.

Mount Olive, N. C.—The Woman's Auxiliary of the Northeast Free Will Baptist Church, Mount Olive, North Carolina, met at the church Tuesday night with 21 members present.

Doris Barwick read Scripture and conducted the installation of new officers for 1961. Mrs. Billy Best was in charge of the program and was assisted by Mrs. Maggie Barwick, Mrs. Ora Wade Holmes, Mrs. Lera Johnson, Mrs. Almond Milbo, Mrs. Christine Jackson and Mrs. Mildred Best.

During the business session, the auxiliary discussed methods of sending condolences to bereaved families, arrangement of flowers for the church, among other things. The hostesses, Mrs. Maggie Barwick, Mrs. Ora Wade Holmes and Evelyn Crackers, served soft drinks, cookies and crackers.

Greenville, N. C.—The Woman's Auxiliary of Gum Swamp Free Will Baptist Church held its December meeting in the Home Economics Building at Belvoir School. The meeting was opened by singing "Joy to the World." Mrs. Louvenia Stancill led in prayer and Mrs. Reba Clark read the Scripture.

After a very interesting program given by Mrs. Skinner, Mildred Caraway, Margie Pollard and Eunice Bell, the business meeting was then carried out. An offering of \$11.71 was received. Mrs. Ayers gave a report on the Children's Home.

Myrtle McRoy was elected as the new secretary.

Mrs. Dunn, Mrs. Reba Clark and Mrs. Ayers were honored with a perfect attendance pin for the year. The Fellowship Circle served refreshments, after which gifts were exchanged and the meeting adjourned.

Boys' and Girls' Stories

(continued from page twelve)

with the strong box under one arm, holding her nightgown high to keep it from trailing in the water; she with Grandma's shoes, stockings and dress in one hand. Tiny held close to her with the other.

"The bridge has gone out at the Corners," Grandma said, looking out the upstairs window. "That means a flood is coming. Like as not the house will be taken right off the foundation."

"What will become of us?" Bonnie questioned.

"I'm not right sure," Grandma answered, "but don't forget for a minute that God knows all about it. He'll keep us from being afraid, and I'm believing He's going to see us through this."

"I'm not afraid," Bonnie declared. "Really, I'm not."

"All right!" Grandma sounded like a captain giving orders to soldiers. "Stand on that chair and push the cover off the attic opening."

"Are we going up there?" Bonnie asked wonderingly.

"Maybe," was the answer. "I don't hanker to be in here when the house pulls loose. Nobody'd see us. If we're on the roof somewhere, we'd have a better chance."

"We could climb to the kitchen roof from her," Bonnie suggested.

"Don't know but what that's a good idea," Grandma agreed. "Give me my clothes. I haven't any idea of climbing out on that roof in my nightgown, flood or no flood."

Bonnie giggled and helped Grandma fasten hooks and buttons.

"We'll take this old quilt," Grandma went on. "Might as well have something between us and the shingles. They don't look very soft from here. Now, you hang on to Tiny. He's the one got us awake, and we certain sure aren't going to desert him. Ready?"

Bonnie held the little dog close. "All ready," she answered.

"You hold this box till I straddle the roof," Grandma ordered. "Once I get
(continued on page sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mt. Olive College Studies Engineering Curriculum



The addition of a pre-engineering course of study is under consideration at Mount Olive College, Mount Olive, North Carolina. Dr. James R. Cudworth, dean of the College of Engineering of the University of Alabama, spent two days last week on the campus of Mount Olive College discussing engineering education with the faculty and administration.

Shown above are members of the curriculum committee in conference with Dr. Cudworth: left to right, (seated)

Michael R. Pelt, dean of Mount Olive College; Dr. Cudworth; President W. Burkette Raper, William J. Thomas, chairman of the Department of English; Mrs. Lorelle F. Martin, chairman of the Department of Science; Mrs. Josephine Ricks, registrar; and Mrs. Mildred S. Councill, librarian.

President Raper disclosed that the attaining of regional accreditation by the Southern Association has given the college an opportunity to broaden its educational service to the Free Will Baptist denomination.

CONGRATULATIONS

In behalf of the Mount Olive College Alumni Association, I would like to take this opportunity as alumni president to congratulate President Raper, the faculty and administration of Mount Olive College on their recently achieved regional accreditation.

We, the alumni, have always been proud to say that we have been students at Mount Olive

College. This only adds to our pride and admiration for the school. We realize, however, that this is only a milestone on the road to educational excellency for our denomination and eastern North Carolina. We join President Raper, the administration and faculty in accepting the challenge to not stop here but to go on to even greater achievement.

Sheldon Howard,
Alumni President

Monumental Achievements At College

A progress report from Mount Olive College revealed today that 1960 was a year of monumental achievements. Leading the list of attainments was the receiving of full accreditation by the Southern Association of Colleges and Secondary Schools.

Gifts to Mount Olive College increased sixteen per cent, from \$61,000 in 1959 to \$71,000 in 1960. Contributions from the Free Will Baptist denomination, sponsors of the college, rose from \$44,000 to \$48,000; community gifts grew from \$17,000 to \$23,000.

The assets of ten student loan funds increased from \$9,800 to \$18,000, and endowment capital grew from \$35,000 to \$47,000.

PRESS BOARD PRESENTS RESOLUTION OF RESPECT

The Free Will Baptist Press presents the following resolution of respect for the Rev. J. W. Alford:

We, the members of the press board, wish to express our sympathy to the family and friends of the late Rev. J. W. Alford. His passing is a loss to the cause of our beloved institution, which he so aptly served for many years as a board member.

We wish to express our sincere appreciation for his long and tireless efforts to make the Kingdom of God advance through the work and purpose of the Free Will Baptist Press. He shall long be remembered for his leadership ability. His influence will live on for generations to come.

Submitted by,
R. N. Hinnant, President
W. L. Jernigan, Vice-President
Owen Thomas, Secretary
Hubert Burress, Assistant Secretary
S. A. Smith
David W. Hansley
J. O. Fort

“O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?” (Deuteronomy 3:24).

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Why Is Christ Our Authority?

(Lesson for January 29)

Lesson: John 5:9-24

Golden Text: John 5:24

I. INTRODUCTION

Since the Son of God has all knowledge concerning every detail of every person's life, and since He has complete power over all His creation, He was perfectly within His right to answer the plaintive cry of this poor man in distress. He said to the man, "... Rise, take up thy bed, and walk" (John 5:8). And, to prove that He had power to make His claim good, He enabled the man to obey His command, "*And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath*" (Vs. 9). What greater sign of His divinity could His observers want than what they beheld with their eyes? They had been accustomed to seeing this sick man lying on his couch on one of the porches which surround the pool of Bethesda at Jerusalem for years. The man had been sick for thirty-eight years and no cure had been found for his malady during all this time. He had come to this pool, along with many other sick people, for healing by bathing in the pool when the Holy Spirit should trouble the water, as had been the custom once each year. This man's problem was that he was unable to move himself fast enough to get first into the pool when it was troubled, because only the first one into the pool after the agitation of the Spirit was made whole. On the other hand, Jesus, as God incarnate, could just speak the word and the man would be made whole immediately. This is what Jesus did in the presence of all His critics.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. Divine grace has established pools of mercy wherever there are sin-sick human souls.
2. Sin has caused spiritual impotency in every branch of the human race.

3. The law made periodical provision, but grace is in operation all the time.

4. The helplessness imposed by sin is not reduced by the passing of the years.

5. If the impotent man had been directed to seek Jesus for help he never would have been healed.

6. Human altruism is never sufficient to make of any man a soul winner.

7. In the age of grace, no man can get ahead of another in experiencing salvation.

8. In a land where the gospel is known, no man will be lost except as he tramples the blood of Jesus Christ under his feet.—*Selected*.

9. How many people there are today who are looking for some unusual event or peculiar circumstance to deliver them from their sins or troubles! Yet, all they need to do is call upon the name of the Lord to be saved.

10. Those who believe do walk. They demonstrate a changed life. We are not saved by works; we are saved by God in answer to a faith that works. Those who have been carried by others suddenly become self-sufficient and begin to serve.

11. Sociology teaches three things which create character: environment, training and inheritance. Sociology's remedy for sin in the human race is too slow and hopeless. Christ cures sin instantly.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The fifth chapter of John opens with a pathetic scene. The pool of Bethesda was surrounded by a multitude of impotent folk. There were the blind, the crippled, and those afflicted with all kinds of diseases. They were waiting for an angel to come at a certain season and trouble the water, then they would get into the water and be healed.

This group of people is a wonderful type of Israel. Note the description given here: they were impotent; that is, they had the law, but were unable to keep it. They were blind—blind to their own impotency, their own wretchedness. They were halt, that is crippled. Israel had the law, but they were unable to

walk in the way of God's commandments.

There was a certain man there who had his infirmity for 38 years. It is significant that this is the exact number of years that Israel spent in the wilderness after they came under the law at Sinai (Deuteronomy 2:14).—*The Advanced Quarterly* (F. W. B.).

2. Here was a sad man who had been a bad man and who was instantly turned into a glad man, by the great Healer. He was doubtless the most hopeless of those who sought physical salvation with no assurance of its attainment. If and when the water was troubled some one of them stooped down into it, he was healed. Obviously, then, the battle was to the strong, and the race to the swift. Law, the survival of the fittest, was operating, but elective grace triumphs in Christ, for, "Not to the strong is the battle,

Not to the swift is the race;

But to the true and the faithful

Victory is promised through grace."

—*Selected*.

3. There was no chance for this man to thank Jesus for his healing, for the place was crowded and Jesus quietly moved away. Besides, Jesus did not identify Himself to the lame man, and consequently he did not know who had ministered healing to him. Nevertheless, he obeyed the authoritative command of his benefactor; arose immediately, and took up his bed and began walking through the crowd. Whereupon, the Jews roughly challenged his boldness to defy the rules of the Sabbath by carrying his bed. His answer to their accusation was in recognition of the authority of the one who had healed him over the authority of the Sabbath rules: *He that made me whole, the same said unto me, Take up thy bed, and walk*.

4. In other words, this man might have been severely punished for breaking the Jewish Sabbath laws, and he had good reason to be filled with fear when the Jews challenged him, but his answer does not indicate any such fear. There is, on the other hand, evidence of perfect confidence that the thing he was doing was in perfect accord with that which was just and right.—*The Bible Teacher* (F. W. B.).

5. The Old Testament had commanded not to do any work on the Sabbath Day. The Pharisees undertook to determine what could be considered work. They held it to be wrong to make a fire on the Sabbath; but if a fire was already burning when the Sabbath began on Friday evening, then they might use the fire
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NOTES and QUOTES

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ward for and to greater things and experiences; yet, they did not see all things just alike. They differed in some things, but not in salvation, but in ethics just alike. They differed in some things, but not in salvation, but in ethics and philosophy, to the extent that Paul said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." But even though they differed, they were still apostles and brethren in Christ, and we have no record where they ever tried to destroy each other's word and work. Read all of Chapter 2 of Galatians, then read 1 Corinthians, Chapter 3. You will see where Paul put Christian emphasis, certainly not on self, but in the Lord Jesus.

St. Claire Bible Class

(continued from page fifteen)

for cooking, but they might not put any more fuel on. Walking was work, if you walked far; therefore, they ruled that seven-eighths of a mile was all one might walk on the Sabbath. Specifically, they forbade that anyone carry a burden on the Sabbath. It took strong faith and high moral courage for the healed man to obey Jesus in the face of the hierarchy in the temple. As Jesus had challenged the corrupt management of the temple by the Sadducees in the cleansing of the temple on His first visit, so now He boldly gave battle to the Pharisees for their false teaching that laid intolerable burdens upon the people.—*The Standard Commentary*.

6. The purpose of the Father-Son relation: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Vv. 23, 24). The object is here stated concerning the Father-Son relationship that both may be honored. However, the greatest reason is given in the last verse of our lesson that men might hear the words

of Jesus and have everlasting life.—*The Teen-Age Teacher* (F. W. B.).

7. John 5:24 completely demolishes the teachings of a large number of people that after a person has been born again he, or she, must obtain a second, definite work of grace or they are still candidates for hell. Notice the threefold fruit of Jesus: (1) Hath everlasting life; (2) shall not come into condemnation; (3) but is passed from death unto life.

There is no possible way to misinterpret the truth in Verse 24. Of course, there is a growth in grace and countless blessings along life's way for the Christian but salvation on the installment plan is not taught in the New Testament.

Boys' and Girls' Stories

(continued from page thirteen)

fixed I'll take it and Tiny while you crawl out."

Never in her wildest dreams had Bonnie pictured Grandma straddling the kitchen roof. Never had she thought they would be sitting up there clinging to each other while water swirled and roared below them.

"Pretty bad," Grandma remarked, raising her voice so Bonnie could hear. "I'm sorry for folks that didn't have any warning. If it hadn't been for you and Tiny I might have drowned while I was asleep."

"I told you so!" she exclaimed a little later. "It's going!"

"What is going?" Bonnie asked.

"The house," Grandma answered, her gray head bobbing in the moonlight. "It just left the foundation."

"What will happen next?"

"We'll go until we strike something that stops us," Grandma told her. "We may hit those big maple trees Grandpa planted, and stick there. That's what I'm asking God to let happen."

"I'll ask Him, too," Bonnie said softly, and closed her eyes.

"We're heading for them all right," Grandma almost shouted; then, as the house gave a lurch, "We've hit them. We're safe now till somebody comes after us and, thank the Lord we can hang on to something."

"I didn't know how good it would

seem to hang on to something," Bonnie sighed, putting one arm around a branch of the old maple.

"It sure helps," Grandma agreed. "Now," she went on, "soon as we get our breath, we'll call for help. Somebody'll be out in boats pretty soon."

It was not long before they heard voices and saw lights like fireflies here and there over the water.

"Like as not your father is looking for us," Grandma remarked, "and he'll head for this place first."

Sure enough, they heard the put-put of Father's motor boat and saw the headlight turned toward them.

"Mother! Bonnie!" Father called. "Are you there? Are you safe?"

"Sure we're safe," Grandma called back. "Think we'd just sit down and let ourselves be drowned?"

"Thank God for the big maples!" Father exclaimed.

"You can thank Him for a brave daughter and a smart dog, too," Grandma assured him, crawling from the roof into the boat.

"Most of all, though," Bonnie declared, "I am thankful God helps us anywhere we are."—*Gospel Herald*.

What Do You Lack?

(Continued from Page Nine)

possible to lack love, the crowning virtue growing out of faith. All other virtues are barren without love.

An encyclopedia issued in 1768 gave four lines to the word "atom" and five pages to the word "love." A recent edition of the encyclopedia devoted five pages to the word "atom" and left out the word "love." Is this a reflection on our evaluation of love today? Perhaps the destruction of the atom would not loom so largely on our horizon if we had kept the proper proportion on love. . . .

What do you lack? What is missing from your life? Do you lack faith, with the peace and joy that attends confidence in God? Do you lack love, the unfailing, crowning quality of the Christian life? Whatever you lack, ". . . my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). That promise is waiting for you to claim it today.—*Gospel Herald*.

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 25, 1961

PHOTO BY EWING GALLOWAY



EDITORIAL

WE NEED YOU!

We need you, as a reader of "The Free Will Baptist," to help secure subscriptions to our denominational weekly. We have been greatly pleased that during the past few months there has been a noted rise in subscriptions, but the number is far short of what it should be. We recognize that there are other denominational magazines which hold a worthy position within our denomination, but "The Free Will Baptist" is the only denominational weekly. We believe that it should have a prominent place in the reading matter of every Free Will Baptist home.

Suppose we do some speculating. Let's take the state of North Carolina first. According to available figures, there are over 40,000 Free Will Baptists in this state alone. With an average of four members to a family, there would be about 10,000 Free Will Baptist families in this state; therefore, our total subscriptions in North Carolina should be at least 8,000. We do not want, however, to limit or restrict our subscriptions to any one state. We have never centered our efforts in any single state, for we feel that this paper can serve many people in many states.

Of course, we recognize that it would be next to impossible to get "The Free Will Baptist" in every home, but it would not be very difficult to increase it by several thousand. This cannot be accomplished through the editor's office alone, but we must have the assistance of several hundred groups and individuals in every state. In brief, we need your help in securing subscriptions.

If you, as an individual, would like to render a service to the cause of Christ and Free Will Baptists, we suggest the Individual Solicitation Plan. This plan is as follows:

If any church is not following the Every Family Plan or the Church Group Plan, we offer an individual avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in "The Free Will Baptist." When he has solicited 10 one-year subscriptions in any fiscal, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send "The Free Will Baptist" for one year without charge.

The other two plans for securing subscriptions are as follows:

The Every Family Plan: Under this arrangement, the local church votes to place "The Free Will Baptist" in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send "The Free Will Baptist" to these people and bill the church quarterly for the entire subscription price for the quarter, less 10 per cent.

If any families in the church are already subscribers we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches or this plan according to the calendar quarter.

The Church Group Plan: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any group such as a Sunday school class, the woman's auxiliary, a league or other group, wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price, keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance, if a church group solicits five subscriptions to "The Free Will Baptist" in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom "The Free Will Baptist" is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

If any group or individual is interested in soliciting subscriptions, please contact us and we will send you receipt books and subscription blanks for your convenience in administering this service. We deeply appreciate those who have so faithfully helped us, and are doing so now, but we need your help. Will you help?

Volume 76

Number 4

January 25, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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CRAGMONT

Notes and Information

ONE HUNDRED YEARS ago violence, stemming out of misunderstanding, prejudice, intolerance and hatred, sprang into open hostilities. It resulted in the waste and destruction of the nation's material wealth, both public and private, in the turning of peace and happiness of home life and family relations into anxiety and fear and in the merciless slaughter of thousands of human beings. It was the catastrophe of American history—known to us as the Civil War.

There is a situation facing us today, the world as well as our own beloved land, more serious in its threat than that imposed by the Civil War upon the United States one hundred years ago. A hostile act committed by one nation, intentionally or through error, could mean the destruction of entire nations. Our country could be included.

We sincerely believe that the greatest threat and most imminent danger facing us today, as a nation and as individuals, lies in the fact that we have left God out of our programs and activities, and are seeking self-satisfaction and personal gratification. Our nation is rapidly approaching a position similar to that described by Paul to Timothy when he spoke of the people as "having a form of godliness, but denying the power thereof." We are looking to too many sources other than God's holy Word for instruction and guidance. "For the wisdom of this world is foolishness with God . . ." (1 Corinthians 3:19).

There was a symposium held in Raleigh, North Carolina, about two years ago. Several noted psychiatrists from various universities participated in the discussion of the topic, *Conflicts Between Psychiatry and Religion*. From the standpoint of unbiased reasoning and established truths, there should be no conflicts between the two, for there can be no division of principle of God-established truth without hindering its effectiveness in the lives of men. According to newspaper accounts, one noted psychiatrist indicated during the discussion that he "believes more hope lies in making the minister a psychiatrist than in making the psychiatrist a religious man." All those engaged in the discussion were

by J. E. Wooten

acknowledged intellectual geniuses with persuasive ability. If their purpose is to do so, they can persuade men to make erroneous decisions.

We firmly believe in education and proper training, but we also believe that training for all professions and activities should recognize and emphasize God's eternal truth as declared in His holy Word, the Bible. Schools and colleges are essential to material progress and intellectual attainments, but secular education alone cannot prepare and qualify men for the best and highest service to mankind. We need Christian schools and institutions of learning where God is recognized as Supreme and where the Bible is emphasized as His infallible Word of truth.

There needs to be a Christian foundation laid within the lives of young people upon which they may rely before they go out in quest of intellectual achievements through the channels of higher education. We are convinced that Cragmont Assembly in North Carolina and similar institutions in other states, do not hold a second place in spiritual values to our other denominational enterprises. Our emphasis is placed upon training for Christian service and spiritual values. Regardless of differences of opinion which may arise on the field and of persuasive suggestions which may be offered, Cragmont honors and pursues its responsibilities as an institution dedicated to the task of promoting the cause of the Lord Jesus. We cannot, in articles of this kind, present programs and give detailed information concerning the work and activities of conference groups which convene here. We ask that you make inquiry of the young people and adults who have attended conferences and visited the Assembly. They will be glad to inform you and be happy to relate their experiences. They are Cragmont's witnesses.

Last year was an encouragingly fruitful

year when viewed from the overall picture. Friends and supporters on the field made it possible to complete the new building and furnish it, and do a much needed paint and repair job on the old building. Our sincere thanks are extended to everyone who encouraged or helped the cause in any way. Prospects appear bright for this year at the present. It is our information from field directors that there is a scheduled conference for every week during June-August. If you have questions on this point, write or contact Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina.

May we emphasize the fact also that expansion continues to be an urgent need. We still cannot properly accommodate all who attend conferences, and we expect more this year than ever before. Cragmont is in need, but it is also in debt for the money borrowed to erect the new building. May we count on you, our Christian friends, to stand by this much needed work with your prayers and support that this institution may do a better and greater work in the field of Christian service? Expansion and added facilities are needed this year, but the outstanding indebtedness needs to be liquidated as far as possible before beginning a new building program. Please join us in earnest prayer and honest efforts.

GREETINGS FROM YOUR GRATEFUL
HOSTESS:

Our thanks go out to all our Cragmont friends and to others who may chance to read these few words. We hope for each of you a happy and prosperous new year. We are happy to report that we are well and that the Lord has been wonderfully good to us. Our friends are very good to us. They have done a good job looking after us during these quiet winter months at Cragmont. We still need your prayers and support if we are to carry on here this year in a profitable way. We extend our thanks to each one who sent us cards and gifts at Christmas, and we especially thank you for your gifts to Cragmont. May the Lord bless and keep you is our prayer.—Mrs. Wooten.

Address all mail intended for Cragmont to Cragmont Assembly, Route 1, Black Mountain, North Carolina.

The God Who Answers

THERE ON THE SLOPE of Carmel, with the brassy heavens above and the yellow, burnt-up plain of Jezreel at their feet, expectant people stand waiting. Elijah's challenge and the king's bluff have brought them together—eight hundred and fifty prophets of Baal and Asherah, Yahweh's lone prophet, the king, Ahab, and the people. Never a more unwilling audience graced a prophet with their presence. In silence they accept his rebuke for their religious indecision and apostasy. But in pride and gleeful curiosity they accept jury duty against their rival gods. "If Yahweh be God, let him prove it," they said, "we will be glad to look and listen."

A winding road across the years brings us to another mountain, called a Skull, where humanity uttered similar words, but more blasphemous: "If thou be the Christ, come down from the cross"; "He saved others; let Him save Himself, if He be the Christ, the chosen of God"; "Let the Christ the king of Israel descend now from the Cross, that we may see and believe . . ."

The places, purposes, and the actors of these mountain scenes are more living and compelling than the morning newspaper, or the current best seller. Not many *who-dun-its*, or *we-had-its* have the irresistible charm, or the grotesque, stark suspense, or the cold tragedy, yet warm triumph of our story. From the pages of the Book ink takes lip to challenge our indecision—"How long are you expecting to hop at the forks of the road?" "If God be God serve Him."

FRANTIC PRAYER TO A DEAF GOD

The world always wants a sign from the Christian's God, and sometimes Christians themselves demand a sign, a miracle. "If God be God, let Him prove it," we say. This is not a mark of faith but of stubborn infidelity. Why should the Lord God of Israel give a sign to these people? They were flirting with every neighboring tribal god. Had He not called them when they were slaves in Egypt to be His people? Had He not delivered them with a mighty hand from their oppressors and led them through the wilderness journey and planted them in Canaan? Why demand a sign from

An Exposition of 1 Kings 18
by the Rev. Charles Sapp

The first sermon in a series of two messages which are intended to bring out the wealth of preaching material found in these Old Testament passages.

Him? Why not demand a sign from those rivals who want to take His place? Yes, ye gods of this world show us a sign! When tempted to doubt God, as you may often be, demand a sign from the gods of this world and pit them against what God has already done, for He is the God who acts in man's history. His answer has been given; yet, He answers still in your experience and mine. Elijah, daring prophet that he was, would not pit his God against Baal, but was willing to have Baal exploited before his God.

All the morning and until the evening oblation Baal prophets prayed, but ". . . there was no voice, nor any that answered. And they leaped upon the altar which was made" (Vs. 26). These frantic prophets, who had won many hearts in Israel by their smooth tongues and sophisticated sneers at the Lord God of Israel, were now asked for the proof of the pudding. Their God must face the acid test. Does Baal hear and answer? They prayed. The people waited. Elijah suggests to them that perhaps their God was on a journey: "Cry louder, he must be talking himself and so cannot hear you. Or he may be asleep. Wake him up!"

We continue our incantations before the gods of wooden cars, and every moment our cries become more impassioned until our frenzy of desire cuts into what we are and destroys our sensibilities. Before our ultimate concerns we are as hopeless as Baal's prophets on Carmel praying to the god of their perverted lusts. You think this is an overstatement? What has the god of material wealth done for us? Never a god had more temples or devotees. He promised to use his influence for peace and prosperity, security and good will. But his promises have behaved like wooden nickles. His in-

fluence will not buy anything—anything that's lasting. Friendship cannot be bought; Laos and Cuba are good examples. Health cannot be bought; hospitals and steel vaults witness to this. Peace of mind and conscience freedom cannot be bought—except in books. The God of material wealth has nothing to offer but deception. Depend on him, and he has a way of taking wing and vanishing in the night.

Or what has the god of science done for us? He said all we needed for heaven was to close our eyes to the supernatural and look out of the light in our own eyes and we would have all the reality we needed, and more. Like fools we believed him and bowed at his altar. Like the god he is, he shut us up to our own limited experience and before we knew the score we were like isolated satellites adrift in our private universes. We are afraid. We ought to be. The Baal prophets were. Their fear was not in what their god could do, but in what he could not do. The waiting, the horrible waiting, from morning to the evening oblation. We know what it means to wait in our day. Below the surface groans of a bewildered and bleeding world; there is the sick hopeless waiting as we walk on the razor's edge of existence.

While we think on these things from morning till evening, the dull dawning conviction finally overtakes us: our gods have done this to us, for our gods have wooden cars.

What had they proved—these prophets of Baal? What satisfaction did they hope for? What did they expect to bring forth to the people? The irony of the situation is just this: they didn't have to give satisfaction, the people had willingly followed this deaf god. What a commentary on man's wayward heart! He is willing to have any god but the right God. As long as he can have a god who is no god he is perfectly satisfied. The gods he creates with his mind and builds with his hands and manipulates for his own ends, he worships. Wanting to be God, but not quite willing to accept His responsibility, he kneels before the altar of his own making—a

god his hands have fashioned—to smell the sweet odor of his own sacrifice. Who does he think he's fooling?

All the while, however, our Creator God comes to us, for we will not go to Him. He must *break-in* to our experience. He must thrust Himself into our pathway, wanting us, who want nothing of Him except to be left alone. Hounding us, dodging our footsteps; He comes at all hours and into every situation. He is the God who is willing to speak and to act redemptively in our behalf.

THE OFFERING OF FAITH AND THE ANSWER BY FIRE

Should we assume for a moment that Baal was the god his devotees claimed him to be? Was there any reason to believe he would act redemptively in their behalf? Could they recall any former events when he had so acted? If so, why the many petitions? Why the self-mutilation? Baal could not act or speak. He was an impotent god created and fashioned by men's hands. The God who speaks to man and acts in man's history does not have to be urged, sought for or called to. He comes to us before we go to Him. Had He not done so we could never find Him. It is only because He comes to us that we dare to come to Him.

Notice the calm assurance with which Elijah approaches his God. "Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou has turned their hearts back again" (Vs. 37).

Elijah believed his God would act. He had acted before. The people before whom Elijah stood knew, had their dull memories served them, that God had taken the initiative in their lives. It is for that reason that Elijah prays as he does on that eventful day long ago. "Hear me, O Lord, hear me, that they may know that thou hast turned their hearts back again." What a strange prayer! Had God already acted that day in their experience? Had He already turned their hearts to Him? Elijah prays as if what God had done might become evident to eyes that were slow to see, and ears that were dull of hearing, and hearts that were hard to feelings.

The inward cleansing had done its work, now it was time for the outward seal, sacrament or sign (call it what you like); and brother, the fire fell. It burned up the sacrifice and the wood, licked up the water, and the people fell on their faces, and said: "... The LORD, he is the God; the LORD, He is the God" (Vs. 39). One cannot help but notice the emphasis in their confession. "The

Lord, He is the God." The God of Israel had taken on a new meaning to these people. He had been "a" god until this moment. Now, He is "the" God. Not just a god among many, but the God who answered. The God who had acted in their experience and would act again and again.

Now without stopping to make the transitions across the years between Carmel and Calvary, let us see the picture from the light of God's full revelation in Christ. "... God was in Christ, reconciling the world unto himself, ..." (2 Corinthians 5:19). He had always been here. He had acted before; He is acting now in your hearts and mine if we know the Lord. But there was something decisive in His act at Calvary.

There was the outward seal and sacrament of the heart of God. He had redeemed His people. He wanted them to know it. The Cross of Christ stands eternally as the manifestation of God's redeeming love. It is His act of forgiving. To forgive is costly! It cost Him His Son. The essence of forgiveness is that it involves the innocent in accepting the guilt of the guilty and absorbing it into himself.

Evangelist Myron Augsburger related this story in a recent evangelistic service. It is hypothetical of course, but none the less true. Company has arrived at your home and been graciously received. During the course of the visit, someone picks up a priceless heirloom. He looks at it; handles it, admires it, drops it, scattering the pieces across the floor. He is horrified at what he has done. He is apologetic. He offers to pay for it, but it cannot be replaced. Like any good host, you assure your guest that no harm is done. You forgive him. He departs. The pieces have been swept up and placed in the trash. But who absorbs the price of the precious belonging. Your guest? No! You do. Everytime you look at the blank space it once occupied, you are absorbing the cost into yourself. Jesus illustrates this truth in the story of the two debtors. A man owed a debt beyond his ability to pay in a whole life time. Translated into modern currency the sum would be somewhere around six million dollars. The point is, *he couldn't* pay. He was about to be sold along with his family in order that his creditor could salvage some of his loss. He went to his creditor and begged to be given another chance. If time were given, he promised to pay all. His creditor was so impressed with the man's sincerity that he forgave him the debt and let him go free, but who absorbed the six million? The

innocent man, not the guilty.

Christ came to Calvary to absorb the cost of man's forgiveness. God's love and man's hate united to nail Him to the tree. Someone says, "Why couldn't God just overlook sin and say, it does not matter anyway? After all, He is God all powerful? ..."

Things are not that simple. Who told you things were simple for God? Man has made a bloody business for God to have to clean up. He has the job of being just while He justifies the sinner. He could not write off our sin like a big brother with a large bank account. The universe and God are so constituted that it can't be done that way. Writing off our sin would have been just another way of dodging the issue. We had to face the consequence of our own doing. We could not come up to the demand; so God acted in our behalf. Moving into our experience through incarnation Jesus met the demands of redemption by absorbing the cost into Himself. He was the innocent dying for the guilty. He carried our hate up to the tree and absorbed it until it killed Him. But when all the fires of man's hate had rolled over Him, He arose in glorious resurrection.

We have pitched our mental tents far beyond Mount Carmel. We had to. It was only the shadow of things to come. Today we stand on this side of the Cross and no longer see the shadow. We observe the *Christ* event, and there see the hopes of all the ages past and future come to their conclusion. God summed up all things in His Son. Absorbing into Him the cost of all transgression. This is too much for reason to handle, but not too much for faith to receive. "The Lord, He is God; the Lord, He is God." God's initiative in coming to us demands nothing but our response. His giving asks only our receiving.

When I survey the Wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thrones compose so rich a crown.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.
Amen.

Will you respond to this love? Will you embrace this life? receive this hope? share this destiny? You can! Yield to Him; acknowledge Him as Lord and Saviour. Turn from your sins into forgiveness.

NEWS AND NOTES

Of Denominational Interest

Master's Men of Mountain Grove Church Meets

The Master's Men of the First Free Will Baptist Church of Mountain Grove, Missouri, met January 2, 1961, at 7:30 p. m., in the basement of the church for the installation of officers for 1961. A pot-luck supper was served to the 15 members present.

The meeting was called together by the acting president, Lyle Colson. The group sang "When the Roll Is Called Up Yonder" and "Rock of Ages," followed with a number by the church quartet. Devotional Scripture, third chapter of John, was read by Jesse Walker. Minutes of the last meeting were read and approved. The prayer for installation service was given by Edwin Wade. An interesting discussion followed, after which the meeting adjourned to meet again the first Monday night in February. All members are urged to attend.

Fourth Union League Convention To Convene with Walnut Creek

The Fourth Union League Convention of the Central Conference of North Carolina will convene with the Walnut Creek Free Will Baptist Church, La-Grange, North Carolina, Saturday evening, January 28, 1961, at 8:00 o'clock. The program is as follows:

Song, "Onward Christians Leaguers"
Devotions, Spring Branch League
Special Music, Local Church
Business
Program, Spring Branch League
Adjournment

Holly Springs Church Host To Sunday School Convention

The First Western District Sunday School Convention will convene with the Holly Springs Free Will Baptist Church, Kenly, North Carolina, Sunday, January 29, 1961. The program will get underway at 9:45 a. m. Dr. W. B. Raper, president of Mount Olive College, will deliver the morning message. Lunch will be served at the noon hour on the church grounds, weather permitting. All newly elected officers are reminded to be

present as an installation service will be held during the afternoon session.

The pastor of the host church, the Rev. W. L. Poythress, and the church members, invite you to come and enjoy a good day of fellowship.

Second Union Programs of Central Conference of N. C.

The Second Union Meeting of the Central Conference of North Carolina will convene with Hull Road Free Will Baptist Church, Snow Hill, North Carolina, Saturday, January 28, 1961. The Sunday School Convention will also convene with Hull Road Church Sunday afternoon, January 29, at 2:00 p. m. The scheduled programs are as follows:

UNION MEETING

Morning Session

- 10:00—Hymn, "Praise Him, Praise Him"
—"We Are Looking for Him,"
Rev. Galen Dunbar
- 10:20—Business Period
- 10:30—Report of Denominational Enterprises
- 11:00—Worship
—Offering
—Special Music, "One Day,"
David Nobles
—Message, "We Are Looking for Him Soon," Rev. Rashie Kennedy
—"Will Jesus Find Us Watching"
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn, "We'll Work Till Jesus Comes"

Coming Events

- January 25—Spring Semester Begins at Mount Olive College
- January 25—Second Semester Begins at Free Will Baptist Bible College, Nashville, Tennessee
- January 29-February 5—National Youth Week
- February 14—Valentine's Day
- March 26—Palm Sunday
- March 31—Good Friday
- April 2—Easter Sunday

—"We Are Looking for Him,"

Rev. Adam Scott

1:35—Business Period

1:50—Special Music, Hull Road Church

1:55—"We Are Preparing for His Coming," Rev. Charles Keith

—Hymn, "Ready"

2:30—Benediction

SUNDAY SCHOOL CONVENTION

Theme: "Sunday School Visions Unlimited in the Sixties"

2:00—Registration

2:15—Hymn

—Prayer

—Welcome

—Convention Offering

—Short Business Session

—Hymn

—Scripture Reading, Mr. Dennis Sutton

—Special Music

—Recognition of Ministers and Superintendents

—Message, "A Challenge for the Sunday School in 1961," Rev. Raymond Sasser

—Final Business Session

—Election of Officers

—Closing Hymn

—Benediction

Hugo Church to Conduct Singspiration Jan. 29

The Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, will conduct a singspiration Sunday, January 29, beginning at 6:00 p. m. and continuing through 9:00 p. m. The church hopes to have several choral groups to participate in this program. All singers are invited to take part in this program. The public is cordially invited to attend.

Macedonia Church Host to 5th Eastern S. S. Convention

The Fifth Eastern District Sunday School Convention will convene with Macedonia Free Will Baptist Church, Askin, North Carolina, Sunday, January 29, 1961. Mr. N. D. Normand will serve as music director and Mrs. N. D. Normand as pianist. The theme for the convention is, "Why Is Christ Our Authority?" (John 5:24). The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin, President
- Hymn, "He Keeps Me Singing"
- Welcome Address, Mr. C. J. Spruill, Superintendent of Host Sunday School
- Response and Devotions, Mr. Herman L. Ireland, Vice-President of Convention

- 10:15—Business Period
 10:45—Program, Host Sunday School
 11:00—Sunday School Lesson, Mr. Wyatt Best, Teacher of Host Sunday School
 11:20—Offering
 —Offertory Prayer, Mr. N. A. Gaskins, St. Mary's Church
 11:30—Special Music, Macedonia Church Choir
 11:40—Worship Service, "Exalting Jesus Through Our Sunday School," Rev. C. B. Hansley
 12:00—Lunch and Fellowship
 Afternoon Session
 1:00—Devotions, Rev. Henry Armstrong, Pastor of Juniper Chapel Church
 1:15—Business Period
 1:30—Panel Discussion, "How to Have Better Sunday School Attendance," President
 2:00—Special Music, Prescott, Wintergreen and Friendly Four Quartets, the Evangels, the Arapahoe Trio, etc.
 2:45—Program
 3:00—Benediction, Mr. Richard Hines, Superintendent of Sts. Delight Sunday School.

2nd Union of Western Conference Convenes with Rose Bud Church

The Second Union Meeting of the Western Conference of North Carolina will convene with Rose Bud Free Will Baptist Church Saturday, January 28, 1961. The church is located in Wilson County. The following is the scheduled program:

Morning Session

- 10:00—Devotions, Mrs. Henry Eason
 10:10—Welcome, Rev. Cicero Ethridge
 10:15—Response, Rev. J. W. Everton
 10:20—Union Called to Order
 10:25—Reading of Minutes
 10:30—Roll Call of Churches
 10:35—Roll Call of Ministers
 11:00—Business Session
 11:20—Offering for Children's Home
 11:25—Special Music
 11:30—Sermon, Rev. Charles Morgan
 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Junior Issette
 1:10—Special Music
 1:20—Report of Committees:
 Home Missions, Rev. Bill McClintock
 Foreign Missions, Rev. Horace Medlin
 Sunday School, Mr. Luther Bissette
 Education, Rev. L. H. Boykin

- Supernatuation, Rev. Dewey Bowling
 Temperance, Rev. Dec Bissette
 2:00—Business Session
 2:30—Adjournment

4th Union Sunday School And Auxiliary Convention

The Fourth Union Sunday School and Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with Walnut Creek Free Will Baptist Church, LaGrange, North Carolina, Sunday, January 29, 1961. The following program is scheduled:

Morning Session

- 10:00—Sunday School
 11:00—Devotions, Mr. Charlie Beaman
 11:10—Welcome, Walnut Creek Sunday School Superintendent
 —Response, Mrs. Bailey Brown
 11:20—Recognition of Ministers and Delegates
 11:25—Offering for the Children's Home
 —Special Music, Daniel's Chapel
 11:30—Sermon, Rev. R. L. Norville
 —Alternate, Rev. L. B. Manning
 12:00—Announcements
 —Benediction
 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Leroy Owens
 1:25—Special Music, Edgewood Trio
 1:30—Business Period
 2:00—Program, Local Church
 2:30—Adjournment

Walnut Creek Church Host To Fourth Union Meeting

The Walnut Creek Free Will Baptist Church, LaGrange, North Carolina, will be the host to the Fourth Union Meeting of the Central Conference, Saturday, January 28, 1961. The theme for the union will be "Missions." The program is as follows:

Morning Session

- 10:00—Devotions, M. L. Aycok
 10:15—Welcome, Local Pastor
 —Response, Mrs. Clyde Cobb
 10:20—Missions, Rev. J. C. Lynn
 10:40—Moderator's Message, Rev. Fred S. Powers
 10:50—Business and Reports
 11:25—Singspiration
 —Special Music, Local Church
 11:30—Sermon, Rev. R. L. Norville
 —Alternate, Rev. Hubert Burrese
 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Dan Beaman
 1:15—Business and Committee Reports
 1:45—Special Music, Rev. Fred S. Powers

- 2:00—Report of Denominational Enterprises
 2:30—Adjournment

Western Conference Deals With Minister

The Western Conference of Original Free Will Baptists of North Carolina, in a reconvened session of its seventy-fourth annual meeting, in the First Free Will Baptist Church, Wilson, North Carolina, on January 18, 1961, passed the following motions:

"In view of the fact that Ronald Creech has refused to recognize the jurisdiction of the Western Conference, by refusing to appear before the Executive Committee and Board of Ordination to answer charges filed against him, and has resorted to the Civil Courts, and has obtained a restraining order to prevent the committee and board from reporting their action to the conference, and is even attempting to extract an enormous amount of money; I move that his ministerial rights and credentials, held by reason of his endorsement by and membership in the Western Conference, be and are hereby declared annulled until such time as he presents himself fully to the jurisdiction of the Western Conference and its duly constituted boards and committees, without restraint." (Motion was made by a delegated and was adopted by a vote of 98 for, 22 against.)

Later in the session the following motion was passed:

"Motion that we discharge our duty to all other Free Will Baptist organizations and churches, by including a copy of the motion, annulling the ministerial rights and credentials of Ronald Creech, in our permanent records and by furnishing a copy to *The Free Will Baptist* and to *Contact* for publication." (Motion was made from the floor and was adopted by a vote of 88 for, 3 against.)

Bible Conference at Grace Church, January 31

A one-day Bible conference will be held at Grace Free Will Baptist Church, Spruce and Watagua Streets, Greenville, North Carolina, Tuesday, January 31, 1961. The program is as follows:

Morning Session

- Rev. Chester Phillips, Presiding
 Rev. George C. Lee, Music Director
 9:45—Song Service
 10:00—Message, "Problem of Human Force vs. Spiritual Power," Rev. Irvin Hyman
 10:45—Recess
 11:00—Song Service
 (continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it correct for me to address prayer to God the Father only, or should I pray also to the Holy Spirit and Jesus Christ as well?—N. R. Jones, Missouri.

Answer: The regular or normal way a Christian should pray is to address his prayers to God the Father through His Son and in the power of the Holy Spirit. "For through Him we both have access by one Spirit unto the Father" (Ephesians 2:18). Christ is the only mediator between us and God our heavenly Father. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). This one mediator saves all unto the highest heights which is in God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). However, the Scriptures definitely teach us to pray to Jesus Christ. One way they do this is by showing that the first Christian martyr of whom the Bible gives account in his dying moments as praying to Christ. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:59, 60).

Paul tells us that he went to the Lord three times in hope of the removal of a handicap, and the context shows that the Lord he besought was none other than our Lord Jesus Christ. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me" (2 Corinthians 12:8, 9). Then again in addressing the young preacher Timothy, Paul refers to the Christians as those who call on the Lord. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Timothy 2:22). It is quite evident that he has Christ in


mind as seen in "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:8). Then Christians are again referred to as them that call upon the name of Jesus Christ.

Then again we have about the same placed before us in "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:12, 13). If we look back to 10:9 we readily see of whom Paul speaks: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

We do have a prayer addressed also to the Holy Spirit. "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezekiel 37:9). Then we have the communion of the Holy Spirit mentioned. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14). Communion with God is maintained in prayer. Jesus promised that when He departed from this world the Holy Spirit would be sent as another Comforter, one to take the place with and among His followers that He had had since they began to associate with Him in the relation they maintained until He was crucified. "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17); "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceed-

eth from the Father, he shall testify of me" (John 15:26).

We are made to understand that we must depend upon the Holy Spirit for everything; therefore, we must look to Him, which of course, implies prayer. However, it was the Father and the Son who gave the Holy Spirit unto Christ's followers. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). (See John 15:26). We are taught to pray to both the Father and the Son for the Holy Spirit, and also that He prays for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27). It is indeed difficult for us to ascertain all that the Bible teaches concerning prayer and our relationship through it to the blessed Trinity, God the Father, the Son, and the Holy Ghost; but as we read, we are to believe and the Bible indicates that our understanding will become more all inclusive of what it teaches concerning God and prayer as we give ourselves unreservedly to the task of knowing and to a Bible-directed habit of praying and living.



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

REGENERATION

(Continued from Last Week)

As we continue with our meditations on the subject of Regeneration, I want us to think about what regeneration is and how it may be experienced.

The idea of renovation implied in the

term regeneration, does not pertain primarily to the physical nor to the intellectual faculties of a man. The regenerated person has the same bodily conformation after this change as before it occurred. His mental peculiarities remain. The intellect, considered abstractly, like the body, is affected only so far as the moral powers exert an influence over it. This leads us to think of regeneration as a spiritual change. It is a spiritual change not merely is it produced by the Spirit of God, but, also, because it takes place in the spirit of the subject. The heart is the center of operation, and the revolution effected there involves the illumination of the understanding, the consecration of the affections, and the rectification of the will. To use the language of the Apostle Paul, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints" (Ephesians 1: 18); and, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephesians 5: 8).

The affections of the unrenewed soul are placed on unworthy objects, and cleave to them with a tenacity as desperate as depravity is dreadful. There is no relish for spiritual objects. There is no admiration of righteousness. There is no appreciation of moral excellency. There is no love to God. The affections are so alienated from Him as to be irreclaimable by any human means. Man, by sinning, sundered the golden chain that bound him to the throne of God, but he cannot reunite the broken links of that chain. Regeneration recalls the affections from unworthy things and places them supremely on the ever blessed Jehovah—enshrines them in His infinitely perfect character.

The will of the unregenerate is perverse. It conflicts with the will of God. It chooses cursing and death rather than blessing and life. Regeneration causes the will of the creature to coincide with the will of the Creator. The will of the regenerate having been changed by divine grace, gladly chooses the objects on which the consecrated affections are placed.

The definition to be given of regeneration must depend on the point of the observation we occupy. If, for example, we contemplate the sinner as the enemy of God, regeneration is the subdual of

his enmity and the creation of love in its stead. If we consider the sinner the *child of the devil*, regeneration is the change which makes him the *child of God*. If we regard the unregenerate as totally destitute of the image of God, regeneration consists of stamping that image upon them. Or, if we view them as dead in trespasses and sins, regeneration is the impartation of divine life to them. Thus, various definitions, not conflicting, not harmonious, may be given of regeneration according to the points of observation of which we avail ourselves which is in agreement with the teachings of the Bible.

(Continued Next Week)

The Weight of Actions

Rev. Walter E. Isenhour
Taylorsville, N. C.

IN HANNAH'S prophetic prayer, recorded in 1 Samuel 2:3, we have this text: "Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed."

To live in sin and talk proudly never makes one great in the sight of God and His people. Pride is of the devil, not of God. "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18). "... God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

These quotations, and various other passages of Scripture, are enough to convince us that to live and talk proudly is but vain. In this there is nothing uplifting to the heart and soul of man, but enough that is down pulling and destructive to make one fearful. Pride is destructive, but humility is constructive. Whatever God resists we should resist; whatever God approves we should approve. That which causes man to lose his soul certainly is not to be proud of; but that which enables man to be accepted of God is to be gloried in. *Talk no more so exceeding proudly.* Pride was far removed from the heart, soul and life of the sainted Hannah. Through her deep humility, faith in God and prayer she became the mother of the child Samuel, who became one of the most Godly men of the ages. His life testifies to the fact that a Godly, prayerful, humble mother can bless the world. Hannah was that sort of mother. Streams of blessing flow on today because she

lived and gave Samuel entirely unto God to be used of Him.

Let not arrogance come out of your mouth. Arrogance is "an undue degree of self-importance; an exorbitant claim to dignity; a lordly contempt of others."—Webster. Hannah was far from the spirit of arrogance. She didn't feel her self-importance, dignity, pride nor naughtiness. Certainly she had no contempt toward others. Such a spirit characterizes all of God's meek, lowly, wonderful children. They love Him and all mankind, with a deep desire to bless their fellows and glorify God. If Hannah had been proud and arrogant God would never have answered her prayer in asking for a son. Whom God resists He doesn't answer when they pray, unless they deeply, thoroughly repent out of a broken heart and contrite spirit. To merely pray out of a proud heart and haughty spirit is only beating the air.

Then Hannah said, "For the Lord is a God of knowledge, and by Him actions are weighed." God knows all things. There is nothing hidden from Him. What man knows is but a tiny fraction of knowledge compared to that of God. How empty for man to boast of his knowledge! Regardless of all he learns and knows he knows so little. But God weighs his actions. "Actions speak louder than words." God weighs the actions of the proud, the haughty, the arrogant, the self-conceited, the sinful, wicked and mean. God knows when anyone says one thing and means another down in his inmost being. He knows the way all men take. He knows what is back of all actions.

There may be actions that we don't understand, neither could we weigh them according to their worth or worthlessness. This was so with Eli, the priest, who saw Hannah as she prayed. He saw her mouth moving, but knew not that it was out of a heart of deep, earnest, sincere prayer. In fact, Eli thought Hannah was drunk, saying, "How long wilt thou be drunken? put away thy wine from thee." He misjudged her actions. When she informed him of her sorrowful spirit, and that she was only praying, he said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him." Thank God for the actions of His saints. The world doesn't always understand them, but God does. When He weighs them they are of mighty and unspeakable worth. As a consequence, He can bless them to the good of others and to His everlasting glory. Amen.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Vandivorts Write From New Hampshire

11 Snow Street
Whitefield, New Hampshire
January 5, 1961

Dear Bro. Willis:

Greetings from New Hampshire! Whitefield is a very white little town these days, and on some days, a very cold little town. We haven't received much over a foot of snow. I think the coldest temperature which has been recorded is about -30°.

"God is still working in the hearts of our people. We are still praying and working with those dear ones who are coming to church, but have not yet given their hearts to the Lord. Two new parties have been attending part time.

Several of the men of the community work for the state highway department. When it snows they are working, and this hinders their families from attending.

As we drove to church last Sunday evening, the road was covered with three to four inches of new snow, and it was snowing so hard that the only way I could tell I was on the road was by the stakes along the side of the road used to guide the snow plow. The young folks that we usually pick up were afraid to go out in the storm. We felt that the Lord would have us to go on to church. When we arrived we were greeted by one of our young girls who had walked through the snow without any overshoes so she could be at the church in time for leaguic. Later that evening an elderly man in his seventies braved the storm to be in church. Needless to say, the Lord blessed the service in a very real way.

The first week of December we started having choir practice for the young people in the home of one of our teenage girls. We pray that the Lord will use this as a witness, as her parents greatly need the love of Christ in their hearts. The young people are responding very well to the choir practice.

In December, we entertained the local ministers' fellowship in our home (Evangelical).

We laid some foundation plans for providing a program for the youth in this area.

You will recall that I mentioned to you that there were possibilities of holding services in the small community of Benton, New Hampshire. Shortly after I mentioned this to you, another evangelical man from Woodsville, New Hampshire, started services there.

In November, Brother Mack and wife, and Louise and I made a very interesting trip to New Durham, New Hampshire, to visit the historical sights concerning the work of Benjamin Randall. I was able to get some good slides of some of the scenes.

The Littleton Free Will Baptist Church came to Twin Mountains on a Sunday evening to present their Thanksgiving Singspiration program. The musical program was a wonderful witness for the Lord. The relationship between the two churches is very good.

God has been blessing the Bible Club. The average attendance is about 13. Louise is working with another Christian lady who has begun conducting a Bible Club in our home on Monday afternoons.

The response was very good to our Christmas program December 18. There was over 100 present, several Catholic families were represented. We were very proud of our young people who did very well in presenting the program. Several adults, representing the church and the community, had gone to the church on Sunday afternoon to prepare a grand arrangement of a Christmas pound shower for us.

I have been driving to the church either late Saturday night or early Sunday morning to build a fire in the wood furnace. Two weeks ago one of the men of the community, whom we feel will give his heart to the Lord soon, came to me and volunteered to start building the fires. This was in answer to prayer. I had prayed about two weeks before that someone would take this responsibility.

We had a fine group of young people who went Christmas caroling with us. We prayed that the caroling would be a

real witness for Christ. Some reported that nothing like this had happened at their homes before, and others said that our group was quite different than a previous group of carollers some of whom were quite drunk when they visited the homes.

We appreciate so very much the Christmas cheer which you sent our way. We are saving the \$10.00 for the baby in March. Both of us are enjoying the fruit cake.

I am preaching at the 11:00 a. m. service in Littleton while Brother Owens is away. We are very well received by the people in Littleton.

In His service,
Mark and Louise Vandivort

N. C. Missions Board Treasurer's Report

The Rev. A. B. Bryan, treasurer of the North Carolina Mission Board, reports as follows for the month of December, 1960. Mr. Bryan's address is Box 308, Ayden, North Carolina.

Balance in Bank	
December 1, 1960	\$2,008.92
Receipts	
Foreign Missions,	
General	\$ 485.29
Foreign Missions,	
Designated:	
Aycock, South America	225.30
Calvery, Japan	8.00
Hanna, India	6.00
Jones, Africa	75.00
Dr. Miley, France	25.00
Mochlman, Costa Rica	25.00
Sparks, Africa	7.50
Waids, Japan	4.00
Tommy Willeys, Cuba	479.00
Vandivort, Unknown	15.65
Wilson, India	75.00

Total Foreign Missions	1,430.74
National Home	
Missions, General	\$ 165.07
National Home Missions,	
Designated:	
Alaska, Washer and	
General	287.28
Billows, Mexico	20.00
Church Project,	
Miami, Florida	67.50
Godwin, Alaska	145.21
Owens, New England	21.31
Sanders, Hawaii	5.00
Walkers,	
Washington, D. C.	1.00

(Continued on page fourteen)

NOTES

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QUOTES



By J. C. Griffin

THE HEART OF MAN

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in due season, . . ." (Deuteronomy 11:13, 14). On obedience to love and serve; God promised physical blessings. Since God *changeth not*, would not God do the same for us today? Upon the authority of the Word of God, I believe that we fail to receive many physical blessings due to the fact that we refuse to love and serve God. We lose all spiritual blessings while living in sin. Notice that we are admonished to love and serve with all our heart. No half-hearted business asked for, but all the heart. We may live with our wife as a half-hearted man—not a true husband, but as a man. But with God, it is all or none.

JESUS SAYS

" . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself" (Matthew 22:37-39). As a Christian, I am commanded to love my neighbor as I love God. To refuse to love my neighbor is to refuse to obey the Lord Jesus. Because of our lack of love for our fellow man, we fail to receive many of the rewards that God has for us who obey. We must win by a manifestation of love. My old grandmother (one of them) used to say, "Ye cannot catch flies with vinegar." Someone has said, "You cannot interest ants to fall in line for bitter fluids, but they will line up for a drop of honey." These sayings are true. As this is true, we also ought to know that we cannot attract sinners to Christ by *lambasting* and the publicizing and ostracizing them for every fault that we can find in them. Often we who claim to be Christians, magnify

them, that is, we increase, enlarge and exaggerate things that we hear. We make mountains out of mole hills.

A PREVENTION FOR EVIL TO LIVE IN OUR HEART

The psalmist has said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). When God's Word is hid in our heart, we will have good things to talk about. There will be no place in our heart to run down and slander those whom we do not like or appreciate. Several years ago, a brother minister said unto me, "Brother Griffin, I have a member of my church that can pray the most beautiful prayer for others, always telling God about their desire, and before they get home from church, they join in the most awful, destructive talk about others." (These may not be the exact words, but as near as I remember.) Yes, with the Word of God hid in our heart, there will be a prevention against slandering our fellow man, because we disagree with him.

THE NATURAL HEART

"The heart is deceitful above all things, and desperately wicked; who can know it?" (Jeremiah 17:9). Here God says, that the natural heart is desperately wicked. Sometimes this natural heart seems to get into the church. The flesh dominated by the devil bobs up and tries to destroy all with whom there is a disagreement, as the old adage goes, "If I cannot rule I will ruin." The unruly member of our body begins to wag and the more it wags, the more are the *fires of hell* fed. Get your Bible or Testament and read all of the third chapter of James. Do not stop until you have read the last word. But as we are writing about the heart and not the tongue, we will get back to the heart of man.

HEART ADULTERY

Jesus says: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Christ did not say that this man was on the way to adultery, but He said, "Committed adultery already in his heart." This man is an adulter in the sight of God just as much as if the physical act had been accomplished. Perhaps we have men preaching, going regularly to the pulpit, who are guilty. I say this because preachers have been caught and exposed in some cases. Not too long ago, we saw in the newspaper where a preacher was in trouble because of unlawful and unchristian acts against his own daughter. I believe that it was reported that he said, "I was teaching her the way of life." Several

months ago the newspaper carried a news item where a priest and a woman were found together in a motel dead." So being a preacher does not signify that all preachers are perfect in the flesh. Well, we have said so much about preachers, but other men commit adultery by *lusting*. So Jesus warns against heart adultery. It can be, else Jesus would not have mentioned it. But when our sins show us up we have a way of moving out to other quarters.

THE HEART OF MURDER

The writer of the first epistle of John says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). So according to this, you do not have to take a gun and shoot a man dead, or take a knife and cut his throat. You can commit the murder by hating. You can hate to the extent to say, "I wish he was dead, or be glad when death comes along and takes the hated one away." You can rejoice with a heart filled with murder and be guilty before God. If you are in this category, it will be well for you to go to God and confess that you are a murderer and that there is blood on your hands and ask God to wash it off.

HEART PROCEEDS

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). Notice that Jesus said, "Out of the abundance of the heart the mouth speaketh." Some people must have a lot of trash in their heart, even some preachers. I had a group in my home one time that could preach a great deal of holiness from the pulpit. It seemed real, but in my home they had a great deal of talk that did not present much of the holiness as preached in the pulpit. Solomon says: "The thought of foolishness is sin: and the scorner is an abomination to men" (Proverbs 24:9).

If the thought of foolishness is sin, there must have been a pile of sin stored away in their heart, for almost every time they opened their mouth, some cute, foolish remark fell out. This is not judging. Jesus said, "By the fruit the tree is known."

THE PURE IN HEART

We have said so much about the evil things that can get into the heart of man; let us change and say something about the good.

(continued on page sixteen)

STORIES for our BOYS and GIRLS

SAMMY'S DISCOVERY

by Helen Drake

SAMMY SAT IN the doorway of the log cabin that was home for him and his mother. He looked tired and indeed he had reason to. He had been hoeing in the vegetable garden since early morning, and it was now noon.

Outside the cabin, on the sunny side was a sundial. It was not a fancy ornament such as we see in many landscaped gardens, but was made of rough stones and the little rod sticking up in the center of the smoothed off top cast its shadow toward the hour of the day. His grandfather, who had built the sturdy cabin, had made the sundial as a surprise for his bride when he had first brought her there to live.

There was a smaller cabin down over the hill a piece where Sammy had been born and there he had lived with his mother and father until he was five years old. One day Sammy's father had been carried in from the woods. A tree that he had been cutting had fallen on him and injured him fatally. Soon Sammy and Mother had moved up with Grandpa because he was all alone too.

Sammy had liked the little cabin where they had always been so happy and he asked Mother why they didn't stay there. She had smiled sadly and said, "It has to go for bills, son. We are fortunate Grandpa will take us in."

Grandpa was old and not too patient with little boys, so Sammy had to learn to be quiet and also he had to learn to do quite a lot of work for a little boy of eight.

He still had a lot of work to do now that he was a little boy of ten, because Grandpa had died last fall and that left him and Mother to get along the best they could.

They had planted a big garden and the corn patch and it took a lot of tending, but Mother had always said they must thank the Lord that they had the cabin to live in. Sammy did thank Him, but he did so miss the daily vacation Bible school. He had been able to go some,

but they just couldn't leave the work go for two whole weeks, so Sammy had only been able to attend six days in all of the two weeks. He had worked hard to be able to go that much. For Sammy it was a hike of almost three miles over a rough path and a half mile along the dirt road to the little building that housed the mission.

Sammy loved it, and his mother did too. They loved to attend Sunday school and church. They had learned there about the Lord Jesus dying for their sins and they were so happy over this that it made their meager existence very happy indeed.

Sammy was thinking of the daily vacation Bible school as he sat in the doorway waiting for his mother to finish preparing their dinner. All of the children and their parents were to have a picnic out in the yard. Then there was to be a program put on by the children. Sammy and his mother were going. That was why Sammy had to work in the garden today so they could take the whole day off tomorrow. Oh, it would be a happy time! Sammy could hardly wait for tomorrow.

Still there was a cloud over Sammy's face. All of the children would bring a gift for their teacher. They had planned this because they loved her very much and wanted to show her that they did. For days they had been whispering about what they were bringing. Some had purchased gifts with carefully hoarded pennies and others were making gifts with material gotten from some source or other. None of the people of the district had much to spare, that was sure. But Sammy had neither time nor money to put on a gift and when he had asked Mother, she had sadly shaken her head. Any little bits of treasures she had had were gone long ago. She had ever been one to give as long as she had anything to give.

In a hopeful mood, Sammy had hunted the chicken's nests for eggs but they were not laying very good and the few he found had to be used in preparing the lunch. Even the berries he gathered had to be used for their own food supply. Anyhow, thought Sammy, anybody can

pick berries or wild flowers. They wouldn't be much of a gift even if I did have to get up at daybreak in order to have the time to get them.

"Come in for lunch, son," his mother called. Sammy went in and the two of them sat down to the plain meal of potatoes and corn bread. It tasted delicious to the tired boy, and he thought of the Sunday school lesson they had a week ago. The verse they had memorized was, "If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:19). Sammy was obedient and he tried always to be willing. He sighed as he finished the meal and his mother said, "What is wrong, little son? You have worked so hard this morning, you had better take a rest for a while, until the sun is not so hot, then we will go out and finish the hoeing. I will start to fix our lunch for tomorrow."

Sammy went out and sat beneath a big shade tree. He was thinking about the fun he was going to have tomorrow, but he was still a little sad over having no gift. He wondered if she would think he didn't love her as much as the other children did. Of course, teacher always said a gift did not count with the Lord as much as the love in your heart for Him. He hoped she would understand like the Lord does, but he did wish with his whole heart that he had a gift.

Soon Sammy was asleep and the next thing he knew Mother was shaking him saying, "Come on, little sleepy head, we must finish the hoeing before supper." They trudged off to the garden and lightened their work by singing some of the old gospel hymns that they knew by heart. That night after supper when they had read a little in the old Bible and prayed together, Sammy lay down on his bunk and again he thanked God for his home and Mother.

They were awakened in the morning by a loud meowing outside. Mother went to the door and said, "Sammy, look who is here. I didn't think we would ever see Tabby again and she has just the thing for you to take to your teacher."

"Wha-what has she got, Mother?"

"A dear little kitten and your teacher
(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Gray Branch G.T.A. Met Recently

The newly organized G.T.A. of Gray Branch Free Will Baptist Church near Deep Run, North Carolina, met recently at the church. Among the 16 present were three adult leaders and one new member.

The meeting opened by Mrs. Pearl Smith directing the group in the club watchword, pledge and motto. Prayer was offered by Durwood Merritt, and Betty Jo Farmer led the group in singing "What a Friend We Have in Jesus."

Mrs. Smith turned the meeting over to the vice-president, Roy Farmer, who presided throughout the business session. Eight wash clothes and three bars of soap were donated to the Children's Home at Middlesex, North Carolina; this being the first assignment given the G.T.A.

After the business, program chairman, Debra Smith, illustrated a most interesting program on the flannel board pertaining to children making Christ their guiding star through life. Participating in the program were Joan, Judy and Shiela Humphrey and Betty Jo Farmer. The meeting adjourned with the benediction pronounced by Charles Merritt.

The group then enjoyed a delightful game and refreshments of miniature sandwiches and hot cocoa were served by Mrs. Smith.

A candle-lighting installation service is planned for the officers of the G.T.A. Sunday night, January 22, at the church.

Midway Auxiliary Officers Installed

Mrs. J. E. Davidson of Atlanta, Georgia, was in charge of the installation service for the officers of the Woman's Auxiliary of Midway Free Will Baptist Church, Moultrie, Georgia, recently. The new officers are as follows: President, Mrs. Mance Cason; vice-president, Mrs. J. B. Rice; secretary-treasurer, Mrs. M. M. Green; stewardship and prayer chairman,

Mrs. Walter Sloan; personal service chairman, Mrs. W. C. Weeks; study course chairman, Mrs. Zula Wyatt; corresponding chairman, Mrs. J. K. Johnson; general youth chairman, Mrs. Nance Cason.

Saxon Avenue Y. P. A. Meets

The Y.P.A. of the Saxon Avenue Free Will Baptist Church, Spartanburg, South Carolina, had its December meeting on Saturday, December 18, 1960, at the home of the sponsor, Mrs. Jack Millwood.

A brief devotional period was held by the president, Frances Crowe, and reports were given from the secretary and treasurer. Collection and dues were taken and the benediction said.

All eleven members were present, with their boy friends as special guests, to enjoy the Christmas party. The group went to a restaurant for dinner. The Rev. and Mrs. Jack Millwood chaperoned the group. After a delicious meal, all came back to the parsonage to play games and exchange presents.

A nice evening was enjoyed and the group wishes to express their heartfelt thanks to the ladies' auxiliary of the church, for paying for this wonderful party.

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at the home of Miss Velma Morris on January 10, for the first meeting of the year.

The meeting was called to order by the president. The group sang, "I Gave My Life for Thee." The pastor, the Rev. Henry Armstrong, was present to help with the installation of the new officers for the new year, which proved to be a very interesting service. The officers are as follows: Miss Velma Morris, president; Miss Vera Morris, enlistment chairman; Mrs. Walter Taylor, youth chairman; Mrs. Wiley Nobles, study course chairman; Mrs. Margaret McGowan, program-prayer chairman; Mrs. Albert Jones, personal service chairman;

Mrs. H. C. Wilson, secretary; Mrs. J. T. Wilson, treasurer; Mrs. John D. Had-dock, orphanage chairman. After a prayer of dedication, a very interesting program was given. Those taking parts on the program were as follows: Topic 1, Miss Vera Morris; Topic 2, Mrs. Ruthie Wilson; Topic 3, Mrs. Virginia Nobles. The group then had the business session with roll call and 20 members present, two new members and five visitors. The offering was taken, amounting to \$12. Names were drawn for the sunshine sister for the year. The meeting was closed with prayer by Mrs. Irene Morris and refreshments were then served. Everyone enjoying the fellowship together.

Sumter, S. C.—The Marvis Eagleton Woman's Auxiliary of the Cherry Vale Free Will Baptist Church gives the following report for the months of October, November and December, 1960: Enrollment, 14 members, average attendance for the three months, 9.

The personal service projects for the three months were as follows: October, cottage prayer meeting; November, shower for the orphanage on Thanksgiving; December, visited base hospital.

The three months were very busy ones for all the members. Other activities were tray cards for the hospital, the pre-Thanksgiving week of prayer program, the revival and planning meals for the visiting evangelist, the Rev. Jack Paramore, the pre-Christmas week of prayer program, a short study course in prayer was held during this time. Money was collected to buy copperware for the Rev. and Mrs. Bobby Poole. The group prays that they will have great success in winning souls to the Lord in Brazil.

The auxiliary is working on two projects. The national project is medical aid to Africa and the members have been most generous in their pledges. The personal project is buying a bus and nursery equipment for the church. To pay some of the expenses, Christmas cards were sold with great success. This was largely due to the help and enthusiasm of the families of each member. A decorating committee has been nominated. Curtain material has been bought and plans have begun to take form.

The auxiliary is proud of the things that have been accomplished during these three months and the year of 1960, but not content. Each person is praying that during the next three months of the new year, 1961, the auxiliary, as a unit, laboring together with God, may achieve even
(Continued on Page Sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Home Missions, Wilmington	227.50
Designated Conference Missions, Cape Fear	8.40
Special Board Meeting and Expense	72.16
Post Office, Ayden	2.25
Secretary-Treasurer Salary and Expense	63.30

Total Disbursements 2,516.72

Balance in Bank January 1, 1961 \$2,113.38

Due to the death of the Rev. J. W. Alford, former mission treasurer, mission funds seem to have been slack in coming in during December. Be sure and keep sending your missions monies regularly. All mission accounts are on monthly basis and the mission cause depends on you, the people of the churches. For proper credit in the state work, please use the services of your state program. It is easy to do a good job when all work hard at the task. If your mission board can help secure representatives, or work out a better systematic method of support for the cause of missions, please feel free to call on any member of the board.

New Courses at Mount Olive College

Registration for night courses in religion will be held at Mount Olive College, Mount Olive, North Carolina, at 7:00 p. m. on Monday, January 30. Two courses will be offered: "The Free Will Baptist Church—Its History, Theology, and Polity" taught by President W. Burkette Raper and "Introduction to the New Testament" taught by Dean Michael Pelt.

These courses may be taken for or without college credit. Students enrolling for credit must be high school graduates but others may audit the courses without credit. Students may take one or both courses, each worth three semester hours.

The schedule of meeting will be arranged to suit the convenience of those who register. Pastors, Sunday school teachers and others living within commuting distance of Mount Olive College will find these courses of great value to them in their church work.

Gift to the F. W. B. Historical Collection

The Free Will Baptist Historical Collection at Mount Olive Junior College, Mount Olive, North Carolina, announces the gift of fifteen volumes from an alumnus, George W. Stevenson of Chapel Hill, North Carolina. In making the gift, Mr. Stevenson stated that his gift was to honor Mrs. Mildred Southerland Council, librarian of Mount Olive Junior College, and Mr. Daniel W. Fagg Jr., a former dean of the college, in recognition of the part they have played in stimulating the denomination to an awareness of the significance of its history and for their emphasis upon the necessity for an excellent and complete collection of Free Will Baptist materials at the college.

The volumes given deal with English and American Baptists and include such works concerning the English Baptists as the monumental *History of the Puritans*

by Daniel Neal, 1837; *A Warning for England, especially for London, in the famous History of the frantick Anabaptists, 1642; Mock majesty: or, The siege of Munster, being a true story of those fine things, wherewith King John Becock, at first a butcher of Leyden, . . . and his companions the Anabaptists, pleased themselves after they were become masters of that city, 1644.*

On the American Baptists there are such works as George W. Purefoy's *History of the Sandy Creek Baptist Association, 1859; Reports of the Free-Will Baptist Anti-Slavery Society for 1847, 1848, 1849; Minutes of Hookerton Free Will Baptist (now Disciples) Church, 1830-1869; Free-Will Baptist hymnal, 1845; Baptist Biennial Register, 1836; and John Buzzell's Life of Elder Benjamin Randall, 1827.* There are only nine known copies of Buzzell's *Life of Elder Benjamin Randall*.

Elon College, the Discipliana Collection of Atlantic Christian College, the American Baptist Historical Collection, Mrs. H. L. Spivey, Mr. J. C. Griffin, Mr. David W. Hansley, and many others have contributed generously to the collection. Mrs. Council, librarian of the college, is custodian.

MISSIONS

(continued from page ten)

Total National	
Home Missions	712.37
North Carolina State	
Home Missions	187.59
Miscellaneous Designated	
Conference Missions	28.40
Missions Undesignated 50/50	
State and National Home	
Missions	262.08
Total to Account For	\$4,630.10
Disbursements	
Foreign Missions, Rev. Rolla	
D. Smith	\$1,430.74
National Home Missions,	
Rev. H. E. Willis	712.37
North Carolina	

THE MAIL BOX

EXCELLENT EDITORIAL POLICY

"I want to thank you for your courteous letter of November 21, 1960, and for printing the recent statement by the Western Conference officials and by Mr. Creech. I know this must have caused you some pain as you had rather not be forced to publicize an event of such a shocking and shameful nature. However, I must state that I feel you had ample justification as the thing had assumed such proportions that some sort of public statement to the church at large was absolutely necessary.

"I think *The Free Will Baptist* is the best periodical of its type printed in this state and know that it is due to your excellent editorial policy. Please accept my thanks for such an excellent paper."—George Stevenson, 204 Grimes, Chapel Hill, North Carolina.

AVAILABLE FOR REVIVAL WORK

"I wish to announce that I am available for revival work anywhere the Lord may lead. I request the prayers of all Christians that God will open doors as He sees fit. You may contact me at the following address."—Rev. Fred Kirby, 201 Kirkland Drive, Fayetteville, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Christ Satisfies Life's Hunger

(Lesson for February 5)

Lesson: John 6:25-40

Golden Text: John 6:35

I. INTRODUCTION

On a certain day during the ministry of Jesus, a great multitude followed Him out into the country and listened all day to the marvelous words which He spoke. They also witnessed the miracles of His healing those who came to Him with infirmities. Toward the close of the day, He fed the five thousand people by taking the lunch of a small boy in the crowd, blessing it, breaking it, and distributing it to the multitude, multiplying it until all had eaten until they were satisfied.

Toward the close of the day, Jesus sent the disciples across the sea on a boat, but did not enter the boat Himself to go with them.

The next morning, the multitude came again to the place where they left Jesus the night before, but not finding Him, they took shipping and went to Capernaum on the seashore. There they found Jesus and marveled at how He got there because they knew He had not sailed with the disciples the night before. In amazement, someone asked Him, "... Rabbi, when camest thou hither?" (Vs. 25).—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Hungry stomachs cause more seeking than hungry souls. A friend whom you can buy can be bought from you. Miracles as such did not interest these folks as much as food.

2. To really work for God means enough bread. "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

3. Faith and work go hand in hand. The work of faith is the work of God.

4. It took divine patience to deal with such people. It had been only twenty-four hours since Jesus had fed the five thousand men plus women and children.

They asked, "What are you going to do for us today?"

5. The Bible promises no loaves to the loafers. These folks thought the best thing God had done for the fathers, was feeding them manna.

6. These people had seen things no other people had ever seen. They had ample proof. Our bodies could live better without the wheaten loaf than our souls without the bread of life.

7. It is a wonderful promise that Jesus will welcome all who will come to Him believing. C is for children who believe; O is for older believers; M is for the middle aged; and E is for everybody.

8. Though believers die, they shall live again. Jesus proved His power by His own resurrection. You cannot build a reputation on what you are going to do. Jesus proved himself by what He did.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

This sixth chapter of John's Gospel contains four parts: Verses 1-14, the feeding of the five thousand; Verses 15-21, Jesus walking on the water; Verses 22-59, the great discourse on the bread of life; Verses 60-71, discipleship tested and Peter's confession of faith. Although, in this lesson, we are primarily concerned with the great discourse on the bread of life, it is necessary that we take a look at the first part of the chapter which furnishes a background for the discourse.

2. Of all the miracles performed by our Lord, the feeding of the five thousand is the only one recorded by all of the Gospel writers. This indicates that there must be something of unusual importance about it. This story clearly sets forth the majesty and power of Christ. It shows Him as a very popular personality who is soon to be rejected, all of which gives us a commentary on the fickleness of popularity; because Jesus had been rejected in Judaea in Chapter 5, now He is about to be rejected in Galilee. The acclaim of the multitude is usually short-lived and meaningless.

3. "Our father did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (Vs. 31). A

comparison between Moses and Christ is implied here. They are saying, You fed us only one day, but Moses caused our fathers to eat bread in the desert for many days. How do You expect us to believe in You when You do not feed us as much in terms of the material and physical rather than the spiritual. They are concerned only about the material returns they get from following Jesus.—*The Advanced Quarterly* (F.W.B.).

4. Some years ago a young woman was so dissatisfied with life that she no longer desired to live. Her husband tried in vain to make her happy. He bought her a new car, a new fur coat, a new home and gave her whatever her heart desired. Nevertheless, she spent most of the day weeping.

"I thought I would eventually be compelled to send her to some institution," said the husband sadly.

When we first introduced her to Jesus Christ, she refused to believe. The Christian life seemed too good to be true. She had always, from the time she was a little girl, attended church. She had religion, but she had never been taught that Jesus Christ was God. She did not know Him as personal Saviour. She knew Him only as a historical character and a great teacher. But when she accepted Him, she was gloriously saved. She became a new creature in Christ Jesus.

Joy flooded her soul. "At last I have found happiness and joy," she exclaimed. "I now have something for which to live!"

"Better yet, you have Someone for whom to live," we suggested to her. "Paul said, 'For to me to live is Christ, and to die is gain.'"

Just as this dear woman found what her heart yearned for when she accepted the Lord Jesus Christ, even so the hungering multitudes will find peace and satisfaction when they find Jesus.—*The Bible Expositor*.

5. We can never be sure just how many of the Jews that day in Capernaum were able to understand the saying of Jesus: "I am the bread of life." In this same chapter (Vs. 60), they said that Jesus' claim was a hard saying; but we shall note that this first of the *I am* sayings of Jesus which John's Gospel is noted for, three of which are found in this chapter: "... I am the bread of life: ..." (Vs. 35), "I am the living bread ..." (Vs. 51), "... I am the bread which came down from heaven" (Vs. 41). Therefore, we see that it is not His message alone that is important, but all that He is in Himself, for both these give

(continued on page sixteen)

Boys' and Girls' Stories

(continued from page twelve)

was just asking last week if I knew of anybody who had a kitten she could have. I think the Lord must have told Tabby to bring it home today."

"I'm sure it was, Mother, and I think I know why it didn't come until today. You see last night I discovered that I could be happy without a gift because the Lord had already given me so much."
—*Gospel Herald*.

St. Claire Bible Class

(continued from page fifteen)

and sustain eternal life in such abundance that all the believer desires is found in Him.

6. We must believe the gospel story of God's love that motivated Him to give us the Bread of Life that the real spiritual self (soul) may be quickened or raised up from its deadness to faith in Him for eternal life. For, indeed, His body is bread and His blood is *drink*, and these were given in total sacrifice for the sake of man's depraved condition (see John 6:48-58). This is the gospel story which is revealed in the Scriptures for our study, that we might know, that we might believe, that we might be saved and become the children of God. Indeed, this is the strange mystery concerning God's means of saving us in Jesus Christ; but every child of God is repeatedly reminded of it when he partakes of the Holy Communion where the body and blood of Jesus are symbolized by the bread and wine, which we take in remembrance of Him.—*The Bible Teacher* (F.W.B.).

NEWS NOTES

(continued from page seven)

11:15—Message, "Problem of Divergent Views of Inspiration," Rev. Rufus Coffey

12:00—Noon Recess

Afternoon Session

Rev. Herbert Bryan, Presiding

Rev. Clyde Cox, Music Director

2:00—Song Service

2:15—Message, "Problem of Undedicated Church Members," Rev. Roy Rikard

3:00—Recess

3:15—Song Service

3:30—Message, "Problem of Substitutes for Evangelism," Rev. Raymond Riggs

4:15—Recess

Evening Service

Rev. Robert Edwards, Presiding

Rev. Samuel Johnson, Music Director

7:30—Song Service

7:45—Message, "Problem of the Future of the Church," Rev. Guy Owens

8:30—Song Service

8:45—Message, "Problem of Humanism vs. Christian Dedication," Rev. Joe Ange

9:30—Benediction

Maury Church Announces Singspiration Jan. 29

The Maury, North Carolina, Free Will Baptist Church announces a singspiration on Sunday evening, January 29, at 7:00 o'clock. The pastor, the Rev. Henry C. Hagans, invites singing groups from other churches to come and be on the program.

The public is invited to come out and receive a blessing through the singing of gospel hymns.

Woman's Auxiliary

(continued from page thirteen)

greater things, not for personal glory, but for the glory of God.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met in the home of Mrs. Eleanor Moore, January 2, for the monthly meeting.

The meeting was called to order by the president, Mrs. Naomi Ambrose. There were 16 members present and one visitor, Mrs. Selma Armstrong.

Scripture was taken from 1 Corinthians 29:5, with prayer by Mrs. Florence Furlough. Those taking part on the program were Mrs. Elizabeth Davenport, Mrs. Ruth Ambrose and Mrs. Doris Simmons.

The roll was called and minutes of the December meeting were read and approved. The treasurer's report was given by Mrs. Doris Comstock. Following the business session, the meeting adjourned to meet with Mrs. Beatrice Phelps in February. Closing prayer by Mrs. D. H. Furlough.

NOTES and QUOTES

(continued from page eleven)

Jesus said, "Blessed are the pure in heart." There is a pure heart. The only way for us to have a pure heart is for the old, sinful, adulterous heart to be turned over to the Lord Jesus and let Him make and give us a new heart. Then instead of hate in our heart, there will be love. We will hate sin and love both God and man. We will love all Christians, rich and poor, educated and the ignorant. There will be no racial lines in Christ. We will know something, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). We will no longer try to fit God to our liking, but we will desire to be made His very image. Yes, we will want to be like Him.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	53
Mrs. R. L. Goff, Fountain, N. C.	30
W. A., Marsh Swamp Ch., Sims, N. C.	26
C. L. Patrick, Walstonburg, N. C.	16
W. A., Gethsemane Ch., New Bern, N. C.	15
W. A., Mt. Zion Ch., Nashville, N. C.	14
W. C. Hill, Mt. Olive, N. C.	14
Mrs. C. F. Abrams, Macclesfield, N. C.	13
Walter Sutton, Williamston, N. C.	11
Jimmie Tyndall, Pink Hill, N. C.	11
William Webster, Pinetown, N. C.	11
W. A., White Oak Hill Ch., Bailey, N. C.	11
W. A., Gum Swamp Ch., Greenville, N. C.	11
W. A., Sarecta Ch., Kenansville, N. C.	11
R. W. Allman, Benson, N. C.	10
Mrs. Pearl Amos, Mt. Olive, N. C.	10
Dorcas E. Barrow, Vanceboro, N. C.	10
J. C. Griffin, Bridgeton, N. C.	10
M. B. Hutchinson, McArthur, Ohio	10
W. A., Pine Level Ch., Pine Level, N. C.	9
Mrs. Kathleen Slade, Merritt, N. C.	8
Mrs. F. M. Register Jr., Kingston, N. C.	8
Mrs. J. W. Wilson, LaGrange, N. C.	8
W. A., Little Creek Ch., Ayden, N. C.	8
Mrs. Corbitt Morris, Vanceboro, N. C.	8
Miss Bethel Richardson, Melbourne, Ark.	7
Mrs. Martha M. Braxton, Winterville, N. C.	7
Mrs. J. E. Blanton, Jesup, Ga.	7
Melvin K. Everington, Sims, N. C.	7
N. P. Gates, Detroit 3, Michigan	7
Mrs. Charlie Mason, Four Oaks, N. C.	7
Mrs. Lester Mills, Greenville, N. C.	7
Mrs. J. E. Smith, Deep Run, N. C.	7
Mrs. E. B. Deans, Wilson, N. C.	6
Mrs. C. F. Heath, Cove City, N. C.	6
Willett L. Moretz, Swannanoa, N. C.	6
Mrs. C. T. Wheeler, Wilson, N. C.	6
Mrs. Thelma Peele, Durham, N. C.	6
Mrs. Dorothy Fate, New Bern, N. C.	6
Mrs. C. H. Whaley, Richlands, N. C.	6
W. A., Stoney Creek Ch., Pikeville, N. C.	6
Mrs. Cora Wells, Kenansville, N. C.	6
W. A., Bethlehem Ch., Cuthbert, Ga.	5
W. A., Moseley's Creek Ch., Dover, N. C.	5
W. A., First F. W. B. Ch., Kingston, N. C.	5
W. A., St. Mary's Church, Lucama, N. C.	5
Mrs. Evelyn Gaskins, Washington, N. C.	5
Mrs. Edgar Benton, Fremont, N. C.	5
Mrs. J. R. Cayton, Aurora, N. C.	5
Mrs. Ed. Hill, Ayden, N. C.	5
Mrs. Marvin E. Little, Newport News, Va.	5
Master's Men, Cove City, N. C.	5
Mrs. C. H. Owens, Saratoga, N. C.	5
Mrs. Felton Watson, Kenly, N. C.	5

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 1, 1961

DS

ELIZABETH CITY, NORTH CAROLINA, CHURCH

On January 1, 1961, a special day of thanksgiving and praise was held at the Elizabeth City Free Will Baptist Church. At the service the mortgage on the church property was paid off. A former pastor, the Rev. Charles Brown, brought the dedicatory message. The present pastor is the Rev. Paul Lee. For the history and progress of the church, see the News and Notes section of this issue.



EDITORIAL

THE E. P. A.

On January 24, 25, it was our great privilege to attend the annual Evangelical Press Association Convention of the National Association of Evangelicals, which met in Chicago, Illinois. This was our first visit to the convention. It was most beneficial to see what others are doing in the publication of religious magazines. Just as in the secular world, the competition is keen, and we feel that this is a healthy situation.

There were over ninety publications represented, with a total of 159 persons in attendance. This number included editors, publishers and writers. The two days were spent in various sessions which centered around the many problems facing religious publications. Well qualified and well trained men spoke of such subjects as layout techniques, postal problems, improving writing standards, increasing circulation, etc. It was also our great privilege to go with the group on a tour of Moody Bible Institute. It is our hope that we will be able to put into practice some of the things which we heard and saw.

The value of religious publications cannot be overestimated in these perilous times. From all indications, the hope of the propagating of the true gospel, in the printed page, rests in the hands of the evangelical movement. There are not many organizations in this day which cry out against the perils and evils which face us as does the evangelical movement. It is made up of many different denominations, with varying beliefs, but one thing is common to all—a love for their personal Saviour, the Lord Jesus Christ, and a love for their work. The Lord will surely reward such faithfulness and sincerity of purpose.

It is often comforting to belong to the majority, to go with the crowd; but the Lord often uses the minority, or small, to bring glory to His name. One thing is certain in these days, the Lord wants those who will dare to be different, and it is most evident that the majority of this earth will not dare to be so.

We cannot help but feel that the next few years will be a testing time for all phases of evangelical work. We are facing many dangers to our freedom to believe and act according to those beliefs, but perhaps the two greatest dangers are Communism and Catholicism. The evangelical movement is active in warning of these two dangers. In some instances, they are not just dangers, but realities. Jesus said that few would enter the strait gate. His words become more and more real when we recognize that true Christianity is a minority, and the majority is taking little heed to the dangers of our day.

"The Free Will Baptist" is a member of the Evangelical Press Association. It is small when compared to others with larger circulations. We believe however, that God has a definite place for it, as well as the other E. P. A. members; therefore, we pledge to do our best under God to make it what He would have it to

be. May God give us grace to be faithful to Him first of all, and may we never shirk our duty for fear of reprisal.

TAKE LITTLE THINGS TO GOD

Do not hesitate to take little things to God. His scale of what is important is far different from ours. Be not weary of doing little things for God, for the coin of the sanctuary is not as our valuation. Be not ashamed of witnessing how God has blessed you in the small things of life, nor of praising Him that He has done so.

The loss of an ax was not too unimportant to be recorded, nor a miracle too wondrous to effect its restoration (2 Kings 6:6). Joash smote the ground only thrice, and missed the entire subjugation of Syria (2 Kings 13:19). The jawbone of the ass which Samson threw away became the source of the fountain that assuaged his thirst (Judges 15:19).

"He will regard the prayer of the destitute, and not despise their prayer" (Psalm 102:17). "... in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Philippians 4:6, 7).—The Free Methodist.

Volume 76

Number 5

February 1, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Free Will Baptist Bible College Serving Our Denomination

by Dr. L. C. Johnson, President
Free Will Baptist Bible College

FREE WILL BAPTIST Bible College was brought into existence to meet a very specific need in the Free Will Baptist denomination. The following statement is quoted from the charter of incorporation: "The purpose of this corporation is the establishment and maintenance of a Bible College devoted to the promotion and impartation of higher Biblical education, and such other education, instruction, and training as may be deemed essential to the equipment of Christian workers, teachers, ministers, and missionaries of both sexes for Christian service." There are two terms in the above quotation that may be used to describe the controlling factors in the educational program of Free Will Baptist Bible College. The term, *Biblical education*, specifies a particular quality of education that commits Free Will Baptist Bible College to this as its major emphasis. The words, *and such other education, instruction and training*, are used because it is recognized that there is an area of education that is more general in nature, but is necessary to a proper foundation to any educational program. Free Will Baptist Bible College throughout its history has adhered to these two propositions set forth in its charter.

For the first eight years of the history of Free Will Baptist Bible College a two-year program of study was offered with about fifty per cent of the curriculum in the area of Biblical studies and the remaining fifty per cent in the general education field. Since the fall of 1950, Free Will Baptist Bible College has offered a four year program of study with a major in Bible and minors in the field of English, Christian education, and music. Approximately the same ratio of general education and Biblical education comprises the curriculum today. With this combination a graduate of Free Will Baptist Bible College has the best possible undergraduate preparation for the ministry or other types of Christian ser-

vice. Should such graduate not be able to pursue his education further, he is well grounded in the Word of God with enough general education as a foundation for further self-study. Should the student wish to pursue his education beyond his undergraduate studies, he has met the requirements for seminary work, and in the area of general education he has more than half the amount of credits for an undergraduate degree in general education.

Let us take two typical students to illustrate our point. Student "A" is preparing for the ministry or some special type of Christian service. Free Will Baptist Bible College can qualify him to be a preacher with his major study in the field of Bible to the same degree that a teacher's college can qualify one of its graduates for the teaching profession. Student "B" is not preparing for Christian service, but being a Christian him-

self and realizing the value of Bible study in a thoroughly Christian institution, he chooses to come to Free Will Baptist Bible College. At the end of his four years when he receives his degree, he will have earned a degree with a major in Bible and more than half his credits for a degree in the field of his chosen profession. Thus, he would have his foundation laid for a Christian life and service, and also for his chosen profession.

To illustrate with student "B," let us suppose he felt he could not spend more than two years in Free Will Baptist Bible College and must hasten on towards his professional objective. In that instance he might transfer to one of many outstanding colleges or universities without suffering an hour's loss of credit in his educational program. The University of Tennessee, George Peabody College for Teachers, and many other fully accredited institutions will accept his credits at face value, which guarantees no loss to him. In this way he has had two years in a Christian institution with some basic courses in Bible which are fully accepted as electives in transfer.

Free Will Baptist Bible College is now in its nineteenth year. It has trained some three hundred preachers of the gospel, some forty foreign missionaries including candidates, and eighteen of the present home missionaries. We are fully persuaded that no other educational program would have put as many trained preachers in our pulpits or as many mis-

(continued on page ten)



The Valley Between The Mountains

IN OUR MESSAGE from 1 Kings 18, "The God Who Answers," we looked briefly at Elijah's victory on Mount Carmel. We saw the demonstration of a God who was willing to speak to man in answer to his pressing needs. He answered then, and He speaks now as the Holy Ghost continues witnessing to the things of Christ. We saw how frantic people can become, because they seek a god who is no god at all. Man in rebellion against God wants to become God himself, but not quite willing to accept the responsibility that goes with the office, he bows before the altars his hands have made, to a god his hands have fashioned, to smell the odors of his own sacrifice. Today we want to take an even closer look at Carmel and follow Elijah from there to Horeb where he meets God again in a much different manner and circumstance. We have called our study *The Valley Between the Mountains—Carmel and Horeb*—for Elijah and the Old Testament Saints—Carmel and Calvary for those who stand this side of the Cross in Christ.

In Chapter 18 Elijah has won a victory for God. The people had made their decision. "The Lord, He is the God, the Lord, He is the God." We prefer not to think too much about what their decision ultimately led them to do, but a true decision for God means more than just making a confession of faith with our lips that the Lord is God. There must be a ruthless clearing out of our lives of all that is incompatible with the Lordship of Christ over us. If Jesus is Lord, then every idol must be cast down, and everything that is antagonistic to His Lordship must be attacked. If Christ is Lord and the attitude of Jesus toward evil is true, then we must be as uncompromising and ruthless with evil in our lives on the day of decision as Elijah was with the prophets of Baal when God again demonstrated His judgment and redemption.

FAILING FAITH BEFORE A PRETTY FACE

At the beginning of the day, Elijah had taken on 850 of the prophets of Baal

and Asherah, a king, and the Children of Israel. By the end of the day, he thought himself to be the undisputed champion of justice and right, but the sun had no more than set when the darkness shrouded his victory into pale futility. Before a pretty face the prophet's bold faith diminished. As is so often the case, men will naturally fight against tremendous odds. When the chance to be a hero is an element of motivation, when a man can think of himself as the lone champion of a great cause—the defender of the faith—the odds mean nothing. When a man can live compulsively, he may shoulder any cause, dare any devil, ridicule any god, for this is the way men love to live.

One would not want to take the zest, adventure, and risk out of life, or the

by the Rev. Charles Sapp

TEXT: Exposition of 1 Kings 19

A sequel to the "God Who Answers,"
an exposition of 1 Kings 18.

Christian faith. God wants men to live courageously. He wants men to champion His cause. But our humanness leads us into making fatal error in life's struggle. We come to believe that the victory we see is the victory, and the defeat we experience is defeat, when this is often the reverse of God's order. The lesson we need to learn, under His providence and grace, is that no man fights the battles of God without being involved in humbling defeat. Sometimes this defeat will come in what seems to be victory. The terrible other dimension Satan throws in our path with such power and suddenness is failure in the hour of victory.

Elijah cracked up! All Israel marveled at his courage, was shocked by his defeat, and baffled that one so strong could

suffer such humility. But Elijah is not the first nor the last man to break when he is thrust up hard against the mystery and the deception of the power of evil. There is some defeat in every victory. Men are crushed by it, simply because they refuse to recognize it; cannot seem to understand it; determined not to accept the acid with the sweet. Not realizing, evidently, that true victory is often born in the ashes of defeat.

What pawns we so easily become in the hands of our twisted nature. We refuse to believe that faith's mountains of victory dip sharply into the valley of greater struggle. Life's pathway is cluttered by those who thought temporary victory was final. Like falling stars we leave a trail men see, the sight of which, strikes terror and unbelief into hearts that were blooming in the new birth of faith.

Where does a man go, what can he do, when life tumbles in, and his hopes fade away? He can repeat a creed. "The Lord, He is God, the Lord, He is God." This sounded good on top of Carmel, but from the valley below it sounds hollow as it echoes and re-echoes back . . . "The Lord, He is the God, the Lord, He is the God."

You and I both know how hollow faith can become. Don't we? The crises experiences of our days are teaching us. Much of the religious profession today—the commercial type "Go to the church of your choice, . . ." "Have faith in God, . . ." "Be good, . . ." "Talk to the man upstairs," is only a whistling in the dark. It's as hollow as it sounds. We are afraid. The realities of life are pressing in upon us. We make no plans for the future that cannot be changed. Everything is uncertain. A cold war, a shooting war, an atomic blast—who knows what may happen? Dark forces which we cannot understand, or have defense against, are working on our nerves until America is fit to be tied. The doctors are propping us up with tranquilizers; living 24 hours a day for most people is a grim business. Our material wealth, technological advance, and atomic su-

premacY, give us little comfort in the face of life's situation. The god, Baal, King Ahab, and their escort prophets fall like leaves before our daring blast, but Jezebel is a different story. She gives no quarter and takes none. She fendishly believes and fanatically serves her evil god. She sends her message in no uncertain terms: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." Her cunning cruelty is this: she gives just enough time before the impending doom falls, to let our thoughts overtake our faith. When men run before the threat of spiritual disaster, they are usually ruled by head and not by heart. When such fendish devotion and adoration is received by the gods of this world, our hearts turn to water, and we forget that our God is the strength of (our) life, of whom shall (we) be afraid?

We ask how can God permit communist evil; the political evil of our own nation; and others to thrive in His world? Why does evil so often overcome good? We wonder at the strength and the power of evil. We are perturbed at the weakness and the faintheartedness of faith. We turn back to the mountain of our first experience with God and repeat our credo, "The Lord, He is the God, the Lord, He is the God." But no fire falls, no sacrifice is consumed, all we hear is the hollow echo of what used to be, and seems to be no more.

Where does a man go, what can he do, when the strength of his life has been weaned away? This ancient story, couched in the history of an ancient people, but more real than the morning newspaper, and as near as your next breath, gives you the answer. You will not find a great idea about which you can philosophy, but you will find a word of comfort and guidance to lead you out of the valley on the other side.

OFFENCE IN RETREAT: OR RECONSTITUTING OUR FAITH

The story before us thus far has warned us about counting on our victories as evidence. The devil has a way of turning victories into defeats. This is what happened to our prophet. The account reads something like this: When Elijah saw that his life was in danger, he went to Beersheba, where he left his servant. (You can't take any excess baggage with you on this kind of trip. You must stand naked and alone before Him with whom we have to do.) He went a day's journey into the wilderness, sat down under a juniper tree, and requested God to take his life. "It is enough now, O Lord," he

said, "take away my life! for I am not better than my fathers."

The great prophet was in retreat, but he knew where he was going. He had been afraid to die at the hands of Jezebel, but he was not afraid to die at the hands of God's judgment. How strange, yet so like us all. He was sick of heart and spirit. Defeat and humiliation had taken away his zest for living. But God was dealing graciously with Elijah. He fed him, let him sleep, fed him again, then sent him on a forty days journey to Mount Horeb.

Why did God send him there? He had no place else to go! To be sure, there were other mountains to which he could have gone. Hiding places were closer to Jezebel and just as safe from the long arm of Jezebel, but that was not what concerned Elijah or Elijah's God. The prophet was confused. He hadn't understood God's methods of working. His faith had deserted him when victory was in his hand, so he came back to where his faith was first constituted; back where God had first called his people into the service of being a holy nation. Here, Elijah must have felt, he could recapture the original intention of God for his people. He was not disappointed.

Testing Elijah to see what was in his heart and mind, and in seeking to help him, God put this question to our prophet. "What are you doing here, Elijah?" Elijah shame-faced, but not defiant, said: "I've been defeated at Carmel Lord, and I don't understand it. You answered so definitely, the people responded so completely—I thought—but they dodged the issue before that shrew, Jezebel, and left me to face her alone. I didn't have the courage to do it. Funny thing, facing Ahab and those prophets didn't worry me, but whatever sustained me then, left me in the presence of that woman. This is what I don't understand. I thought your victory over the prophets of Baal was complete. I felt Your demonstration of power would result in the re-establishment of the faithful, but I alone am left, and she seeks my life. I was thinking, Lord, that if I came here, where You established us as a nation and a people, I could find again Your intention for Israel."

Then the Lord spoke saying, "Elijah, go stand over there on the mountain, and I'll show you the desire of your heart." Then the Lord passed by, and a great wind passed over, so strong the rocks were dislodged and the trees were uprooted, but the Lord was not in the wind. Then there was a might earthquake, but the Lord was not in the earth-

quake either; and after the earthquake there was a fire, but the Lord was not in the fire, and after the fire, a still small voice. And when Elijah heard it, he wrapped his face in his mantle, and went out, and stood before the Lord.

What had Elijah learned, what can we learn who stand on this side of the Cross looking back across the years with a better perspective because of it? God was showing Elijah His glory and His purpose for Israel. He had not been in the wind, earthquake, or fire, but he was in the still small voice. Strange isn't it? After all these things had passed, God was in the sound of a gentle stillness (a better translation). Elijah put his mantle over his face and worshiped. If Elijah had only known as he faced Jezebel that God was with him in a greater way than He could have possibly been in the symbol of falling fire, his faith could have been stronger than Jezebel's threats. God is in the stillness walking by the seeking soul between Carmel and Horeb, or Carmel and Calvary. Men must reach out their hands in the darkness to find Him, but He is there. When men tread the valley, they walk by faith, but it is a faith built on more than reflections of the mind, or faith in some great ideal. It is a faith grounded solidly in historical event. God had acted. Israel and Elijah had been confronted by God's action, and responded in faith—*The Lord, He is the God, the Lord, He is the God*. His act was redemptive. Elijah had prayed that God would make the people to know that He had turned back their hearts. The fire fell as a sign, a visible symbol that told men of God's action; therefore, they were to walk as redeemed men. Not that God had redeemed them in the answer by fire, but that they stood as redeemed men because God had already acted. He had acted at Horeb when He called them into a nation from out of Egyptian bondage. He had acted in Abraham, calling him out of his country to become the father of a great nation. He was the God who had invaded their experience, and would do so again and again, until in the fullness of time, He would send forth His Son, who, in an eternal dimension spoke the mind of God to humanity past and present.

Old Testament saints, like New Testament saints, are men walking in the valley between the times. Had Elijah not met defeat before Jezebel he would have taught Israel that God's victories are always Carmel-type experiences. The presence of the Lord would have been equated with mountain-top demonstration
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NEWS

AND

NOTES

Of Denominational Interest

Rev. Wade Jernigan to Speak at Annual Bible Conference

The Rev. Wade Jernigan, pastor of the Norman, Oklahoma, Free Will Baptist Church, will be one of the featured speakers at the Eighteenth Annual Bible Conference to be held April 2-6, at the Free Will Baptist Bible College, Nashville, Tennessee, Dr. L. C. Johnson, president, announced recently.

Appearing with Mr. Jernigan on the program will be the Rev. Jim Mercer, evangelist from Pontiac, Michigan, and staff members of the Bible College.

The five-day inspirational meeting will be held in the school's memorial auditorium. Special music will be furnished by the music department under the direction of Don Clark.

Each year a good number of pastors, Christian workers, prospective students, parents of Bible College students and alumni attend the meeting.

Miami Mission Chapel Itinerary to Be Conducted

The Rev. Chester A. Huckaby and the Rev. Melitino Martinez will conduct an itinerary to raise funds to purchase property and build a mission chapel to be used by the Free Will Baptist missionaries in the Latin American section of Miami, Florida. This itinerary is to be sponsored by the national and state mission departments.

Since it will be impossible to visit every church, those from churches not listed on the following schedule are urged to attend the nearest mission service to them.

Mr. Melitino Martinez was born in Cuba and was converted by Free Will Baptist missionaries. He attended the Free Will Baptist Bible School in Cuba, and after his graduation, he went into evangelistic work. He then pastored several years in Cuba and came to Miami to minister unto the Spanish-speaking people in the city of Miami. Mr. Martinez became well known to Free Will Baptists throughout the entire denomination through the mission film, "Letter to Melitino," telling of his conversion.

During the past months, until relations were broken with Cuba, according to the state department, over 1,000 came over into Miami each week. This in itself is one of the greatest mission fields within the reach of the mission boards.

Those desiring to mail in gifts to this mission chapel fund are asked to mark them, "Miami Chapel," and mail them to the National Home Mission Department, 3801 Richland Avenue, Nashville 5, Tennessee. June 15, 1961, has been set as the deadline to have this fund completed.

The itinerary schedule is as follows:

Auburndale Church, Auburndale, January 23.

Lakeland Church, Lakeland, January 24.

Orlando Church, Orlando, January 25.

Unity Church, Jacksonville, January 26.

Harmony Church, Lake Butler, January 27.

North Florida Quarterly Meeting, Tallahassee, January 28.

Mount Carmel Church, Perry, January 28.

ChIPLEY Church, ChIPLEY, January 29, a. m.

Marvin Chapel Church, Marianna, January 29, afternoon.

Malone Church, Malone, January 29, p. m.

Travelers' Rest Church, Clarksville, January 30.

Panama City Church, Panama City (breakfast), January 31, 6:00 a. m.

Panama City Church, Panama City, (luncheon), January 31.

Vernon School, Vernon, January 31, 2:30 p. m.

Coming Events

January 29-February 5—National Youth Week

February 14—Valentine's Day

March 26—Palm Sunday

March 31—Good Friday

April 2—Easter Sunday

Poplar Head Church, Bonifay, January 31, p. m.

Crestview Church, Crestview, February 1, p. m.

Shiloh Church, Bratt, February 2, p. m.

Bethel Church, Pensacola, February 3, p. m.

Liberty District Youth Rally, February 4, p. m.

Panama Church, Panama City, February 5, a. m.

Christian Home Church, Blountstown, February 5, p. m.

Pine Level Church, Alma, Georgia, February 6, p. m.

Open House Program, Dothan, Alabama, TV Channel 4, January 30, 4:00 p. m.

Progress Report of the Maury Free Will Baptist Church



In a recent service, the Maury Free Will Baptist Church, Maury, North Carolina, conducted a ground-breaking ceremony. Mrs. H. L. Spivey, a long time member of the church, read the Scripture taken from Genesis 8:18-22. The pastor, the Rev. Henry C. Hagans, brought the message. The group sang "Onward Christian Soldiers," followed with the dedicatory prayer by Mr. Harold G. Hinnant, chairman of the official board. In the forefront of the above picture, we see Mr. Wesley G. Layton, chairman of the building committee, as he performs the ground breaking.

The church is planning a "T" shaped plan building, completing the educational section first. When completed there will be eleven Sunday school rooms and a nursery. The plans call for an auditorium seating approximately 225 people.

Since the above picture was taken, the foundation has been poured and part of the block work done. Due to the inclement weather, the work has been hindered, but it is hoped that the educational part will be completed by spring. The church desires the prayers of all interested persons for the success of these plans.

**New York Bible Society
Distributes 1,240,760 Scriptures**

An all-time record distribution of 1,240,760 Scriptures during the year, 1960, was reported at the 151st Annual Meeting of the New York Bible Society held in January at the society headquarters, 5 East 48th Street in New York. This exceeded by 150,000 the 1959 distribution, which in turn had set a new record for a single year. Over its century and a half of existence, the society has distributed over 43 million Bibles, Testaments, Gospels and other Scriptures in metropolitan New York in over seventy languages.

New members elected to the board of managers were: Charles H. Doremus, Hanson Place Central Methodist Church; Bryson F. Kalt, St. Paul and St. Andrew's Methodist Church; George McKinley, Fourth Presbyterian Church; Henry B. H. Ripley Jr., St. James Episcopal Church; Noel Stipkovich, Central Baptist Church.

The following officers were re-elected: John J. Dahne, president; G. Edmund Ruelke, vice-president; James T. Van Norden, secretary; William H. Moorhead, treasurer.

**F.W.B.L. Quarterly Report
Oct. 1, 1960—Dec. 31, 1960**

The National Free Will Baptist League Board, Ray C. Turnage, director, reports as follows for the last quarter of 1960, October 1-December 31:

Cash in Bank, September 31, 1960	\$ 131.85
Receipts	
10% Offerings	\$ 475.83
Budget Contributions	137.92
The League Pointer	162.00
Sale of	
Promotional Items	73.51
Co-Operative Plan of Support	367.45
Miscellaneous Sales	7.80
Honorariums	269.00
Travel Income	23.78
10% on Sale of Literature	646.61
First American National Bank	4,925.00
League Manuals	29.52
F.W.B.L. Bibles	95.09
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	7,213.51
Funds Collected for Others	
College Kitchen Campaign	258.53
	<hr/>
Total to Account For	\$7,603.89

Disbursements	
Payroll	\$1,609.94
Postage	57.49
Purchases for Resale	291.03
Printing	705.91
Office Supplies	50.92
Employees' Insurance	38.80
Headquarters	
Utilities	1,508.55
Travel Expense	624.87
Miscellaneous	
Expense	1,338.94
Funds Disbursed for Others	
College Kitchen Campaign	1,345.84
	<hr/>
Total Disbursements	7,572.29
	<hr/>
Cash in Bank, December 31, 1960	\$ 31.60



**History and Progress of
Elizabeth City, N. C., Church**

In the year 1951, the members of St. Paul's Free Will Baptist Church in Elizabeth City, North Carolina, purchased a corner lot on Cedar and Ash Streets and began a new building, under the leadership of the Rev. Charles Brown. Mr. Brown served the church until 1959, with the exception of one year; the Rev. Olan Phillips served the year of 1954. During this period of time a beautiful, modern church was built with a large auditorium, eight Sunday school classrooms and bathrooms.

In 1959, Mr. Brown accepted a church in Pamlico, South Carolina, and the Rev. Roland Cherry became the pastor for one year.

In October, 1960, the Rev. Paul Lee resigned his churches, which were Rock

**Maury Church Announces
Revival Services**

The Maury Free Will Baptist Church, Maury, North Carolina, announces revival services February 1-12, with the Rev. Jack Paramore of Greenville, North Carolina, as the evangelist. The services will feature special singing and begin each evening at 7:30.

Mr. Paramore is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and is widely known throughout the denomination for his effective evangelistic work and his gospel preaching.

The church and the pastor, the Rev. Henry C. Hagans, invites the public to come each night and enjoy the gospel preaching and the messages in song. There will be a nursery for the children.

Springs, Bailey, North Carolina, and Barnes Hill, Rocky Mount, North Carolina, to assume the pastoral work at Elizabeth City.

During the month of December, 1960, the members of the church put on a drive to pay for the indebtedness of the church. Mrs. Archie Russell and Mr. Richard Spruill headed the committee. The Lord blessed in such a wonderful way that by December 15 the needed amount had been reached and the mortgage on the property was paid off. Recognizing the goodness of God and purposing in their hearts to put Him first in their lives, January 1, 1961, was set aside for a special day of thanksgiving and praise to the wonderful Lord and Saviour, Jesus Christ. Many groups of singers were present for this special service at eleven o'clock. The

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QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will you please tell us something about the three wise men that came to bring the infant Jesus gifts.—*Marge and Jo Skinner, Illinois.*

Answer: The Bible does not indicate how many appeared in the party of Magi or wise men. "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matthew 2:1). These men were not equal in any way with our Lord and apparently not equal in wisdom to Solomon. "And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons" (1 Samuel 16:1). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt" (1 Kings 4:30). "The queen of the south shall rise up in the judgment with this generation and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matthew 12:42).

It is generally conceded among scholars that these so-called wise men came either from Arabia, Mesopotamia, Egypt, or some where else in the East. We are not to understand the "East" as used here in the wide modern sense in which it is now used, but rather as referring to those countries which lie to the north, as well as the east, of Palestine. Persia is thus referred to as being in the "East." "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 46:11).

The following is a quotation from Page 191 in Sandison's book entitled *Difficult Bible Questions Answered*:

"While it is true that the gospel account does not state the number of wise men, but simply says they were from the East, many ancient traditions have been preserved from the early days of the Christian church, among them one which states that there were three magian princes, and gives their names as Caspar, Melchior, and Balthasar, who came with a large retinue of servants and camels."


It is claimed by many authorities that magism originated among the Chaldeans and from there moved over into adjacent nations. It is also claimed of them by good authority that the magians were originally Semitics. The Romans and Greeks called them Chaldeans. Daniel, there is no doubt, was trained and placed among them by Nebuchadnezzar to act as one, but of course he refused to do all the things those who were trained with him were expected to do. They abhorred idols, were monotheistic and looked for the coming of a Messiah. The latter being true would almost brand them as being Semitic in descent. So far as I know, however, there may be found no absolute data to warrant our asserting this positively. The Magi had looked for the fulfillment of the prophecy found in "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Numbers 24:17). This they indicated when they told those with whom they talked as they said, "We have seen His star." They knew that it should be in Judaea and of course were told while in Jerusalem that Bethlehem was the place in which He should be born and were given directions to go there. "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:2).

Whatever form this star assumed that guided them, its distinction was sufficient to guide them. There may have been earlier prophecy concerning the star and the whereabouts concerning the location of Messiah. Some think the book of Job to be the oldest in our Bible. It

has in it some ancient teachings concerning Christ as the Redeemer even though it does not name Him as such.

Some scholars have contended that the guiding star the Magi followed was visible to them alone. I know no ancient source where such a claim might be verified. There are still others that contend that it occurred as a great beacon light standing in glory over the manger in Bethlehem while others have claimed that it was the luminous figure of an angel. There is a tradition that claimed the star guided them both by night and in the day. It is generally estimated that the infant Saviour was over two months old when they actually arrived in Palestine. There is no doubt that they had discovered the star from a far off distance when they first began following in the path of its light. It seems that they arrived sometime after Jesus had been presented in the temple. If they were from Persia or further from Palestine it would require quite some time for them to go as such personage traveled in that day, and if they were from a more distant land a still longer time would be required. There are several authors who claim the Magi as the first to bring material Christmas gifts. This should never be confused with the commercialized Christmas gifts of today and should never be used as a proof of innocency for what the church has allowed Christmas to represent in the United States.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

REGENERATION

(Continued from Last Week)

As we continue our meditations on the subject of *Regeneration*, we will consider this week *The Necessity of Regeneration*.

I feel sure that this part of the subject has been somewhat anticipated in the light of what has been said of the depravity of our nature; for it is depravity that renders regeneration an absolute

necessity. Depravity has separated man from God—has produced alienation. The important question is, "How is a reunion to be brought about?" It is a settled fact that there must be a reunion if every man is saved; and as the two parties, God and man, are at variance, a change must take place in one or both of the parties before there can be a reconciliation. But God is unchangeable; the change must therefore, if it occurs at all, occur in man. Do you not see the necessity of regeneration? It is as necessary as the salvation of the soul is desirable; and there can be no salvation without regeneration and reconciliation with God.

The necessity of regeneration also appears in the fact that without it we can not become the children of God. Those who are new creatures in Christ Jesus, have been, "... born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Being born of God is essential to our partaking of His nature, and this participation of His nature is implied in our being His children. Christ teaches in the passage under consideration, "That which is born of the Spirit is spirit"; that is, partakes of the nature of its Author. Therefore, since we cannot become the children of God independently of regeneration, how important is regeneration! Language cannot give an adequate description of its importance.

The necessity of regeneration is likewise apparent, because the unregenerated cannot enter heaven. Speaking to Nicodemus, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). If the unregenerated could go to heaven, they

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The Valley Between The Mountains

(continued from page five)

tions. People would always be looking for falling fire. The victories of God would be understood as spectacular success. God does work that way at times, but His greatest conquests may often look like defeat to men's eyes; and His greatest defeats, as we see them, may be in fact, His greatest victories. If this is not true, much of the Bible is not understandable. We need only to go to the Gospels and visit with the disciples following the crucifixion to experience this truth with all its forcefulness. Jesus' death was looked upon by His closest dis-

ciples as defeat. Never a man died a more humiliating death or suffered greater defeat. *He came unto His own and His own received Him not.* "He saved others; let Him save Himself," they said. His disciples, having misunderstood His mission, scattered everyone to his own hiding place, and left Him. You see, at Calvary men could see nothing but defeat. The cry of Jesus, "My God, my God, why hast thou forsaken me?" confronts us with a mystery beyond our comprehension. We tremble before this heart-rending cry. Not many of us care to plumb its depths to find its meaning. What about Jesus' self-consciousness in this hour? His hour—"Father if it be thy will let this cup pass from me . . ." "But for this cause came I unto this hour." Calvary spelled defeat. He is dead, they said. His disciples thought He should save Israel from Roman domination. They had left fathers, mothers, brothers, sisters, houses and lands in order to gain a kingdom He had come to set up. Back they would go, but nothing would ever be the same again. To everyone His life was a tragedy; a disruption for a little while; a bright promise that faded away on the evening air. In life's greatest struggle, God had lost, but in the losing had made His greatest conquest. He did not storm hell with the battle legions of heaven. He entered its doors through death and conquered it through life. He took the keys of death and hell into Himself and absorbed them, and coming forth from the tomb He brought back the answer to man's dilemma—*Death is swallowed up in victory.*

For years I have tried to understand, and make some sense out of this tremendous statement. Did He defeat death? Death still reigns; its dominion claims us all. What did Paul mean? The key is found in the word, *swallowed*. It means to take something into yourself as you would food or water. You assimilate it into your system or being and it becomes a part of you. Apply this to our promise. Death is taken up into victory; it becomes a part of victory itself. What is the victory? He came forth out of death into life by resurrection; therefore, to live in the Christian sense is to take death into life and absorb it. This is what Jesus did at Calvary. Yes, death is taken into life, but in the taking death is defeated. It is nailed to the floor. This is the truth that we must learn. This is the offence of the gospel. The natural man will not receive this truth. It is hard even for the Christian. Victory must be victory and defeat must be defeat because we refuse to look at

life through that other dimension. Like Elijah, we stumble in the valley between the mountains, and it is only through the power of a reconstituted faith (a renewed faith that continually renews) that we stand with mantles over our eyes and worship Him who loved us supremely. Elijah found this experience at Horeb. We must find ours at Calvary. Not in a physical sense as he did, but spiritually we must drive down our stake at the foot of the Cross. Nor should we go back in the sense of occasional renewal—a rededication to the good life. We must go back in the sense of identification with and faith in Christ's work. It will not be easy. It means death in every sense of the word if we go. It is a dying to self in order to live for Christ. Paul best expressed it, when he said: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." He made this even more personal in Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

This can mean nothing less than total surrender of the self to Christ. Life must be placed on the altar and kept there by reckoning ourselves dead to sin and self. Faith is the only answer to such demands, but the God who demands also works in us evoking response to His coming to us.

Conclusion: Do you want an answer to life's dilemma? Here you have it. It is not an easy answer. Easy answers to hard questions are not God's answers. Accepting Christ will not make things easy for you. It is no mere escapism. Its hope places you in the peril of death to self, and you and I don't like that. The truth we must learn is that peril and promise come together: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

If this message has helped you to see the great truth contained in this Old Testament story, I will thank God for it, and for the privilege and opportunity the press provides me in bringing these messages into your home. But don't just lay your paper aside and do nothing about this message. Yield to Christ today. Death to self is life with heaven's quality added in. If you will reckon yourself dead to the old nature, you can walk between the times with the full blessings of His coming kingdom in your heart today, tomorrow, and always.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

News from Japan

Nakamachi 1 Chome
Bihoro Cho, Hokkaido
Japan
January, 1961

Dear Friends in Christ:

The five of us send our greetings for the new year. We appreciate the letters, Christmas cards and gifts we have received during the holiday season. We regret that we do not always have the time to write you individually and we trust you will accept this as a personal letter.

At Christmas, we had good services with a special program for the children, at which time they presented a short play portraying the true meaning of Christmas. On Christmas evening, we went through the main streets of Bihoro singing Christmas carols and handing out tracts. It was a blessing to see some of the believers pass out tracts for their first time.

On New Year's Eve we met for prayer and when the clock struck twelve tolling that 1961 had begun, we went out to hand out tracts to the many people who were going to the Shinto Shrine. The first thing that many Japanese do every year is to go to the shrine. At Tsubetsu some Christians also passed out tracts.

On January 2 and 3, we had special services for all our groups at Abashiri. Most Japanese have the first few days of January off from work. We had good services and it gave our believers a good chance to have Christian fellowship with other Christians. At the last service it was Fred's joy to baptize two converts.

Now each passing day reminds us that we must soon start to prepare to make plans for our furlough. We have reservations to leave Japan April 20 on the S. S. Chusan. Our family looks forward to meeting and having fellowship with many of you. The travel agency has informed us that our tickets will cost \$1,116.00. We appreciate you who have supported us during the past five years with your financial gifts. At this time

we would appreciate it very much that if at all possible you would be able to give a special offering to our account so that there will be enough money in Nashville to cover our transportation to the states. Please earmark all gifts "For Hersey Account" and send them to: Board of Foreign Missions, 3801 Richland Avenue, Nashville 5, Tennessee.

Our family is well and little Stephen is making good progress. Thank you again for your letters, cards and support. May the Lord bless you.

Yours in Christ,
Fred and Evelyn Hersey
and the Boys

Free Will Baptist Bible College Serving Our Denomination

(Continued from Page Three)

sionaries on the field as the one pursued at Free Will Baptist Bible College.

Some have wondered why Free Will Baptist Bible College did not begin as a regular liberal arts college. Let us be clearly understood at this point. Free Will Baptist Bible College has never opposed liberal arts education. The reason Free Will Baptist Bible College did not make general education its major field was that the crying need of our denomination has been and still is for men in the pulpits who can effectively preach the Word of God. With the right caliber of men, properly trained in the pulpits, the laity who become trained in their fields will not nearly as likely be lost to our denomination. But the primary reason for having a properly trained ministry is not to avoid the loss of members, but rather win men to Christ. Our greatest weakness in the past has not been our loss of members, but rather our failure to be properly qualified and evangelistically motivated to win men to Christ and thereby get new members. This need Free Will Baptist Bible College feels it has had part in partially filling.

Others have wondered why Free Will Baptist Bible College did not confine it-

self to the seminary level of training. With a moment's thought the answer becomes obvious. Up to this point I see no way that the Free Will Baptist denomination could have operated a seminary. The necessary prelude to a seminary is an undergraduate program of study that prepares students for seminary work. The Free Will Baptist denomination has had no institutions that would serve as feeders for a seminary. In other words, you cannot put the roof on the house before you build the foundation.

Another reason: The need in our denomination was so desperate until it was necessary to get workers on the field as quickly as possible. No other program of education would have done this as effectively or as quickly as the Bible College program. It is my honest opinion that the investment made at Free Will Baptist Bible College has gotten the greatest possible results. I am sure there are some who would dispute this point with me, but the record stands for itself.

The Free Will Baptist Bible College is alive and on the move today as at no other time in its history. The future is brighter than ever. Our enrollment is at its highest peak. Young people from the east coast to the west coast, from the Great Lakes to the Florida Keys have heard the story of Free Will Baptist Bible College, have seen its products, and are inquiring. There is a greater need today for Bible College education than since the days of our founding fathers. The Word of God has been shunted aside by secular education. The state school system which sets our educational standards is little interested and totally unqualified to teach the greatest Book ever written—our Bible. The church has too long acquiesced in accepting a secularized system of education which has been the chief breeding ground for the moral breakdown of our country.

With firm conviction that its educational policies and objectives are needed in the Free Will Baptist denomination, Free Will Baptist Bible College faces the future with a vision of hundreds more of its graduates filling our pulpits and manning our mission stations at home and around the world.

Your institution is equipped to train Christian workers for our denomination and to give a Christian foundation for Christian living and service to any person who wishes it. It is a fully accredited Bible College offering a B. A. degree.

February is Christian Education Month in North Carolina.

NOTES

AND

QUOTES



By J. C. Griffin

MY MINISTERIAL CODE OF ETHICS

This Code of Ethics, as arranged by the Original Free Will Baptist, has been greatly criticized by some, but from the day that I was ordained, I have tried to be ethical toward my brother ministers, so this code was accepted without any hesitation, because I have always wanted to live just as this code says that we should. I ask the question, "What is wrong with the Code of Ethics? What shall we do? Be unethical or be ethical?"

MY MINISTERIAL CODE OF ETHICS

I am a minister of the Lord Jesus Christ, called of God to proclaim the unsearchable riches of His love. Therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those whom I seek to lead and serve.

I. MY PERSONAL LIFE

1. I will cultivate my devotional life, continuing steadfastly in reading the Bible and prayer.

2. I will endeavor to keep physically and emotionally fit for my work.

3. I will endeavor to be fair to my family and seek to give them the time and consideration to which they are entitled.

4. I will endeavor to live within my income and will not carelessly leave unpaid debts behind me.

5. I will strive to grow in my work through comprehensive reading and careful study and by attending conventions and conferences.

6. I will be honest in my stewardship of money.

7. I will seek to dress in keeping with the dignity of the ministry.

II. MY RELATIONSHIP TO THE CHURCH WHICH I SERVE

1. In my preaching I will exalt the Bible and will be true to my convictions, proclaiming the same in love.

2. I will maintain a Christian attitude toward my church officers and will not

expect the unreasonable of them.

3. In my pastoral calling, I will have respect for every home I enter for I am a representative of Christ and His Church.

4. I will strive with evangelistic zeal to build up my church, but will maintain a Christian attitude at all times toward members of other religious bodies.

5. I will under no circumstances violate confidences that come to me as a minister.

6. I will not break a contract which I have made with a church for pastoral or evangelistic services without first securing their expressed consent.

7. I will seek to make service primary and remuneration secondary.

8. When employed for full-time service by a church (or churches) I will not engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

9. I will not take sides with any faction in my church unless a doctrinal or moral issue is involved.

10. As a pastor I rightfully control the use of my own pulpit, but I will not invite persons into it who are not generally acceptable to my people.

11. In my administrative and pastoral duties, I will remember that I am pastor of all my members, and will seek to avoid any display of preferences, and the cultivation of intimacies within the church which may be construed as evidence of partiality. I will not seek to identify myself with any social set either in the church or the community and I will endeavor not to allow personal feelings to interfere with the impartial nature of my ministrations.

12. When I can no longer command the respect and co-operation of a congregation, I will, in the interest of the church, quietly resign and will strive to strengthen the unity of the congregation regardless of the circumstances.

13. I will never speak disparagingly of my church or my profession.

14. I will not incur any sizable financial obligation for the church without first obtaining their consent.

III. MY RELATIONSHIP WITH MY BROTHER MINISTERS

1. I will refuse to enter into unfair competition with other ministers in order to secure a pulpit or place of distinction.

2. I will refrain from frequent visits to a former field without consulting the present pastor, and if I am called back for a funeral or wedding I will request that he (the present pastor) be present.

3. I will not trouble my successor by

meddling in the affairs of the church I formerly served.

4. I will be courteous to any predecessor of mine when he returns to the field, so long as he does not meddle in affairs.

5. I will be thoughtful of any retired minister.

6. I will show courtesy and respect toward ministers who are my senior in age.

7. I will not accept the pulpit of another person unless he invites me, or in his absence an invitation from the deacons.

8. I will not knowingly use sermon material prepared by another without acknowledging the source from which it comes.

9. Upon leaving a parsonage, I will seek to leave it in first-class condition, with all dirt, rubbish, etc., removed.

10. Upon retirement from the active ministry, I will give my pastor my loyal support.

11. I will not gossip about other ministers, nor encourage it. But in cases of unethical conduct I will bring the matter before the proper body.

12. I will hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the field he serves.

13. Although I may sometimes differ from my fellow ministers, I will respect their Christian earnestness and sincerity.

14. I will seek not to interfere directly or indirectly with the church work of another minister, and I will especially be careful to avoid the charge of proselyting.

15. I will neither make nor consider overtures from a church whose pastor has not yet resigned.

16. I will seek to make my relationship with my fellow ministers one of frankness and co-operation.

17. I will show a friendly and co-operative interest in my brethren, attending the group meetings of the ministers, assisting them with labors of love, defending them against injustice, and following them with kindly concern in their hours of need or distress.

IV. MY PUBLIC RELATIONS

1. I will never lower my ideals in order to appear "a good fellow."

2. I consider that my first duty to my community is to be a conscientious pastor and leader of my own congregation, but I will not use this fact as an easy excuse to escape reasonable responsibilities that the community calls upon me to assume.

3. As an ethical leader in the community I will seek to be scrupulously honest and to meet my bills promptly.

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STORIES for our BOYS and GIRLS

Birthday Adventure

by Mable A. Wallace

DORIE stood at the window, looking out at the slow drizzle of rain. Why did it have to rain on the day she was seven years old? She couldn't play out of doors, and she couldn't think of a single interesting thing to do inside the house.

Aunt Millie shifted the sweater she was knitting. She had been watching Dorie, and having been seven herself once, knew just how she was feeling.

"Why not go out in it, and see what happens?" she said. "You never know what's around the corner. Maybe you'll find a surprise."

The corners of Dorie's mouth turned up again. She put on her new red raincoat, with the hood which drew over her head. "I just will, Aunt Millie," she answered as she picked up her gay checkered umbrella.

"What'll be first, I wonder?" she thought and had not got out of the yard, when she heard a plaintive "Me-ow, me-ow." She squatted down on her heels, to look under the barberry bush. There it was, a tiny little gray kit-cat, all wet and droopy and miserable.

"You poor baby!" she said aloud. "You're cold and wet. I'll make you warm. But you'll have to go along with me, because I'm out looking for adventures, to see what I can find," and she laughed, because, hadn't she already found Kit-cat?

She took off the woolen scarf and wrapped Kit-cat in it, so that only his nose and his pointed ears stuck out. Then she popped kitten, scarf and all, into the deep pocket of her red raincoat. And on she went.

Now she had gone no more than half a block, when she saw an old lady without any umbrella. The paper bag she was carrying had burst its seams, and oranges were rolling down the street.

Dorie ran. She gathered up the runaway oranges and turned to give them back to the old lady, who was bent over, picking up some herself.

When she straightened up again,

Dorie cried out, for Granny Martin used to come and work for Dorie's mother. "Why, Granny Martin! I haven't seen you in a long time. Have you been sick?"

"Bless my soul, if it isn't Miss Dorie! No, it's not that I've been sick, but my granddaughter Babbie has, and I've been taking care of her. She has had to stay in bed, but the doctor says now, in a few days, she can get up. I was getting her some oranges for a birthday treat."

"Is it her birthday today?" Dorie wanted to know.

"Yes, her seventh," Granny tucked the oranges into another bag she had.

"Seventh? Oh, Granny!" Dorie hopped first on one foot, then on the other. "It's my seventh birthday, too! Could I go home with you to see Babbie?"

"Ah, sure, dearie, and she'd be that glad to see you." Up the street they went, Dorie holding her umbrella over Granny.

Soon they came to a little white house, and there in the window, sitting up in bed, was a smiling little girl. Dorie liked her the minute she saw her.

When they were inside the house, and Granny had told Babbie who Dorie was, Dorie thought, "I wish I had a gift for Babbie."

Then her hand touched something soft and warm in her pocket. She did have! She pulled out the kitten and plumped it down on the bed.

Babbie squealed in delight.

"Oh, Granny, look-ee, look-ee! I've got a kitten to play with!" She gathered Kit-cat, scarf and all, into eager arms.

What a time they had! Granny stirred up the fire, and made cocoa. She brought out fat raisin cookies she had baked that morning and oranges all peeled and laid out in sections. Kit-cat purred and finally went fast asleep, curled up on Babbie's pillow.

"How exciting birthdays can be!" said Dorie to herself and thought of how much she was going to have to tell Aunt Millie when she got back home again.—
Story Hour.

Jimmy's Envelopes

OH! OH! OH!" shouted Jimmy as he hopped up and down. "I am going to Sunday school," and he began to sing a little tune all his own, to the words:

"How strong and sweet my Father's care,

That round about me like the air,
Is with me always, everywhere;

He cares for me."

"You must be a good boy," said big sister. "Do stop hopping around like a bird. If you fall down and get your jacket soiled I cannot take you. Here is a bright new nickel to put into the basket when they march," continued big sister.

When Jimmy was taken into the room for beginners, Miss Polly was already there.

"What a pretty suit," said Miss Polly, "and a nice pocket for that shiny nickel. Shall we put it there until we march, Jimmy?"

Jimmy slipped the nickel into his pocket.

"I know you'll just love Sunday school," smiled Miss Polly.

Jimmy smiled back. He knew that he would.

When the children were all seated Miss Polly introduced Jimmy. They sang some pretty songs and talked to their heavenly Father.

When the offering was taken Jimmy marched with the rest. He noticed that every child carried an envelope except a little girl and himself.

"I want an envelope, too," said Jimmy as he dropped his nickel in the basket.

"You shall have one," smiled Miss Polly; "but we must ask Mother first."

"Did you have a nice time in Sunday school?" asked Mother as the little fellow stood beside her rocker.

"Yes, but I want an envelope like the other boys," said Jimmy. "Tell her about it, Sister."

When Mother understood about the envelopes for the Sunday school offering it was agreed that Jimmy should have a

(Continued on Page Sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Study Course Held at Johnsonville, S. C.

Mrs. Margaret Ard taught a study course on Monday night, January 16, at Johnsonville, South Carolina. Seven churches were represented with an attendance of sixty-nine.

New Auxiliary Organized

A woman's auxiliary was organized at New Home Free Will Baptist Church on November 18, 1960, by Mrs. Hoover Lewis. The following officers were elected: President, Mrs. Lauretta Coleman; vice-president, Mrs. Pauline Craig; secretary-treasurer, Miss Bethel Rickardson; program-prayer chairman, Mrs. Iva Adkisson; study course chairman, Mrs. Pearl Uickery; personal service chairman, Mrs. Myrtle Lewis.

The auxiliary, which now has eleven members, ask for your prayers that the work may prosper and that new members may be added to the group.

Youth Auxiliary of Piney Grove Church Meets

The Youth Auxiliary of Piney Grove Free Will Baptist Church, Kenly, North Carolina, met recently with the meeting called to order by the president, Charles Pittman. The group sang "Jesus Loves Me," and were led in prayer by Mrs. Glenn Parnell. Verses of Scripture were read by Charles Pittman and Eleanor Bridgers. Mrs. Glenn Parnell and Mrs. Roy Stanford were in charge of the program which was concerning our youth of today. Several members of the G.T.A. sang songs. A collection of \$2.05 was taken. It was put to a motion and carried that the meetings be changed from Thursday night after second Sunday to Friday night after first Sunday. A treasurer's report was given. New officers

were elected as follows: President, Charles Pittman; vice-president, Jimmy Waddell; secretary, Iris Ferrell; treasurer, Eleanor Bridgers; program committee, Donald Crumpler, Christine Mitchell and Betty Jo Barnes.

It was discussed and decided upon to send one dollar a month for foreign missions to the Aycock family. The business came to an end by everyone joining hands and singing the closing prayer, "Thank You Lord."

Refreshments of potato chips, salted peanuts, cookies, pickles and punch were served by the hostess, Mrs. Roy Stanford.

Whortonsville, N. C.—The Woman's Auxiliary of Bethel Free Will Baptist Church met January 18, in the home of Mrs. Sara Lupton, for the first study course of the new year. Mrs. J. C. Griffin taught the "Manual of the Woman's Auxiliary," by Bowen.

Eighteen ladies were present for the study course and much interest was shown for the work with many questions being asked by the ladies and answered by Mrs. Griffin. The meeting adjourned with prayer and the hostess served potato chips, mints, ice cream and cake, coffee and soft drinks.

Nashville, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church, Nash County, met January 13 at the home of Mrs. Harold Rackley with the president, Mrs. Clarence Manning, presiding. The meeting opened with the group singing the theme song and prayer by the president. Mrs. Algie Jones, secretary, called the roll and read the minutes of the last meeting. She also read the minutes of the executive committee meeting, giving its recommendations of goals for the coming year. The enlistment chairman, Mrs. Melton Manning, expressed her appreciations for the good attendance of the auxiliary and welcomed one new member and three visitors, inviting them to join the group. Mrs. Curtis Batchelor gave a brief report on study courses planned for the next four months, the first one being a study

of the Manual and Methods in a panel discussion January 25, at the church. Mrs. B. H. Matthews read the Scripture and Mrs. Frank Callie read the introduction. The program chairman, Mrs. Earl Bass, had a street sign at one end of the room entitled, "Consecration Avenue," and along the side of the room she had different street signs such as "Caution," "Danger," and "Go." The different signs were read as an example with the different topics. The ladies on the program gave a very good lesson with thoughts such as these: "As Christians, we should love God supremely, love His Word, His church and His people. We should not fail to witness to His people and pray for all mankind; those in Christian service and those out of the ark of safety. As Christians, we should hate the things God hates; such as, evil, pride and worldly pleasures, and go forward in our praying, giving and serving."

Doris Faye Rackley, a G.T.A. member, sang "All on the Altar," after which the group sang "Jesus Calls Us." Mrs. Curtis Batchelor gave the benediction.

During the social hour, the hostess served punch and doughnuts and everyone enjoyed the fellowship together.

The next monthly meeting will be February 17, at the church, with Mrs. Wilbert Everton of the Children's Home, giving the program.

G.T.A. of Piney Grove Church Meets

The G.T.A. chapter of Piney Grove Free Will Baptist Church, Kenly, North Carolina, met Friday, January 13, at the home of Thomas Scott. The meeting was opened with a song, "Brighten the Corner Where You Are." The president, Rodney Wall, started the lesson after the literature was passed out. When the lesson was completed, secretary, Ellen Rogerson, called the roll, collected money from several members for the books, and took up a collection that amount to 84¢. The minutes were read and accepted. It was announced that choir practice would be held on Saturday night at 7:30 p. m., instead of Monday night. Parts were assigned and sentence prayers were held. After this, Mrs. Scott served refreshments of drinks, popcorn, candy and cookies, all of which were very delicious. While enjoying the refreshments, many topics were discussed. One of these was to get several people from the G.T.A. to write an essay on "Missions" and enter in the July contest.

(Continued on page fourteen)

Christian Education

Spring Semester Begins At Mount Olive College

Classes for the spring semester at Mount Olive College, Mount Olive, North Carolina, began Thursday, January 26, for both returning and new students. Dean Michael R. Pelt reported that registration for the new term will remain open through February 6. He also disclosed that the schedule of courses will accommodate new and transferring students.

Registration for night classes in religion and special courses in business education was held Monday, January 30, at 7:00 p. m.

Dr. W. Burkette Raper, president of Mount Olive College, will teach a course on Monday evenings, at 7:00 p. m., entitled, "The Free Will Baptist Church—Its History, Theology and Polity." "Introduction to the New Testament" will be taught on Thursday evenings by Dean Pelt. Each of these courses may be taken for or without college credit and are open to the public.

Business education courses in typewriting and bookkeeping meet each Monday and Wednesday evening under the instruction of Mrs. Martha McPhail King. Additional courses are available upon demand of eight or more students.

Mount Olive College is fully accredited by the Southern Association of Colleges and credits may be transferred to four-year colleges throughout the United States. Accommodations are available for both boarding and day students.

Woman's Auxiliary

(continued from page thirteen)

test held by the ladies' auxiliary. It was also decided that the next meeting would be held at the home of Charlie Bridgers, at 7:00 p. m., on Friday, in February.

Kenly, N. C.—The Ladies' Auxiliary of Piney Grove Free Will Baptist Church met in the home of Mrs. Thelbert Wall with 15 members and three visitors present, on January 10, 1961.

The meeting was opened by singing, "I Gave My Life for Thee." Mrs. Glenn Parnell led in prayer.

Mrs. Frank Waddell and Mrs. Roy Stanford entertained the groups by sing-

ing a special, "All on the Altar." Mrs. Lee Hooks, Mrs. Glenn Parnell, and Mrs. Frank Waddell presented the program.

Reports were given and approved, and it was voted to send a check each month to two of the Free Will Baptist Foreign missionaries, and also to send a special Easter, Thanksgiving, and Christmas offering to foreign missions. A love offering to be sent to a nearby Free Will Baptist minister.

The following officers were elected for the year 1961: President, Mrs. Lucy Jones; vice-president, Mrs. Joe Sasser; Youth auxiliary chairman, Mrs. Ray Stanford and assisted by Mrs. Glenn Parnell in Y.P.A. and Mrs. Lester Waddell in G.T.A.; program chairman, Mrs. Lee Hooks; personal service, Mrs. Winston Crumpler, aided by Mrs. Lester Waddell, Mrs. Lucy Jones, Mrs. Harvey Little, and Mrs. Roy Stanford; recording secretary, Mrs. Wilbert Bass, corresponding secretary, Mrs. Robert Hinnant; treasurer, Mrs. Frank Waddell; building fund treasurer, Mrs. Charles Ray Pope.

The hostess served delicious refreshments. The next meeting will be held at the home of Mrs. Claude Bass.

Bucaville, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church held its monthly meeting at the church, January 5, 1961. After the opening song and prayer, the roll was called and treasurer's report given by Mrs. R. E. Mercer. Eighteen members were present.

The program was studied and discussed with Mrs. J. C. Andrews presiding. It was suggested that the new year's resolution of each member be to search his own heart and completely consecrate himself to God and His will. It was agreed to have a question to ponder on during each month. The question for this month was: "What would my church be if every member was just like me?"

Names were drawn for "Sunshine Sister" gifts. Mrs. Archie Rouse Jr. was elected reporter. The meeting was closed with prayer.

Spartanburg, S. C.—The Ladies' Auxiliary of Saxon Avenue Free Will Baptist Church met for a regular meeting and Christmas party, December 19, 1960, at the home of Mrs. Ruth Gilliland.

Around 14 members were present, each bringing a guest. The president, Mrs. Flora Millwood, presided over the meeting and talked briefly on the lesson concerning India.

Collection and dues were taken, and the treasurer and secretary gave their re-

ports. All business was discussed and put aside to enjoy Bible games and to have a buffet dinner, furnished by the ladies. A wonderful time was enjoyed by all, and after the supper, all went to church for the evening service.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met for its regular monthly meeting January 10, at 7:30 p. m., at the church, with fifteen members present. The president, Mrs. Lynwood Boyette, called the meeting to order and the group sang, "At the Cross," followed with prayer by Margaret Ard. Minutes of the last meeting were read and approved and the treasurer's report was given. Old and new business was discussed.

The program began with the reading of Psalm 37, followed with the reading of a poem, "Daily Strength." Dismissed by Mrs. Laura Boyette.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Harvie Wilkerson

On March 22, 1960, the death angel visited the Johnston Memorial Hospital and called Harvie Wilkerson from the world to his reward. Harvie was 56 years of age. He had been in declining health about three years and complications set in about ten days before the end came.

He was survived by one half sister, Mrs. Christine High of Route 1, Sims, North Carolina, and three half brothers whose whereabouts are unknown, and a host of friends. The funeral was conducted at Mount Zion Church of which he was a member, by the Rev. W. O. Lassiter and the Rev. Milford Hales. The body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

"Harvie is forever gone,
We miss him so much and his
friendly way;
But he has paid the debt we all
must pay
And we hope to meet him in that
home one eternal day."

Mrs. James Crocker

February is Christian Education Month in North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Christ Opens Blind Eyes

(Lesson for February 12)

Lesson: John 9:24-38

Golden Text: John 8:12

I. INTRODUCTION

You will notice that the title of this lesson is written in the present tense. We should not read the record of what Jesus did during His earthly ministry, considering it as something which happened approximately two thousand years ago, and thinking it has not meaning for us today. Many of the miracles of physical healing which Jesus performed indicate the same miracle which He performs on people today in a spiritual sense—of course, we do not infer here that He does not perform physical miracles today also when, by doing so, God may be glorified best in such.

When the truths of this physical miracle which Jesus performed are applied in our experience, we may receive a much-needed lesson concerning our growth in grace and understanding of what Jesus can mean to us in a spiritual way. Our concept of Jesus grows as we experience His blessings in our lives, and we can come to the point of accepting Him as God's only begotten Son in a more meaningful way than is possible without such intimate fellowship with Him. Let us notice the healed man's enlarging concept of Jesus, his uncompromising stand in loyalty to the One who made him able to see, and the ultimate truth which Jesus unfolded to him.—*The Bible Student* (F.W.B.).

I. HINTS THAT HELP

John 9:24: Jesus proved He was the light of the world by making a blind man see. He plastered the useless eyes with clay and told the man to go and wash. The God who could make a whole man of clay would find it easy to make new eyes with the same mud. The Pharisees were angry because Jesus healed on the Sabbath. They would have helped an ox

out of the ditch on the Sabbath, but would have a blind man wait.

Vs. 25: The blind man did not know much, but he did know that he had been healed. He was pestered by those who should have been rejoicing with him as he enjoyed his first glimpses of God's beautiful world.

Vs. 27: There are none so deaf as those who do not want to hear. Prejudice makes ignorance enjoyable.

Vs. 28: When men can no longer meet arguments, they start name calling.

Vs. 29: The Pharisees bragged about being Moses' disciples, but claimed to know nothing of Jesus. They had built walls instead of bridges.

Vs. 30: It is marvelous that simple folk can understand things hidden from the wise. (See Matthew 11:25, 26.)

Vs. 31: God does hear sinners, or we would all be in a bad way. But He does not heed them to the extent of giving them miraculous power, and that is what this verse means.

Vs. 32: Healed of congenital blindness, this man thought he was the first such case in all the world, and he may have been right. But Jesus has brought to millions a light that is even better.

Vs. 34: The Pharisees would not allow a common beggar to teach them, so they threw him out—and remained in ignorance.

Vs. 35: Thrown out by men, but sought out by the Son of God! Who could ask anything better?—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. The concern of the disciples is shown in their question, "... Master, who did sin; this man, or his parents, that he was born blind?" (John 9:2). They were more interested in the point of theology involved than in the welfare of the blind man. They supposed that the man's blindness was the result of sin either on his part or that of his parents. While all illness and disease is the result of the sinful condition of the human

race, many men and women are born with handicaps that cannot be accounted for, either by any definite sin on their part or that of their parents, and we ought not go around saying that such a condition existing from birth is the result of sin and is the judgment of God upon the family.—*The Advanced Quarterly* (F.W.B.).

2. We will understand this miracle a little better if we turn to Psalm 94:9. There we read, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Here we learn that it would be no trouble for the One who created the eye to make one absolutely new for the blind man. Who is the One who created the first pair of eyes as well as ears. Who is the Creator of everything? Let us turn back to John 1:1-3, 14. There we read, "In the beginning was the Word, and the Word ... was in the beginning with God." Verse 3 states: "All things were made by him (the Word); and without him was not any thing made that was made."—*The Bible Expositor*.

3. "Dost thou teach us? And they cast him out" (Vs. 34).

These lacked the honesty and grace of Paul, who confessed, "I am debtor both to the Greek and to the Barbarian." They were convinced that this man could tell them nothing. In fact, they were so convinced of this fact that they closed their ears to all logic and Scripture, and vented their wrath upon him who would attempt to instruct them by casting him out of the temple.

Men can cast out other men from earthly temples, but no man has the power to cast us out of the true temple of God, for if we are the children of God, that temple is our own bodies.—*The Senior Quarterly* (F. W. B.).

4. Helen Keller, the poor girl who was deaf and dumb and blind from early days, was blessed with a clever brain and beautiful soul beyond the darkness and silence. Communication was established with her by the sense of touch, and she was trained in all the knowledge and culture of her day. Finally, it was thought possible to lead her into the knowledge of things spiritual. The minister who was entrusted with the task of telling her the story of God's revelation of love in Jesus Christ, was surprised when the answer came back across the lonely isolation in which she dwelt, "I knew all this before, but I did not know His name."—*The Bible Teacher* (F.W.B.).

Boys' and Girls' Stories

(continued from page twelve)

box of them and put a nickel in one each week. The package arrived soon after Mother phoned. Then Jimmy untied the box and placed it on his bureau where he could see the envelopes.

Several days later Mother called, "Here is a nickel for you, Jimmy. You have been such a good boy and helped me so much. Perhaps you would like to get some candy."

Jimmy squeezed the nickel tightly as he waited for the candy man to come.

"What kind this time, Sonny?" asked the candy man.

Jimmy was thinking very hard.

"No, thank you, nothing today," said Jimmy, as he held the nickel more tightly.

The man looked surprised. "Come on, now, what kind?" he asked again.

"I have envelopes now," smiled Jimmy, holding his head very high. Then he ran home.

Mother wondered why her little boy ran upstairs with his candy, but she soon found what he had done when he came downstairs again. He had the box of envelopes in his hand and he showed how he had slipped his nickel into the first one.

And Jimmy's mother smiled. She was glad he had wanted to spend his money in that way.—*The Brethren Evangelist*.

NOTES and QUOTES

(continued from page eleven)

4. I will not consider myself under obligation to marry every couple that comes to be married, but I will use the power of refusal with great discretion.

5. I will not give the sanction of my presence to unbecoming conversation or conduct and indecent dress.

With the help of God I pledge myself to the keeping of this Code of Christian Ethics:

Signed: _____

Date: _____

NEWS NOTES

(continued from page seven)

Rev. Mr. Brown returned to St. Paul's to deliver the dedication message. He recognized the ones who had been so faithful and contributed toward the building of the new church.

At the close of the service, while members and friends looked on, Mr. Brown and the present pastor, Mr. Lee, burned the mortgage on the property, declaring the church free of debt and dedicated it to the service of God.

In the few weeks that have followed, the church has been completely refinished on the inside, including painting, refinishing the floors and furniture. The woman's auxiliary's project for this year will be to put down carpet.

The members thank the Lord most of all for the souls that have been saved. On January 22, six persons stepped forward to unite themselves with the church.

The pastor of the church desires the prayers of the Christian people for the work in Elizabeth City.

The Lighted Pathway

(Continued from Page Nine)

would be miserable there. It is one of the laws of social existence, that we cannot be happy in the society of one another unless there is a similarity of disposition. On the other hand, social happiness results from congeniality of feeling. We see this principle illustrated every day. We see it in the gay assemblies of the lovers of pleasure; we see it in the vulgar carousals of the dissipated; we see it in the companies of the educated and intellectual; we see it when the people of God meet and take sweet counsel together. In all of these, there is a similarity of feeling—congeniality of disposition. Now, suppose that unregenerated sinners were admitted into heaven, and required to join in the devotions and praises of the redeemed. Would they be happy in the presence of the God they do not love? Would they be happy in rendering reluctant ascriptions of praise to His name? Would they be happy in

mingling forever with those with whom they have nothing in common? Surely not! The text is eternally true: "Ye must be born again." It has been well said, "Heaven is a prepared place for a prepared people." Regeneration and a life lived true to God furnish the preparation to relish and enjoy the bliss of heaven. This in itself is sufficient to show its transcendent importance. "Prepare to meet thy God."

(Continued Next Week)

My Prayer

I would be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard Him speak.

I want to be like Jesus,
So frequently in prayer;
Alone upon the mountain-top,
He met His Father here.

I want to be like Jesus,
I never, never find
That He, though persecuted, was
To any one unkind.

I want to be like Jesus,
Engaged in doing good;
So that of me it may be said,
"She hath done what she could."

Alas, I'm not like Jesus,
As any one may see!
O gentle Saviour, send Thy grace
And make me like to Thee.

—Songs for Little Ones.



February is Christian Education Month in North Carolina.



As long as we live in favorable surroundings, dependent on others, faith remains undeveloped like an idea. But when we are pushed out from these surroundings with nothing but God to look to, then faith grows suddenly into a cable.—*Selected*.

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 8, 1961

PHOTO BY EWING GALLOWAY



A BED OF ROSES

We do not find any Scripture in the Bible which teaches that the Christian life is a life of ease and simplicity. It is true, however, that the plan of salvation is simple—so simple that a little child can understand it and believe; but if the proper fellowship and relationship is to be maintained by the believer with the Saviour, there must be a constant striving for the prize. Note what the apostle, Paul, had to say in reference to the Christian life:

"For we wrestle not against flesh and blood, . . ." (Ephesians 6:12); "I press toward the mark for the prize . . ." (Philippians 3:14); ". . . let us run with patience the race that is set before us" (Hebrews 12:1). There is no ease denoted in the use of such terms as, "wrestle," "press," or "race." If the prize and reward are to be ours, we must be faithful in our efforts. There is no place for the ease and comfort which has captivated the minds and attitudes of many Christians today. The apostle, Paul, had "wrestled" with the evil forces of his day; he "pressed" toward the ultimate prize; and he "ran" the "race" of the patience. In each case, he gave his most concerted efforts; it was definitely not an attitude of ease.

There are many who are deceived with the idea that life is just a bed of roses. Sooner or later, such a person will awaken to the sad reality that life has its problems; that life cannot always be taken in easy stride. The poet expressed it when he wrote:

Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas.

Christ never intended for His disciples to feel that discipleship was easy. He said, "Enter ye in at the strait gate: . . ." (Matthew 7:13); and in Luke 13:24, He said, "Strive to enter in at the strait gate: . . ." Please note that Luke recorded Him as saying that we must strive. In Matthew 16:24, He said, ". . . If any man will come after me, let him deny himself and take up his cross and follow me." The Christian cannot relax and take it easy as others do. He must be up and about his Father's business. He must work toward spiritual growth in his own heart, and he must work for the advancement of God's Kingdom. Yet, man often becomes so bogged down with the affairs of this life that he neglects and even avoids the work of the Kingdom.

Never has there been a day when man must strive as in this day. The Christian Church cannot afford to drop its guard. The risks are too great to relax for even one hour. The forces of evil are gathering as never before in an effort to destroy the things of God. The Christian road has been colored crimson by the blood of martyrs. If for no other reason, their sacrifices should cause us to be faithful. To fail, is to let them down. Our striving, however, must first of all be done for Jesus' sake. Those who do great things for God

cannot consider the personal consequences; instead, they must count all things lost for Jesus.

Never has there been a time when men are so tempted to take it easy; for modern comforts offer their invitation to a life of ease. The natural self reasons: "There is nothing to be concerned about; therefore, I can afford to relax. Life is too short to become disturbed. My easy chair was made for relaxation, so I'll take it easy in the comforts of my home." Thus, the Kingdom of God suffers the consequences.

Let it be understood, however, that the road of faithful service is filled with enjoyments and satisfaction. "The bed of roses" attitude does not really satisfy man, for he was put here for a purpose. The first man, Adam, was created and placed in the Garden of Eden to tend it, or care for it. God Himself worked in the creation of the earth and universe.

It is said that a young man once wrote to Henry Ward Beecher, asking him to find an "easy place" for him. Beecher replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."

Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). We too must work while it is day, before the night comes when no man can work.

Volume 76

February 8, 1961

Number 6

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Free Will Baptists and Christian Education

by Rev. C. Earl Simpson
Maplewood, Louisiana

(Editor's Note: The following article is a message delivered by the Rev. C. Earl Simpson at the Lake Charles Free Will Baptist Church, Lake Charles, Louisiana, in a recent quarterly meeting, and sent to us by the Rev. James A. Evans.)

SOME years ago the thought of addressing a representative group of Free Will Baptists concerning education would have been as preposterous as our going to a home for the blind to explain the benefits to be derived from the use of contact lenses. Today this is not the case. Since the formation of the National Association of Free Will Baptists, God has richly blessed the efforts of our leaders who saw a need for making rapid progress in the area of education.

Undoubtedly these leaders were met with the familiar words, "Some of Christ's disciples were not educated men." Even if I were able to say, "Amen, these graduates of Christ's own Theological Seminary remained uneducated," I would still advise that the gospel of Christ was extremely limited in its growth until Paul, an educated man, was placed into the ministry. Today, we should not expect a minister who consistently fractures the proper usage of our language to effectively communicate with a congregation composed of men and women who study as a pastime.

Adult education has brought educational opportunities within reach of many. Statistics are sometimes misleading, but I believe that browsing through the pages of magazines will reveal a great variety of educational offerings. On one page the reader is encouraged to learn to draw or to play a piano. Perhaps the next page urges the reader to learn a trade or pursue a course in advanced occupational training. A larger space may be headed, "Learn the Truth About

Such and Such a Religious Group." Our ministers must be equipped to deal with a learned congregation, and statistics regarding the formal education of people simply do not accurately reflect acquired education.

Our denomination has made rapid strides because Free Will Baptists throughout the nation are interested in advancing the cause of Christ by offering educational opportunities to more and more people. The Free Will Baptist Bible College at Nashville, Tennessee, has grown in number and the curricula has been expanded. Free Will Baptists in Oklahoma, California, and Florida are planning, have begun, or have expressed an interest in establishing institutions of higher learning. Mount Olive Junior College in North Carolina has been regionally accredited. These advances represent only those known by this writer but certainly the increased interest in education is apparent.

On a national level this interest has already caused a group to conduct a study regarding a denominational seminary. Their conclusion, based on statistical facts, was that as a denomination we could not afford a seminary at this time and that very few members of our denomination were undertaking seminary studies. I am in accord with their conclusion. However, it is my sincere belief that if Free Will Baptists are to advance the cause of Christ as God would have it advance, we must soon provide seminary training for our young ministers. God can afford whatever we need. Any salesman knows that no person buys except to possess what they need. The salesman simply causes a buyer to believe that a vague yearning is a desire for a particular product and then completes the sale by convincing the buyer that his desire represents an immediate need.

A glance at a photograph of the first graduating class of the Free Will Baptist Bible College and a quick look at a photograph of the graduating class of 1960 is revealing. Godly ministers and

lay people had impressed more young people with the need for higher education. Our young ministers are not attending seminaries in great numbers because they are not convinced of the need. Few of us are stressing the benefits of such training because we are well aware of the fact that graduates of Methodist seminaries sound very much like Methodist ministers and graduates of the seminaries of our geographically-denominated Baptist brothers are quite likely to preach as do geographically-denominated Baptist preachers. This fact should alarm no one because, to the extent it is true, the seminaries are serving the denominations to which they owe their existence.

No seminary will ever properly represent our denomination until we have convinced our youth of the need for seminary studies. When our young people realize a need, God and our national leaders will meet that need.

An educated laity is the best safeguard of our heritage and the responsibility for this education is almost exclusively placed on the local church. The improvement, since the formation of the National Association of Free Will Baptists, in the education of lay people is partially mirrored in the increase in Sunday school and league attendance. Mere statistics cannot demonstrate the increase in individual knowledge which is shown in happy, Christian lives and informed concern for others. God has certainly blessed. There are two particular areas in which Free Will Baptists must begin to plan to meet needs:

First, as our churches have increased in size, the number of handicapped people to whom we are responsible to bring the Word and to build up in the faith has increased. Some would say, "Our pastor attends to the handicapped." Certainly every pastor should make an effort, but this ministry must be multiplied by church extension departments if we are to reach the maximum of people. Our pastors have not mastered all
(continued on page seven)

The Sword of Salvation

IN Chapter 18 of 1 Kings, Elijah had engaged the prophets of Baal in a death struggle. Each had thrown out the challenge to their gods to hear and answer by fire, and the god who answered would be God. Elijah had said to the people, "Don't continue hopping at the forks of the road, if God be God then follow Him." We saw a number of things happen there on Carmel beneath the hard brassy heaven, above the plains of Jezreel.

We saw the rebellious heart of man in his struggle against the claims of God—his effort was to push God off the throne and take His place. Unable to do this, he had turned his worship toward the works of his own hands, and prayed to the gods of wood and stone that neither hear nor see.

We saw the helplessness of a frantic people praying to a god who would not hear. But we also saw that Elijah's God was willing to speak and act on behalf of the pressing needs of His people. We saw how God's action at Carmel in turning back the hearts of the people was a shadow of that future event when God was to invade man's history in the incarnation of His Son, who at the Cross and the resurrection spoke and performed the word and deed of God in an eternal sense, in light of which all men are to walk as redeemed men awaiting an ultimate redemption. In the meanwhile, we are to walk as citizens of another world in a world that has not acknowledged the invasion of God into its human history; therefore, we are walking between the times. Like Elijah, whose victory was won at Carmel, but who failed to understand that ultimate victory, was not yet manifested, we face the Jezebels of this evil age who have sworn to do everything possible to keep us from realizing our victory.

If we are to maintain our frontal attack on the evil forces of this age, it must be through continual renewal of our Calvary experience. This we have said is not easy. It demands our death in every sense of the word. It means the total surrender of sin and self to the

An Exposition of 1 Kings 19:11-21
by the Rev. Charles Sapp

The Third in a Series of Messages
from 1 Kings

Text: "... anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room" (1 Kings 19:15, 16).

Lordship of Christ. As the apostle, Paul, expressed it, "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body" (2 Corinthians 4:11).

This is the death experience that brings life. If we face our ultimate concern at Calvary, we will not continue saving our life in order to lose it. We will find that losing it, is to keep it unto life eternal.

All of this is the necessary background for properly understanding the passage before us. Not that we are reading the Cross back into it. That is not the case. We are looking across the years through the perspective of the Cross and resurrection to find that the Old Testament reflects back to us a better understanding of the Christ event.

THE SWORDS OF HAZAEL, JEHU, AND
ELISHA

Elijah had come to Horeb because he had misunderstood God's methods of working. He thought a visit to Horeb, where God had called Israel to be a holy nation, might give him a better understanding of God and himself. When Jezebel had threatened his life, he fled in utter confusion. That which should have been dead was already resurrected. The flesh which Elijah thought was crucified was very much alive, and indeed, refused to die. The defeated prophet, therefore, went back to Horeb, where he sought and found God's answer to his confusion. He was commis-

sioned again to carry on his work. That commission sounds strangely foreign to the ears of modern man. They are words that sound barbaric, and filled with vengeance. There seems to be no mercy or no message of hope in them. "... anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room."

This is a message of judgment. Judgment that was to be swift and terrible. If Hazael's sword would fail to reach some, then Jehu's sword would slay them. If Jehu's sword missed some, then Elisha's sword would slay them. What a strange commission to a prophet of God! If God is for us, there is no enemy that can prevail against us; but when God's love and concern has turned to wrath and destruction; when His call to salvation has turned into an appointment with death, what then?

Believe me, these commands were carried out to the full. Elijah did not live to see them completed, but the judgment was sure and swift nonetheless. Elisha, who succeeded Elijah, carried out the prophet's task.

Listen to his weeping as he anoints Hazael to his service as the Lord's executioner: "And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? and he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child" (2 Kings 8:11, 12).

Hazael literally carried out these brutal tactics on the Children of Israel. I'm glad the Bible spares us most of the gory details, but it does not fail to bring before us the complete story insofar as God's judgment was literally carried out. Verses 28 and 29 of 2 Kings 8 summarize Hazael's campaigns against Israel.

Chapters 9—11 give us the results of Jehu's purge.

Ahab was slain three years after the time he met Elijah in Naboth's vineyard. Judgment had fallen on his whole household. He was only the first to go. He was slain in a battle with the king of Syria and the dogs licked up his blood outside the city wall where they washed his chariot. Twenty years passed before God carried out the rest of His judgment.

Omri's daughter, Ahab's sister, married into the family of the king of Judah. To this marriage was born Ahaziah, who became king of Judah. One day, Ahaziah decided to go over into Israel to see his cousin, King Joram. He was never to return from the journey. Joram had been wounded in battle and was recuperating in the summer palace of Jezreel. (If you would like to read the whole story, you will find Ahab's death recorded in 1 Kings 22, and Jezebel, Joram and Ahaziah's death recorded in 2 Kings 9, and the purge at the hand of Jehu immediately follows.)

Meanwhile, Elisha had sent one of the sons of the prophets to anoint Jehu king over Israel, and had given him instructions that the whole house of Ahab must be destroyed. Now remember that twenty years had passed, but the ax had fallen; the curtain had come down on Jezebel, the killer of prophets.

Jehu comes swiftly across the desert driving his white stallions. Joram sends out messengers to meet him. They do not return. Finally, he and Ahaziah mount up in chariots to go out to meet Jehu. Death comes to them as swift as Jehu's arrows; and Jehu drives on into Jezreel, saying, ". . . take and cast him into the pit of ground, according to the word of the LORD" (2 Kings 9:26). Ahaziah fled wounded, but died at Megiddo. Jezebel's death came swift and terrible. Her own people—those who had served her—threw her from a palace window to the street, and Jehu ran his chariot over her. The record goes on to say that the body of Jezebel lay in the streets and dogs ate her; that is, all except her skull, the palms of her hands and her feet. This happened according to the saying of Elijah the Tishbite, ". . . In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel" (2 Kings 9:36, 37). No one would revere her in death as they had in life. There would be no grave to enshrine this martyred Baalite, so that peo-

ple could say, "This is Jezebel!" No pilgrims would be taken to her grave by future devotees of Baal.

This, however, is not the end of the story. The details are gory. I will spare you all but the outline of what happened, because this is necessary if the full impact of the message comes home to us. Ahab had seventy sons living in Samaria. After correspondence between Jehu and the elders of the city, these seventy persons were beheaded; their heads were sent to Jezreel in baskets and piled in two piles in the city gate for everyone to see. The next morning, Jehu slew all the relatives of Ahab to the last man—his kinsfolk, his priests. He went to Samaria and slaughtered all of Ahab's relatives who lived there. Then he pretended to worship Baal himself. He called on all the priests and the devotees of Baal to meet in his temple, and when he had made certain that all of them were there, he had his soldiers surround the temple and on that day all Baal prophets and worshipers were slain.

Oh what judgment! How exacting! We look back upon such a scene as we stand in an enlightened age, and can hardly believe what our ears hear. *He who escapes the sword of Hazeel shall Jehu slay.* You say, this is judgment without mercy. How can the God of love we know in Jesus Christ exact such penalties? But, wait a minute. You say that there is no mercy here. I say it was all of mercy. There is a cruel kindness and there is a merciful cruelty. The very faith of Israel was at stake. Jezebel, with the force of the state, had reduced the historic faith of Israel to practical extinction. Not only had their prophets been slain, but Jezebel's ungodly religion had been synthesized with the worship of Yahweh to the extent that the worship of Israel's God was prostituted to the level of the fertility cults. God would not be worshiped in such a manner. He would not share his dominion with another. He would not accept a divided heart.

There are allusions of this in the book of Amos. Amos says, "Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years" (Amos 4:4). Bethel and Gilgal were nationally famous temples of Yahweh, but He no longer dwelled therein.

God will not accept the divided heart. We cannot serve gods of this age and serve Him also. Salvation is a sword. When you pray, "Lord save me," be assured that He will. He wants to save

you, but the sword will come. If Hazeel's sword misses, Jehu's sword will slay; if Jehu's sword misses, Elisha's sword will slay.

THE SWORD OF ELISHA

Elisha's sword is the sword of judgment that makes salvation possible. Had the Baal religion continued, the development of Hebrew faith would have ended, and with it the possibility of the Christian faith. "I am the Lord thy God, thou shalt have no other gods before Me." When people hear this, and perhaps as you read this message, you will smile and say, "Our preacher is carried away with this subject. This couldn't be. This passage speaks no language to the Christian." Are you sure? Jesus said, ". . . I came not to send peace, but a sword" (Matthew 10:34). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Take for instance the prophet, Jeremiah, as he looked out upon his people years after our story had passed into history. He thought of God's promises to his people and said, "Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul" (Jeremiah 4:10). Not many of us would dare to talk with God as Jeremiah did; but perhaps he knew Him better than we do.

What about it? Does God not use the sword on the people He loves? This is a strange salvation we ask for, but if you think this is all Old Testament—something that might have been necessary as the school master to turn men's eyes to Jesus, but is all in the past now, you had better reconcile these two statements coming from our Lord: "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you"; and, "I came not to bring peace but a sword." Are not these statements paradoxical? They come from the same Lord and are spoken to the same people, the Church. How is it that the Lord can bring a sword and peace at the same time? You say, "This can't be." Well, that's because you've looked at only one side of the picture.

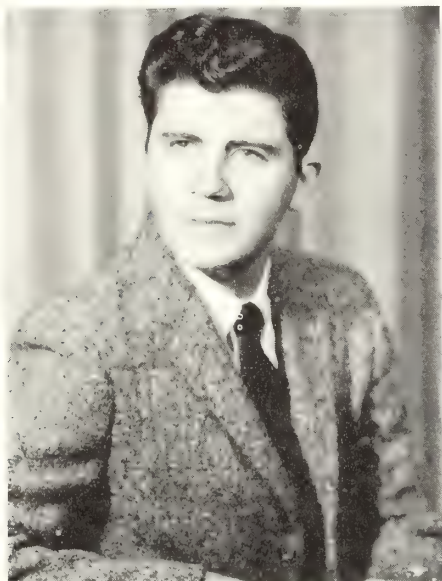
We've had an easy gospel much too long. When the chips are down will the Lord be able to look us in the face and say, "Will you also go away?" or will He have to look at our retreating

(continued on page sixteen)

NEWS AND NOTES

Of Denominational Interest

Rev. Bobby Jackson Conducting Revival at Plymouth Church



The Rev. Bobby Jackson, Greenville, North Carolina, is the evangelist for revival services at the Plymouth Free Will Baptist Church, Plymouth, North Carolina, which began February 6, and will continue through February 12. Services are beginning at 7:30 p. m.

The pastor, the Rev. Owen Ganey, requests all Christians to pray for the revival that souls may be saved and the church edified. Everyone is invited to attend the remaining nights of these services.

N. C. Superannuation Report for January

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for January, 1961:

Receipts

Balance on Hand Jan. 1, 1961	\$6,232.00
Regular Receipts for January	450.79
Interest Income from George P. .	
Best Memorial Fund	226.43
Interest Income from	
Reserve Fund	151.62
Interest Income from Retirement	

Fund	14.01
Total to Account For	\$7,074.88

Disbursements

Ministers' Monthly	
Checks	\$ 218.50
Operating Expenses	31.50
Transferred to	
Reserve Fund	1,378.05
Transferred to Retirement	
Fund	33.24
Paid to National Board	41.93
Total Disbursements	1,703.22

Balance on Hand Feb. 1, 1961 \$5,371.66

Receipts by Conferences

Albemarle	\$ 16.00
Blue Ridge	12.23
Cape Fear	135.00
Central	88.00
Eastern	75.10
Piedmont	5.00
Western	18.30
N. C. State Convention	101.16
Interest Income	392.09

N. C. Children's Home Report For January, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for January, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Coming Events

February 14—Valentine's Day
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter Sunday
April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

General Fund

Albemarle Conference	\$ 59.56
Blue Ridge Association	34.03
Cape Fear Conference	145.45
Central Conference	893.01
Eastern Conference	700.28
French Broad Association	158.42
Jack's Creek Association	16.55
Mount Mitchell Association	33.75
Pee Dee Association	5.50
Piedmont Association	17.00
Western Conference	818.61
Miscellaneous	4,946.88

McLeod Education Loan Fund

Miscellaneous	99.00
Central Conference Building Fund	
Central Conference	4.19
Boys' Cottage	
Albemarle Conference	22.10

Total January Receipts \$7,954.33

Revival Services in Progress At Jacksonville, N. C., Church



Revival services are in progress at the Jacksonville Free Will Baptist Church, Jacksonville, North Carolina, with the Rev. Joseph G. Ange as the evangelist. Services began Monday, February 6, and will continue through Wednesday, February 15, and are held nightly at 7:30. The public is invited to attend the remaining nights of these services.

Mr. Ange is now pastor of the Central Free Will Baptist Church in Royal Oak, Michigan, which is a new church, formerly known as the Highland Park Free Will Baptist Church of Detroit, Michigan.

The Jacksonville Church is located at 451 College Street, across the street from the Thompson Elementary School. The Rev. Leroy Cutler is the pastor.

Free Will Baptists and Christian Education

(Continued from Page Three)

techniques for reaching blind, deaf and otherwise handicapped individuals. As plans are made, I am confident that Free Will Baptists will offer the needed knowledge, time, talent and money to create and promote church extension departments.

Second, some Free Will Baptist churches are located in highly industrialized areas. The churches in Houston and South Houston, Texas, and the church in Lake Charles, Louisiana, are examples. In these areas large numbers of people work on Sunday or on shifts which means that the normal church activities will never reach some of them. I believe that we should keep the Sabbath holy, but I also believe that I will not be guiltless if a soul goes to hell because the person worked on Sunday and I never told him of Christ. Satan can reach these people without regard to their working hours. Free Will Baptists must plan to meet this need. Perhaps a study group will be formed to analyze the problem and offer suggestions.

Faith cometh by hearing, but education comes as we study to show thyself approved unto God. Study brings to our mind the use of our eyes as well as our ears. Local churches and ministers should have a library and audio-visual aids to supplement through Bible study.

Most ministers have libraries and read a minimum of one or two books each month. If anyone were to examine my library they would wonder, "Why is he a Free Will Baptist?" This question would arise because so few of the volumes, booklets and papers were written by Free Will Baptists, and not because I purposely discriminate against the authors of the denominations through which I seek to serve.

Free Will Baptists must begin to provide publications and to develop authors. Encouragement should be given to our youth who wish to study journalism. Free Will Baptists must either advance in the area of publications or expect that our distinctive beliefs will be largely lost.


Lest anyone should think that I am hypocritical of our denomination, let me assure you that I have every confi-

dence that by God's grace every problem mentioned in this article will be met and solved by Free Will Baptists. Our beliefs are Scriptural, our people interested, our leaders capable, and our youth ready to meet the challenge of this year. Christian education of the Free Will Baptists will advance in 1961.

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

REV. V. B. GREENE SR.

The Rev. V. B. Greene Sr. was born at Bandytown (state unknown) on the west fork of Pond Fork on February 8, 1868, at the old George Greene homestead. He was the son of George Bandy Greene and Martha Pauley Greene. He entered school at an early age. In 1885, at the age of 17, he attended summer school at Bald Knob. In 1887, he entered Concord State Normal, and the following year was granted a number one teacher's certificate. He then taught school in different communities throughout Boone County.

On September 7, 1892, he was married to Lizzie May Mays of Snowden, Lincoln County, who departed from this life eleven months and nine days later. A few months later he was converted and baptized into a Missionary Baptist church.

In the spring of 1894, he attended a teacher's normal course for four months at Hamlin in Lincoln County. He then returned to Boone County and was granted another number one certificate and again began teaching in different communities throughout Boone County.

On January 1, 1896, he was united in marriage to Lou Emma Webb and to this union was born eleven children as follows: Pearl, Ruby, Opal, Diamond, Ruth, Lizzie May, Van Buren Jr., Jacob Boston, John Fleet, Paul DeWitt and Gregory Bandy. Three children, Pearl, George Bandy and Jacob Boston, preceded their father in death.

In 1897, Mr. Greene was ordained a minister of the Free Will Baptist church, but did not devote full time to the ministry because of other obligations.

In 1899, he moved to Ramage on Little Coal River, and in 1900 entered the mercantile business at Greenview which bears his name at the present time. He followed the mercantile business for a number of years. He was elected assessor for four years in Boone County. He was employed by United Fuel and Gas Company for a number of years, served as postmaster at Greenview, and was in the real estate business.

Mr. Greene was greatly responsible for the growth of the community of Greenview, and worked for years and finally succeeded in obtaining a bridge for that community which has been a great asset to its growth.

He is responsible for the construction of two Free Will Baptist churches for the community.

The Greens built their home at Greenview in 1900 and resided there for 46 years. In 1946, they sold most of their property and purchased a home at Rand in Kanawah County, where he lived until his death on October 26, 1948, at the age of 80 years, eight months and 18 days.

The Goal

by Irene Averitt Mills

When I could not see one step ahead,
And fear possessed my soul,
A voice kept pleading to keep on,
Nor cease, 'til I had reached the goal.

Oh, could I remember I need not see
Nor know the pattern whole,
To walk each day serenely,
With Thee to point the goal.

The preachers today should be thundering out against the legalized liquor business every day and night from their pulpits. But far too many of them are as silent as the tombs, compromising with this age-old foe of humanity.

Oh, that these sleeping clergymen would shake themselves and wake up and get into this fight against old John Barleycorn and run him out of the church. It would not take long to rid this country of the course of alcohol. When the churches and the preachers come to life on this burning question, then the liquor evil will have to go.—
A. K. White.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In what way may I show my friend that the Roman Catholic priesthood is unscriptural?—Lillie Dixon, Illinois.

Answer: In the first place it may be shown that in the death and resurrection of Christ the Levitical priesthood was abolished, forever done away with. This priesthood pertained to and was a part of the law of Moses and that law was only a "shadow of good things to come." "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually to make the comers thereunto perfect" (Hebrews 10:1). The Levitical priests were representatives of the people of God, who offered blood sacrifices which pointed on to Christ; as they prayed for the people; dealing gently with them, until Christ Himself as the once-for-all sacrifice and then return to the Father where He should represent His people before the "throne of grace." Having fulfilled the first or old covenant of the law, by this means He established the new covenant. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Hebrews 10:17, 18). From this we are clearly shown that the old order has gone out of date and a new and better has come into operation. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). In summarizing that stated above, the work of the Levitical priest was a threefold service: To offer sacrifices; to pray for the people; and to deal gently with them. Christ was presented as one sacrifice forever. He prays or intercedes for us at God's right hand. He deals gently with us. Therefore, the old covenant that pointed on to Him has been fulfilled in His finished shadow or symbol has been supplanted or pushed out of the way by that which was a reality. The type is fulfilled and hence needed no more.

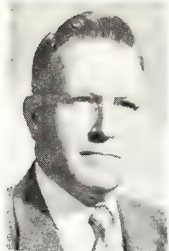
In the second place, each and every believer is a member of the body of Christ and His Church, that is now a royal priesthood. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). Therefore, we need to pray one for the other. "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:6). We need not and therefore should not depend upon the clergy for our praying. Most of them need to pray for themselves. It was Christ Himself that said for us not to call any earthly official father. "And call no man your father upon the earth: for one is your Father, which is in heaven" (Matthew 23:9). The context of this passage makes clear to us that this passage has no reference to father and son in the family sense of relationship, but that it refers to calling a man *father* who poses as a spiritual leader. I see no reason why it should not be regarded as teaching against addressing a human priest as father; a priest of such a hierarchy as the Roman Catholic church.

Yet, there are no teachings any where in the Word of God that teaches celibacy as is taught in the Roman Catholic church. All the Levitical priests married, and that is how the priesthood was kept in the family of Aaron, Levi's great grandson. (See 1 Corinthians 7:1-9.) "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:3). "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4). Such passages definitely contradict man's *forbidding to marry*. The confessional too is in direct opposition to the teachings of the Bible. When we have wronged a human person, the Bible teaches us to go to him and confess it making the whole wrong

right, and to thus live at peace with each other. Apart from that I know of no Scriptures that teach us to confess to a human person. We surely need to come to Christ our great high priest and to Him alone that can and will forgive our sins. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). When it comes to a matter of access to Him in God's sight, there is no line drawn between the laity and clergy. Some poor day laborers and some farmers have more power than their clergy, because they meet the requirements in a humble attitude. By Christ Jesus each Christian has free access into the holiest of all, yea, even heaven itself, for there our great High Priest is "seated at the right hand of the Father," where He pleads the cause of each blood bought child. Turn to and read the seventeenth chapter of John to ascertain how He prays for us all. He now prays even as He prayed in His marvelous intercessory prayer, uttered before He bore our sins on the Cross. The Bible makes a great deal of difference between a preacher and a priest. The preacher represents God to man while the priest acts in just the opposite directions. He presents man to God. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). The preachers in the Catholic church are guilty of giving to their people another gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8, 9). The Catholic priest offers a mixture of Judaism and the gospel of grace. This will never serve a good purpose. The unadulterated gospel is that which we are required to preach and obey.

If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man."—*Abraham Lincoln.*

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

REGENERATION

(Continued from Last Week)

This is the fourth in the series of meditations on the subject, *Regeneration*. In the previous articles we have considered: *What Is Regeneration?* *The Necessity of Regeneration*; and now we will think on *The Author of Regeneration*.

A good question to begin with is, Who accomplishes this great work? The simple answer must be, It is effected by divine agency. The phrase, *born of God*, is of frequent occurrence in the Bible. We have also the expression, *born of the Spirit*. No language could more clearly indicate the kind of agency employed in regeneration. The Spirit of God alone can renew the soul. It is His prerogative to quicken—to give life. All is death in the moral world without His influence. What breath is to animal life, that His operation is to the spiritual life.

Regeneration is, in many passages of Scripture, referred to under imagery of creation. Who but God possesses creative power? To create is His inalienable prerogative, and it also is His inalienable prerogative to regenerate. God Himself has said, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26). In the new covenant He says: "... I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:10). It is evident, from all these passages, that the regenerate are "... born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). The agency in the work of regeneration is obviously and assuredly divine. It is a work that can be accomplished by none other than the triune God. It will mean

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Registration at Mount Olive College



The spring semester at Mount Olive College, Mount Olive, North Carolina, began January 26, but registration for night courses in religion will remain open through February 16.

A course entitled "The Free Will Baptist Church—Its History, Theology and Polity" is taught on Tuesdays at 7:00 p. m. by President W. Burkette Raper. "Introduction to the New Testament" is taught by Dean Michael Pelt on Thursdays at 7:00 p. m. Both courses are open to the public and may be taken for or without credit.

Shown above are students with their faculty advisers enrolling for the new semester: Left to right: Walter L. Carson, mathematics professor; Louvenia Bunn, Maury; Mrs. Lois P. Boyette, department of business education; James Adams, Belhaven; David Jaynes, Nebo; Professor Lee R. Miller of the history department.

Mount Olive College is fully accredited by the Southern Association of Colleges and credits may be transferred to other colleges throughout the nation.

"Work out your own salvation with fear and trembling. For it is God which worketh in you" (Philippians 2:12, 13).

eternal destruction to look to any other for salvation which can come to us only through regeneration—*Ye must be born again.*

(Concluded Next Week)

THE MAIL BOX

EXPRESSION OF APPRECIATION

"I cannot express my thankfulness and deep appreciation to my many friends and relatives for every act of kindness and concern shown me during my recent illness. I felt very strongly the presence of your prayers, for which I was so thankful. God bless each of you and please continue to pray for me and my family."—Hazel Taylor and Family, Edgewood Church, Macclesfield, North Carolina.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

REPORT FROM THE BONDOUNKOU CIRCLE

Mission Protestante
B. P. 54, Bondoukou
Republic of Ivory Coast

December 16, 1960

Dear Christian Friends,

Flash! Flash! or have you already heard? Raymond Earl made his arrival evident shortly after birth and proved beyond any doubt that he has lung power. He was born in Bouake, Ivory Coast, eight minutes after 6:00 p. m., December 8, 1960, and weighed seven pounds. Both Margaret and Raymond are doing fine. We want to thank each of you who have been praying for Margaret during this time.

As you know, the doctor problem is a major problem in our area. The nearest doctor is some 60 miles away from Koun. Last year when Margaret lost a baby, the doctor was only 20 miles away—yet Mrs. Sparks and I were the only “doctors” present. This time Margaret left Koun about one month early and came to Bouake to stay in the Christian and Missionary Alliance Station. The doctor, and a new modern clinic is only two miles from this station. I remained at Koun for about one month with the three children. After the Joneses’ house was plastered and the floors poured, we left to come to Bouake. Certainly the baby would have already arrived and we could soon return to Koun; but not until 11 days after our arrival did Raymond Earl appear. Today the doctor told Margaret she could return to Koun as soon as she’d like.

The Lord has been blessing the work here in the Bondoukou Circle. Both Lonnie and Bill report souls being saved. We have been able to get back to the Bini Tribe one or two times since last I wrote and the few Christians are bearing a testimony. They cannot read or write, and could only find one young lad to read the Bible that I gave them.

They reported that he had taken the Bible and hid it from them—he is a Roman Catholic, and they had to finally go to him and demand that he return their Bible. It seems evident that the Roman Catholic priest at Tankasi was involved in what the lad had done. Please pray much for these young Christians. They are some distance from Koun, making it difficult to visit with them. Bill and Joy have much to do with the Agni Tribe and their language study—and in a month I too will be moving from Koun to Doropo (300 miles) and will not be able to make even the few visits that I have been making. Their growth depends on your prayers.

As soon as Bill and Joy’s house is finished, we plan to move to Doropo and begin the station for Dr. Miley. This presents many serious problems. The station is about 500 miles from Abidjan. I have been attempting to work out a plan whereby we can ship supplies by rail to a point 150 miles from Doropo and then truck it to the station from there. A very conservative estimate for the cost of shipping alone runs to nearly \$20.00 per ton. We will need many tons of cement, lumber and other building supplies. Sufficient to say, the problems are immense—and errors will be expensive. Please keep this constantly before the Throne of Grace that the Lord will give wisdom and that the least expensive plan can be found and that funds will be forthcoming for the many building needs.

Again, let us thank each of you for your faithfulness in praying for us, in giving toward our support and to the building funds, and also for your many letters. Please continue to write to us, we will do our best to answer each letter personally—even if it takes us “years.”

All of us are in the best of health and send to each of you our fondest Christian love during this Christmas season.

Yours in His service,
Daniel J. Merkh

Resolution of Respect For J. W. Alford

Whereas the Lord, in His divine wisdom, saw fit to call from our midst the Reverend J. W. Alford on December 5, 1960; and

Whereas he was one of the original incorporators of the Church Finance Association, Inc., and at the time of his death was serving as vice-president and a member of the Board of Directors; and

Whereas we desire to express our sympathy to his family and to help perpetuate his memory; therefore be it

Resolved, that we hereby express our sincere sympathy to the family for the loss they have suffered; and be it further

Resolved, that we hereby express our deep appreciation for his long and useful life of service, with special appreciation for his great and useful service through the Church Finance Association, Inc.; and be it further

Resolved, that in appreciation for his service we donate \$100 to the J. W. Alford Memorial Fund at Mount Olive College in his memory; and be it further

Resolved, that we stand in a moment of silent prayer in his memory, after which a designated person will close with an audible prayer; and be it further

Resolved, that a copy of this resolution be sent to the family; a copy sent to Mount Olive College with the donation; a copy sent to *The Free Will Baptist* for publication; and a copy be placed in our minutes.

R. N. Hinnant, *President*

M. L. Johnson, *Secretary*

Adopted January 10, 1961.

Put an End to the Wolf

When some one tried to rebuke Mark Guy Pearse for preaching temperance sermons by reminding him that his duty as pastor consisted in taking care of his flock, he replied: “The sheep are all right just now; I’m looking after the wolf.” One way of caring for the sheep is to put an end to the wolf.—W. O. Portune.

“I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor even in moderation, and I have adhered to this resolution throughout my life. I am grateful for God’s help during periods of stress when I might have been tempted to drink had I relied on human strength alone.”—J. C. Penney.

NOTES

AND

QUOTES



By J. C. Griffin

It Can Happen Here

by C. Calvin Herriott

"We are the young and aggressive," Nikita Khrushchev said, when Americans ventured into Lebanon, "and you are the decadent civilization! We will wipe the memory of capitalism from the face of the earth!"

Communism fully intends to conquer the world by or before 1973, and the Reds consider their program to be as much as five years ahead of schedule. In fact, many of Communism's leaders openly boast that they will have a dictator in Washington, D. C., within the next decade!

"When we conquer the United States," Khrushchev is reported to have said, "sixty million Americans must be removed." Can this possibly happen here in America? A few months ago in Salem, Oregon, an evangelical pastor was approached by a Communist Party member in an effort to soften up the Communist cause. When the pastor resisted, he was told that the Communists have a complete record of pastors and members of the churches of Salem in their files ready for action at the appropriate time!

If the Communists did get control of our country, what would this mean to you and to your church? An official publication of the Committee on Un-American Activities of the House of Representatives points out that if Communism should come to the United States it would mean that:

1. If you belong to a church, you must prepare for persecution.
2. The Communists would destroy every copy of the Bible they could find.
3. It would be illegal for your children to attend Sunday school.
4. The Communists would indoctrinate your children in atheism.
5. Church weddings, funerals and baptisms would be illegal.

6. Missionary work would be absolutely forbidden.

Yes, it can happen here, unless you and I, and all Americans decide to get busy and do something about it. What can I do, you ask? Rev. W. S. Moon-eyham, editor of an evangelical magazine, says: "Face the facts, no matter how unpleasant. The Communists say this is a fight to the finish. Believe them! Khrushchev says, 'We will bury you.' He means it! Keep your head out of the sand and face the issue squarely."

"Don't be complacent. John Noble, who vanished for nine years in a Russian slave camp, said, 'We are drowning in a sea of complacency. Americans simply do not want to care.' You are your brother's keeper, including the 28 million in slave labor camps behind the Iron Curtain.

"Finally, agitate as a Christian for the righteous forces to take the initiative. We have been on the defensive. A personal acceptance of the gospel message is still the best deterrent to the spread of a godless atheism."

Do you see the peril that is at our very doorstep, and also the challenge that faces us? Then let these words from an article in a French Communist paper, "Paix and Liberte," burn with conviction into your heart: "The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

Are you practicing your Christianity?

Are you living daily for Christ? Do you let the cares of this life—making a living, keeping house, going to school, even church activity—keep you from full abandonment to your Lord and Saviour, Jesus Christ? Oswald Chambers, in his daily devotional book tells us that Christ says in effect to His disciples, "Don't rejoice in successful service, but rejoice because you are rightly related to Me." Do you guard your fellowship with the Lord, your daily life of prayer and Bible reading? What are you living for? Who are you living for?

If you do really love Him, are you sharing the good news? I didn't ask you if you were a preacher, but are you letting your fellow workmen, your neighbors, your schoolmates know that Jesus Christ means everything to you, and that you want to introduce your Saviour to them also?

How about your pocketbook? Does God have it as well as your life and witness for Him? A known Communist in San Francisco said that besides giving one third of his day to Communism, he also gave half of his income. Do you really give to the cause of Christ and the spread of His gospel as if your life depended on it? You had better, for it does! Most Christians do not even give the minimum tithe or tenth. We are content to be Christians of convenience. We give out of what is left over (if anything) after buying new homes, new cars, washers, dryers, sports equipment and so on.

I cannot conclude without this word to someone who may be reading this and who is yet a stranger to the family of God and dead in trespasses and sins. If the Communists do achieve world domination, I should a thousand times rather fall into their torturing and cruel hands than to leave this life unprepared to meet God. "The body they may kill," wrote the hymnwriter. But Christ said, "... rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). You may have to face a firing squad after a few more years here on earth, but you don't have to face an eternity in hell after this life is over. When the books are opened in eternity, it won't be a question of what you lived and died for politically but what you did with Jesus who is called Christ. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

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STORIES for our BOYS and GIRLS

A Valentine for Jesus

by Florence Carmen

PATTY sat in the big sunny kitchen making valentines. Mother sat by the kitchen table sewing. Menow, Patty's fluffy orange kitten, romped with bits of discarded paper on the floor. Punky, the pup, growled and worried a piece of red ribbon.

Patty pasted a small red heart in the center of a swirl made by paper lace. She held it off to see how it looked. This valentine was for June, her very best girl friend. It was a little messy, but lovely.

"See, Mother, all my valentines done. One for everybody. Except . . . Mommy, how can I send a valentine to Jesus?"

"Clear off the things you can't use and let's see what we have left," she said.

Patty tossed everything she couldn't use into the big waste box. Menow dived into them and romped.

Just one piece of red paper was left. It wasn't large enough for anything, hardly. Not the huge valentine she wanted for her Best Friend of all.

"Oh, Mummy, this is all there is. I can't give just this to Jesus, can I? I wish I'd made His first."

"He knows, dear," Mother drew Patty close to her. "But what do you want to say to your Saviour?"

"Well, I can't ask Jesus to be my Valentine. That sounds kinda silly. Besides, He is—that and my Shepherd and—oh, everything."

"Then what?" asked Mother with a happy twinkle.

"Then He wants me to be HIS Valentine," Patty said.

Mother hugged her, hard. "Yes, dear, that is what Jesus wants more than anything else. But do you understand what that would mean? Always to go where He wants you to go, to do just what He asks, even when you don't understand and it hurts terribly?"

Patty slipped out of Mother's arms and walked over to the window. The first birds nodded a greeting. The trees beck-

oned her out to play. But Patty stared and thought.

This was the big question and she wanted to think. If God called her to go over across the ocean, would she go? Would she really go and tell the small brown children that Jesus died on the Cross because He loved them as much as He did Patty? Even if she was busy playing and God asked her to tell the boy who was so mean to her that Jesus loved him, would she do it?

Behind her, Mother sang, softly,

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move . . ."

There was more. About hands and lips, silver and gold—that meant everything. Could she give Jesus EVERYTHING?

Then Mother ended quietly, "Take my love . . . Take myself . . ."

Why Jesus had sent her a Valentine—the Bible. He had given her everything she had, Mother, Daddy, even Himself.

Patty turned and ran to throw herself in Mother's arms. She felt happier than ever in her life. But scared, just a little. Life lasted a long time and there was so much to do.

"Do you suppose just me will be enough to give Him?"

"Of course, dear. See, I was sure you would decide that way." Mother showed her the piece of red paper, a heart now. On the back, in Mother's clear handwriting was the hymn.

Then Patty signed the valentine to Jesus, the last one and the most important.—*Gospel Herald*.

The Show-Off Pays For It

by Alice M. Brawand

CARL, your father and I will be back soon. You stay in the house until we get back, because I am expecting a package to come," instructed Mother.

"Daddy, if I am very careful, may I

please cut a piece of wood on your electric saw? I've watched you do it many times, and I know how. Please, let me," pleaded Carl.

"No, son, I'm sorry. When you are a little older I'll show you how it works, but you cannot do it by yourself. It's too dangerous," said Daddy firmly.

Carl's parents left the house. Carl was all alone. "Why did Dad have to say 'no' to me? I'm a big boy. I could run the saw now by myself. Daddy doesn't know what he's saying," complained Carl.

A few minutes later Carl and two of his best friends, Ronny and Walter, were playing ping-pong in the basement. They had lots of fun. Walter got tired of playing ping-pong, so he began investigating different tools around the basement.

"Say, Carl. Is this your Dad's electric saw? Do you know how it works? I wish my Dad had an electric saw. They're great!" Walter asked many questions about the electric saw.

Carl wanted his friends to think he was a big, smart boy. "Sure, I often use the electric saw. My Dad lets me make things on it too," boasted Carl.

"Let's see you work it," asked Ronny. "Well, uh," stammered Carl. "I'll show you how it works, It's easy!"

Carl turned the switch. The tiny saw went up and down very fast. Carl got a small piece of wood and put it next to the saw. He felt very big showing off the electric saw to his friends.

"Ouch! Oh, it hurts," screamed Carl, jumping all around holding onto his index finger. "My finger! I cut it!"

Blood dripped all over the floor. Ronny and Walter stood watching helplessly.

Just then Carl's parents entered the door. They heard Carl screaming in the basement. Quickly Carl's Dad ran to the rescue. He turned off the electric saw and then fixed his son's finger.

Later that evening a quiet boy ate supper with the rest of the family.

"Say, about that package that was coming, Carl," began Mother.

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Youths of Kinston Church Observed National Youth Week

In observance of National Youth Week, the young people of the First Free Will Baptist Church of Kinston, North Carolina, were in charge of the prayer meeting service on February 1, 1961, at 8:00 p. m. Miss Nancy Roberts and Mr. H. C. (Butch) Gallop were the speakers for the evening. The choir of the little church sang special numbers. Miss Kay Hall and Miss Barbara Lancaster sang a duet.

The youth were also in charge of the February 5 Sunday night worship service at 7:30 p. m. Mr. Charles (Dickie) Lancaster was the speaker for the evening service with the installation of the Y. P. A. and G. T. A. officers following. There were several special numbers sung, one which featured Miss Cindy Everett and Miss Sandra Rice.

G.T.A. of Gray Branch Church Holds Installation Service

The G. T. A. of Gray Branch Free Will Baptist Church, Deep Run, North Carolina, held an impressive installation service, Sunday, January 29, installing the new officers of the G. T. A.

Prior to the candle lighting ceremony, the congregation sang, "I'll Go Where You Want Me to Go," which is the G. T. A. theme hymn.

The service was then turned over to Mrs. Pearl Smith, chairman of the young group, who expressed the desire to keep the G. T. A. meetings as interesting as possible in order to make a successful auxiliary.

The chairman then related to the congregation the G. T. A. watchword, "Go Tell this People"; the motto, "That I May Know Christ Better and Make

Him Known to Others"; the allegiance, the goals and the colors which are Nile green, white and blue. The significance of the emblem and the colors was then stressed.

The officers responded by lighting candles when told of their duties. Afterward, the Rev. Norman Ard prayed a prayer of dedication and brought an interesting evening message.

Charleston, S. C.—The Woman's Auxiliary of the First Free Will Baptist Church met at the church Friday night, January 27. The group sang a song, after which Mrs. Paul LaDuke read the Scripture and prayer was led by Mrs. Jim Watkins.

The meeting was called to order by the president, Mrs. Jim Watkins. There were 14 members present. The roll was called and minutes were read by the secretary, Mrs. Pat Gibbs; after which the president presided through a business session. Mrs. LaDuke was in charge of the program in the absence of the program chairman, Mrs. Bill Kirby. Those taking part on the program were Mrs. Robert Hyman, Mrs. Clifford Hannah and Mrs. Joe Gibbs. The program was closed with sentence prayers, after which coffee and cookies were served in the new nursery and enjoyed by all.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church held its January meeting in the church sanctuary with 15 members present.

The meeting was called to order by the president, and the group sang, "Take Time to Be Holy." The program chairman used Acts 1:8, 14 as Scriptural background for devotions. Mrs. Frankie Wrench led the group in prayer.

During the business session, the roll was called, minutes were read and approved, and a treasurer's report made. Several notes of thanks were read from those who received sunshine baskets from the auxiliary. The president praised

the group for getting off to a good start in the new year.

The program chairman made comments on the theme of the year, the watchword of the year, and the hymn of the year. The program was read and discussed. Benediction was given with prayer for the sick and also for the offerings that had been given during the evening.

The members of Robert's Grove Church and community grieve the passing of a dear sister and friend, Mrs. Cora Jackson; one who was always at her post of duty. Whether it was visiting the sick, attending church, or lending a helping hand and a word of cheer to those who were down and out, she was always there with a smile. The group also grieves the loss of Mr. Bob Tew, a quite but sincere friend and brother, who was the same each time you had the privilege of being in his company.

Pattersonville, Ga.—The ladies of Mount Olive Free Will Baptist Church met and organized a woman's auxiliary in the church. The first meeting was held January 2, 1961, with the following present: Susie Smith, Doris Parker, Marylene Willis, Myrtice Morrell, Louise Nelson, Frances Williams, Florence Windham, Irene Windham, Frances Mullins, Essie Williams, Ethyl Windham, Florie Windham, Barbara Arnold, Mary Windham, Nancy Windham, Charnie Pearl Swafford, Mary Williams, Mrs. Henry Gallman and the pastor, the Rev. Frank Willis. The following are the officers for the year: President, Susie Smith; vice-president, Ethyl Windham; study course chairman, Marylene Willis; program-prayer chairman, Irene Windham; personal service chairman, Myrtice Morrell; secretary, Barbara Arnold; treasurer, Doris Parker.

Norfolk, Va.—The Woman's Auxiliary of Fairmount Park Free Will Baptist Church observed missions night, Tuesday, January 26, 1961. The purpose of this study course was to acquaint the ladies with the various fields where there are missionaries, the names of the missionaries, the particular job each missionary has, and prayer requests for each field where there are missionaries. The ladies were divided into groups and each group studied a particular field and memorized the names of the missionaries there and their particular needs. Us-

(Continued on page fourteen)

Woman's Auxiliary

(continued from page thirteen)

ing place mats furnished by the home missions department, those attending drew a line from the name of each home missionary to the particular place where he or she is serving. Mrs. Nola Jackson, the auxiliary president, stated, "We really appreciate the way our ladies turned out for our first study course of the year. Though the weather was freezing, there was real warmth in our hearts at the spirit of love and interest in learning who and where our missionaries are. Besides our auxiliary members, we are pleased to have visitors with us." Almost the entire auxiliary was present for the study course.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met January 20, at the home of Mrs. Bertie Howard.

The meeting was called to order by the president, Mrs. Oma Hill. A song was sung and Scripture taken from 1 Corinthians, was read. Mrs. Rachel Taylor led in prayer. The minutes were read and roll was called with 11 members and two visitors present. Mrs. Tharen Taylor, youth chairman, reminded the members of their responsibilities concerning the Y. P. A., which has just been organized this month. A special offering was taken for the missionaries, the Whaleys in Alaska. After a brief business session, a simple installation service was held to impress upon the new officers their responsibilities for the year, 1961. An interesting lesson was discussed by Mrs. Viola Blizzard, Mrs. Easter Smith and Mrs. Mary Lee Stroud.

The meeting adjourned to meet again in February with Mrs. Fannie Davenport. Refreshments were served by the hostess and enjoyed by all.

State Convention Adopts Resolution

At a recent meeting of the Executive Committee, of the North Carolina State Convention of Free Will Baptists the following resolution was unanimously adopted by the Executive Committee:

Be it resolved, that we call attention to the position of the Statement of Faith and Discipline of Original Free Will Bap-

tists of North Carolina on "The Ministry," which is as follows: "Each conference or association assumes and exercises authority over Original Free Will Baptist ministers in its jurisdiction or bounds."

Be it further resolved, that this Executive Committee reaffirm our support of this statement in the discipline and that a copy of this resolution be published in *The Free Will Baptist* and that a copy be

sent to the moderator of each conference or association.

Michael Pelt

State Convention Secretary

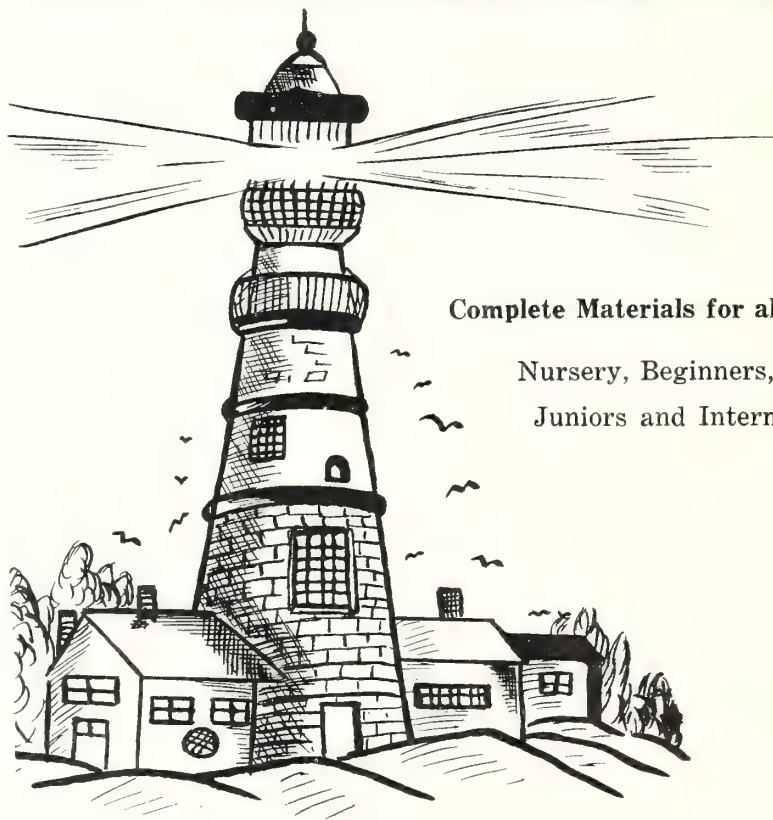
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Introductory Packet Will Be Available April 1

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Christ Gives Life Eternal

(Lesson for February 19)

Lesson: John 11:17-27, 38-44
Golden Text: John 11:25, 26

I. INTRODUCTION

Today's lesson is another example of a miracle which deals with the physical body of an individual, but, like last Sunday's lesson, teaches the most vital spiritual truth which a person can learn. Jesus gave the answer to the question of all questions to the soul when He said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (John 11:25, 26). The question was posed by Job around 1,550 years before Jesus gave the answer. When Job was thinking of death and what should be beyond it, he asked, "If a man die, shall he live again?..." (Job 14:14). This was an unanswered question in the minds and hearts of men, except as their hope gave them comfort in the goodness and providence of God until Jesus came to assure man that He had a plan whereby man could live on after death in the upper and better Kingdom with His Father. Let us approach this lesson with the purpose of finding more about Jesus' marvelous plan for our redemption from death and the grave.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. No matter how far away the Lord Jesus may seem to be, He has a way of drawing near when we are in real need (John 11:17, 18).

2. The absent Christ in time of need has in mind the testing and strengthening of our faith (Vv. 20, 21).

3. The present Christ brings comfort with the promise of a reunion with departed saved ones (Vv. 22, 23).

4. The comforting Christ brings the assurance of salvation from the power of the second death (Vv. 24-26).

5. The calling Christ summons us to bring all our cares and troubles to Him (Vv. 27, 28).

6. The sympathetic Christ is moved at the sight of our grief through our infirmity (Vs. 35).

7. The commanding Christ asks us to remove all hindrances we have put between Him and the soul dead in sin (Vs. 39).

8. The undaunted Christ is not awed by the greatest difficulties in dealing with a human soul (Vs. 40).

9. The praying Christ is sure that His petition will be granted even before it is offered (Vv. 41, 42).

10. The almighty Christ has power over sin, death, the grave, and hell (Vv. 43, 44).

11. The accepted Christ brings comfort and joy to the hearts of those who believe (Vs. 45).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The delay of Jesus in coming to the home of Mary and Martha, after He had heard of the sickness and the death of their brother, Lazarus, was not a sign of indifference. Rather, it was designed that there could be no doubt in the minds of those who observed the resurrection that a marvelous miracle had been performed. If Jesus had restored Lazarus to life before he had been entombed, no doubt there would have been many who would have claimed that Lazarus was not really dead. After four days in the tomb, there could be no doubt in the minds of any but what Lazarus was dead.—*Senior Quarterly* (F.W.B.).

2. Jesus deliberately walked into the dungeon of death, man's most dreaded enemy (John 11). The mystery of death is unmasked. Fear of death is destroyed. The sorrow of death is diluted. Christ made a show of death.

Moody said, "When you read in the newspaper that I am dead, don't you believe it. I will have just begun to really live."—*Selected*.

3. There is little doubt that Martha and Mary knew of the incidents of restoration of life of the daughter of Jairus, recorded in all three of the Synoptic Gospels, and the raising of the widow's son of Nain mentioned only by Luke (Luke 7:11-17). The daughter of Jairus,

however, had been dead only a few hours at the most, and the widow's son had not been dead much longer, for he was raised on the way to burial. There were probably many other cases not mentioned in the Gospels, but are implied in the message which Jesus sent back to His imprisoned forerunner; saying, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised..." (Luke 7:22).—*The Bible Teacher* (F.W.B.).

4. "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth" (Vs. 43). The loud voice was so that all the people could hear. Is it necessary that we speak to God in a loud voice to be heard? No, He can hear even the faintest whisper. Someone has said that it is a good thing that Jesus called Lazarus by name; otherwise all the dead would have come forth out of the graves.

Practically all commentators are agreed that Lazarus did not at this time receive a resurrection body, but that Jesus restored life and vitality to his body. In other words, Lazarus at some future time had to die again.—*The Advanced Quarterly* (F.W.B.).

5. "When our Lord said, 'I am the resurrection and the life,' He indicated to Martha that resurrection and life were not gifts which He must seek, nor even boons which He must create; but that He Himself was the resurrection and the life: these things were wherever He was. He was the author, and giver and maintainer of life, and that life was Himself. He would have her know that He was Himself precisely what she wanted for her brother.... Poor Martha was looking up into the sky for life, or gazing down into the depths for the resurrection when the resurrection and the life stood before her.... She had thought of what Jesus might have done;... now let her know what He is at the present moment."—*Spurgeon—The Standard Commentary*.

Who Should Pay This Bill?

The 45 Chiefs of Police in Los Angeles County report that the cost of arresting and jailing drunken persons is \$4,206,913.20 in that county alone, out of a total budget of \$13,658,912.32.

This is a bill that the distillers, brewers and saloonkeepers should pay and not the taxpayers.

Boys' and Girls' Stories

(continued from page twelve)

"Did it ever come, Mother?" questioned Carl.

"No, it didn't," Mother answered. "Anyway, I believe I'll wait a year before we open the package, no matter when it comes."

"What is in the package, Mother?" Carl asked.

"Just a Junior Wood-Carving set for you. I've known how anxious you've been to do some work like this. Now we'll just wait a year. Then, maybe you can listen to Dad about his electric saw," Mother said soberly.

Carl had learned his lesson. The Bible tells boys and girls to obey their parents. When they don't obey, they pay for it.—*Gospel Herald*.

NOTES and QUOTES

(continued from page eleven)

Why not ask Jesus Christ, God's only begotten Son, to come into your heart right now, take away your sin and give you life that never ends. Then live all-out for Him. God is still on the throne. He will finally put all His enemies under His feet, but you and I can and must have a real part in this victory. "... Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).—*American Tract Society*.

The Sword of Salvation

(Continued from page five)

backs because we refuse to look at the issues of life as they really are? Salvation is a sword. There is in us that which must ruthlessly cut away. Not repaired, but impaired, we must be transformed not reformed. It is only as the sword does its work that we can have the peace of God which passeth understanding. There is a part of us that must be delivered over to death. Paul explains this when he says, "For we which live are always delivered unto death for Jesus' sake, that the life also

of Jesus might be manifest in our mortal flesh. So then death worketh in us, but life in you" (2 Corinthians 4:11, 12). "I am crucified with Christ: nevertheless I live; . . ." (Galatians 2:20). These two passages tell at least three things we ought to know and seriously consider: (1) That Christ lives through our death (Vs. 11); (2) that our life comes through identity with Christ and His death (Vs. 20); (3) that the lives of others—those who are to be won through our witness—live because we die (Vs. 12).

Christian friend, have you faced your death to sin and self? Until you do, your life cannot be lived meaningfully. That which is contradictory to the Lordship of Christ must be put to the sword. When the sword has fallen, the life of Christ can be made manifest in you. Through this death you gain life—real life. By this death, Christ will manifest Himself to others that they may die, yet live unto life eternal.

This has always been God's method of saving men. The death sentence was passed upon us. We cannot run from it, but we can defeat it as Christ did. He did not storm hell with the battle troops of heaven, but He entered it through death and conquered it through life. He says to us, "Do not be afraid. Because I live ye shall live also." We have refused to look at this side of the gospel in our day. I believe this is at least part of the reason faith is so faint-hearted and weak as it faces the world. The sword must come, but how much better when it is the sword of Elisha; not the sword of Hazeel or Jehu.

The Bible tells us that when Zion travails, sons and daughters will be born unto her. The missionary vision dies not because we have no feeling toward our brothers. It fails because the Church has refused to recognize and accept the cost of discipleship. Our lives are weak because Christ lives only as we die out to self and live unto Him. He is a living Christ, but He lives in us only under His own Lordship. He does not accept divided hearts. He must have all of us, or He will have none of us. This is the judgment by which we live. "Who is sufficient for these things?" We could ask with His first disciples, and indeed

we must ask, "Who then can be saved?" The answer comes back to us, "With men this is impossible, but with God nothing is impossible."

This is not a dark gospel. It is the gospel as it really is. It bears tidings of good news. *Because He lives, we shall live also.* The happiest people I know are people who have passed through this experience, or those who are passing through it in the sense of continual renewal that comes through constant yielding up of self to the glory of God. We should each pray:

"Let me lose myself and find it Lord in Thee.

Though it cost me grief and pain I will find it Lord again.

Let me lose myself and find it Lord in Thee. Amen."

What Will Hell Be Like?

A faithful Scotch preacher had occasion one day to pass a factory where glass was manufactured. Finding the door open, he stepped in. Soon he stood before the cavernous opening of one of the furnaces. He stared at the seething flames as though hypnotized and finally exclaimed, "Oh, what will hell be like?" He did not know that a stoker near by in the shadows heard his words.

Several weeks went by. Then one Sunday the stoker came to the church. Making himself known to the preacher after the service, the stoker reminded him of the incident at the glass factory and said, "Every time that I have thought of the furnace since then I have thought of your words. I came tonight to take Jesus as my Saviour. I don't want to find out what hell is like!"—*Prophetic Word*.

"If I share another's burdens,

I forget about my own;

And in speaking words of comfort,

Oft I find my troubles flown.

I can double all the blessings

That God sends me every day

If I share them with the comrades

That I meet along the way."

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 15, 1961

DS

HAROLD M. LAMBERT PHOTO



EDITORIAL

UNITED LABORERS

For this editorial, we would like to borrow the verse of Scripture which has become so popular with our woman's auxiliaries, and apply it to our ministry. The verse is 1 Corinthians 3:9: "For we are labourers together with God: ye are God's husbandry, ye are God's building." The apostle, Paul, was seeking to correct the divided opinions which had come about in Corinth. Such division had arisen because the Christians had turned to following man: namely, in this passage, some had said, "I am of Paul," and others said, "I am of Apollos." The people had actually divided the labors of the two men, and Paul did not want it to be that way; therefore, he pointed out to them that they were both God's laborers. He then reminded them that they (the people) were God's husbandry, or tillage. In other words, they were to be used of God.

Just suppose that two ministers in this twentieth century were faced with such a situation. With the present trend of things; with the problems of our day, in which the ministry is chiefly involved; with the attitudes of some of those in the ministry regarding fellow ministers, there is no limit as to what might happen. Paul could have told those who wanted to follow Apollos to go right ahead and do so, that he would form his own group. But such was not the apostle's attitude or purpose, for he looked upon his fellow minister with love and respect; and could truthfully say, "We are laborers together with God."

Disagreements come to men in all walks of life. Religious bodies are no exceptions. A disagreement, however, is not a test; it does not prove any point. It is the reaction to disagreements that proves the test. Can two persons disagree with one another and still be united in their labors? We are not thinking of theological disagreements, but those disagreements which are based on personal opinions and feelings, or matters of private interpretation.

There is such a thing as disagreeing in a disagreeable manner. Any minister, whether young or old, will find times when he will disagree even with his denomination, or denominational leaders; but those disagreements should not result in severing united labors. The minister should remember what his denomination has done for him. To begin with, his denomination accepted him as he was. The choice to unite was his; no one forced him into the ministry. Taking all things into consideration, the minister should unite only after he has carefully examined (if he does not already know) the beliefs, practices, etc., of the denomination he wishes to join. He should remember that no group is perfect or without its faults. Neither is the individual perfect or without fault. If he can unite with an honest conscience before God, he should determine that he will support it to the best of his ability. Now for a personal note: If I did not believe that my denomination was one of the best, and that I could not serve in it to the glory of God, then I would be unfair to remain in it. I would

be unfair to myself and to the people who accepted me.

There is definitely a place for interdenominationalism, for there are times when denominational bodies unite for a definite purpose; to accomplish a particular task. There is also a definite place for what is often termed, "independent movements." There are times when the cause of Christ can be carried out without identification with any group. We wonder, however, just what true independence would really mean, or if those who call themselves independents are truly so. If a Christian leader reaches the place that he cannot serve with any organized body of believers, then he should, for conscience' sake, declare his independence.

Then, of course, there is the position of denominationalism, the most accepted form of church affiliation in our society; but there is no place for anti-denominationalism. Previously, in our editorials, we have referred to the independent movements. We are not in sympathy with such movements or attitudes as such. There is no place for it within any denomination, and Free Will Baptists cannot afford to let it happen. With us, it is taking the form of opposition to our established programs. It is what Adolph Bedsole in "The Pastor in Profile" calls the blitzkrieg tactic in which the opposer tries to "land knockout blows to the denomination in a flurry of fuming, stamping, shouting and spitting about the skeletons in the closet." Mr. Bedsole then goes on to mention those "who undermine the faith of the members of a congregation so that when the show-down comes they can step in and deliver the church from the evil clutches of the denomination," and go on to organize independent or semi-independent groups.

It is sad indeed that we have wasted so much time and energy in trying to smooth out disagreements among ourselves, to the neglect of our real purpose as a people. The best thing to do is to realize that they do and will exist, but be man enough to overlook them and thus work together for God's glory. May we not lower ourselves to the position of name calling, but let us respect our fellow ministers. The ministry demands that much dignity! We are laborers together.

Volume 76

Number 7

February 15, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

What Do We Really Want In Higher Education?

by Dr. W. Burkette Raper, President
Mount Olive Junior College

WHAT do we Original Free Will Baptists wish to do about education? This is perhaps the most urgent question for this generation to answer. The future character, reputation, and destiny of our denomination depend upon our answer. George Washington, whose birthday we celebrate this month, once declared, "The perpetuity of this nation depends upon the religious education of the young."

This truth was expressed by another denomination a half century ago when the Education Committee of a Baptist Association in western North Carolina posed this question in urging the establishing of a Baptist junior college: "Whom shall we leave here to advocate and defend our faith, the principles we hold so dear . . . if we fail to teach our children?"

If you would know what this nation in the future will be like, go not to men of government, nor to industry, nor to labor unions, nor to the marketplace—and possibly not even to the churches—but go rather to the campuses of our colleges and universities. It is here that the knowledge of the past is stored and new truth discovered. It is here that this wealth of information and ideas is interpreted and transmitted to the present and future generations. It is here that future men of government, industry, leaders in business and labor—and theologians too—are studying. From these campuses will come our congressmen, presidents, governors, judges, teachers of our children and occupants of our pulpits.

If you would know the future of a denomination, go not to its conferences, conventions, and associations—these are only the shadow of things—but rather look at the colleges where its students study. The image of the Free Will Baptist denomination a generation hence can be seen by looking at the educational institutions now molding the

minds and destiny of our ministers and laymen. Although students act on their own after graduating from a college, in general they are but the lengthened shadow of that institutions.

A college that is unwilling to identify itself with the common philosophy and values of its graduates is making a sad confession. Either it is confessing that it has contributed little to the development of its students, or it is ashamed of its own product. Now, we must not judge a college by a single graduate nor even a small number of its graduates, but we do see the college mirrored in those ideas and practices which are distinctive to its graduates.

THE MINISTRY OF MOUNT OLIVE JUNIOR COLLEGE

When we Original Free Will Baptists ask, "What do we want in education?" we are really asking, "What do we want our denomination to be?" It is with this sober truth in mind that Mount Olive College has carefully and prayerfully formulated our philosophy, outlined our curriculum, gathered our faculty, and established our educational policies.

Our goal is ". . . to produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization."—*College Catalogue*, 1960-61, Page 14. We try to make every decision in the light of this purpose. This philosophy is our own; it is not copied from any other college.

That students should be taught to think in order to make moral decisions is a conviction inherent in Free Will Baptist doctrine from the beginning. Our Articles of Faith state clearly, "God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of man's responsibility. . . . God created man consisting of a material body and a thinking rational soul."—*Chapters III and IV*,

A Treatise of the Faith and Practices of the Original Free Will Baptists.

We have not only the privilege to think and make decisions, but we have the moral responsibility to do so. The purpose of Christian education is not to brainwash students so that they will act in a predetermined manner, but to assist in their intellectual development so that they can make proper decisions and choices of their own. A decision has no validity before God unless it is one's own decision. The most obvious truth at this point is that the only way one can become a Christian is to make a free and personal decision to commit his life to Jesus Christ. No one can make this decision for another.

Surely, if God entrusts us to make decisions that determine our eternal destiny, He also entrusts to us the right to make day-by-day decisions of lesser importance. Mount Olive College seeks to prepare students to exercise this moral responsibility.

Mount Olive College believes, however, that God is the author of all truth (John 14:6), and man cannot know the truth apart from God (Job 28:12-28). We believe that true education begins with a knowledge of Jesus Christ as one's own Lord and Saviour, and for this reason we believe that the things of the Spirit are of overwhelming importance. Knowledge and logic are meaningless without the love of God. We seek, then, to produce graduates who have committed themselves to Jesus Christ, but we recognize that this decision is not one that can be transferred from us to the student but one which the student must make for himself.

Our graduates are going out into the world of the Twentieth Century. This is a changing and complex age, and intelligent living requires not only a knowledge of current events but an understanding of the forces out of the past which make our land and day what it is. We seek, therefore, to acquaint our students with the *fundamental forces which have determined the patterns of*
(continued on page ten)

The Self We Do Not Know

by the Rev. Charles Sapp

TEXT: 2 KINGS 8:7-15

THE Connection: 'This message is the last of a series of four expository sermons that have dealt with the same theme and the same general area of Scripture. Our purpose has been twofold:

First, and foremost, it was an effort to preach the gospel from the whole of Scripture. Our presupposition has been that God has only one Word for his people—it is found in both the Old and New Testaments. The New Testament must not be read back into the Old, thus forcing an unnatural message upon it, but it must be put into a modern dialogue if the original message spoken to ancient Israel is to be a relevant word to the church today.

Second, I have tried to demonstrate the wealth of material that comes to the preacher when he has faithfully interpreted his passages before preaching. You will have to be the judge as to the success of this venture.

The first three of our messages sought to establish in our thinking the meaning of salvation. We have said that it is far different from the conception most of us have. It is not mere escapism—a ticket to glory on a non-stop express train. It is not a written guarantee which puts a bind on God, and makes it possible for us to manipulate God to our own selfish ends. It does not smooth out the road ahead, or make life's course a free way. On the contrary, salvation is the loss of selfish interest. Life becomes other centered and less self-centered. Indeed we have made the claim that salvation brings the judgment of death—death which brings life. It is a sword that pierces to the dividing asunder all that which is contradictory to the Lordship of Jesus over us. The judgment of death pronounced by our immutable God is inescapable. We cannot run from it, but we can defeat it. Death is swallowed up in victory when life has absorbed death into itself and come forth in resurrection power. As Paul explains it, the new life in Christ is "... being made conformable unto his death; If by any means I might at-

tain unto the resurrection of the dead" (Philippians 3:10, 11). Paul is saying, "I want resurrection life, but the only way it is possible for me to have it is to be taken up into Christ's death."

We have said that this is the other side of the gospel, which the church today has largely refused to see and teach. Our assertion is that this is a major reason for the faintheartedness of faith today. It is the reason the Christian faith so often finds no resources to answer the questions of our ultimate concerns, and the challenges of life's pressing demands. We have made the claim that the power of the new life comes as the result of our death to self. This power is continually renewed as we reckon ourselves dead to sin and alive unto righteousness through Jesus Christ our Lord. To say this is one thing; to demonstrate it as the only hope of life is another. The purpose of our study today is to find and demonstrate the reason why self must die before the new being can be born. It should also answer the pressing question on the lips of most Christians who are trying to live out this higher life in the midst of struggle. With these thoughts as presuppositions, I invite you to share with me the reading and hearing of God's Word as it is found in 2 Kings 8:13-15.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

Introduction Proper: High upon the summit of the Alleghenies, on the historic Cumberland road in a field under venerable pine trees is a mountain grave. If you were to leave the road and walk across the field to the grave, you would see this name on the grave stone—Sir Edward Braddock.

Now if you will let your imagination

go back to the colonial period when our fathers fought for American freedom from the tyranny of England, you would see a long procession of red coated Regulars and blue coated Colonials marching across this mountain section. They pass on down the highway and are lost in the primeval forest.

Could we have experienced that day with them when the British lost heavily and were using this mountain road for retreat, we would have come upon this scene. Sir Edward Braddock has been mortally wounded and has been carried to this spot where he is to be buried beneath the pines on this alien soil. Just before he dies, while reclining in the arms of an officer, and looking out over the heads of his men into the calm heavens, he exclaims, "Who would have thought it." Who would have thought that this famous British General who had won renown on the battle fields of Europe would be defeated by a handful of French and Indian allies in the midst of the American bush?

Yes, who would have thought it! This is an expression that comes repeatedly to the lips of men, not only in military disasters and ambushes, but in those crushing moral disasters and ambushes which suddenly overwhelm the souls of men and mark them for despair.

A CASE STUDY ON THE HUMAN HEART

The story I have read from God's Word is a case in hand. I bring it as evidence that men do not only what they think improbably, but what they deem impossible. It is a story of a king assassinated upon his sick bed, a scepter siezed by treachery, smoking cities, devastated homes, ravished women, and murdered children. Hazael drew back in unaffected horror, and said, "What, is thy servant a dog, that he should do this great thing?" To this the prophet answered briefly, "The Lord hath shown me that thou shalt be king over Syria."

Hazael reported back to his king the next day. He told him the prophet's message of good news. "The prophet said, 'You would get well.' But he didn't. He died. Not because the prophet was wrong—because he was right. Hazael came into his master's bed room with a thick, wet towel, spread it over his face and smothered him to death,

and became king in his stead. This is a living commentary on the human heart. How ignorant we are of our own self. We kill that which ought to live, and keep alive what ought to die. Evil expands in the heart until the sin is committed, and we awake to the enormity of our transgression almost always after the dye is cast—there is no turning back after the evil is done. “If we could only set back the clock,” we say to our foolish hearts, “I would not make such a mess of things.” Even in our despair, we think ourselves better than we are. The second chance has proved time and time again that we cannot be better. But with the optimism born of a twisted human nature we wish for a better chance, different circumstances, optimum conditions, greater opportunity, more light, deeper understanding; and if it comes, we prove again, *that it is not in man to do good. The heart of man is deceitful above all things and desperately wicked, who can know it.* We refuse to believe the worst in order that we may become subject to the best. We no longer believe Paul was right in his measure of the human heart:

“... There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes” (Romans 3:10-18).

The depth of evil in any man is always greater than he counted on. When we think we have mastered our own situation; when we have weighed our good points against our bad ones; and made our adjustments and improved our self image in the mirror of positive thinking; when we have made allowances for that which we cannot control, for hap-penstance comes to us all, we still find that our inclinations, propped up by all that modern psychology and sociology has to say, is no guarantee against the evil which men have done and are doing.

THE EVIL WE DO NOT KNOW

Our personal inclinations do not protect us. History offers abundant testimony that what men would not, they most often do. Napoleon, when a student at Lion's Academy, wrote a splen-

did essay on the “Dangers of Ambition.” Yet, his insatiable ambition for power led him in a trail of blood across the world. Nero, who had signed more death warrants than any man in the ancient world, a man who had made human candles out of Christians, once wrote, “I wish this hand had never learned to write.” The man who sent thousands of Frenchmen to the guillotine in the French Revolution once resigned a provincial position as a judge because he could not bear passing sentence on a man found guilty of murder.

Tell David when his heart is young and his life is full of service to Israel and Israel's God, that he would one day darken his reign with adultery and murder! Do you think for a minute he could be convinced? Or go tell young Solomon that he will forsake his father's God, bow the knee to heathen gods, and follow strange women! Tell him that men—gifted men—men with wisdom, can stumble and fall into depths of vanity. Tell him that even after we have taught others that, *the fear of the Lord is the beginning of knowledge; (and) fools despise wisdom and instruction*, we can and do fall. Then afterwards, *all is vanity and vexation of the spirit*. Men have no profit from their labors. Day rolls over day, but nothing satisfies the eyes, and nothing pleases the ears. Nothing we see is new; nothing we remember is refreshing. What we know terrifies us. There is nothing ahead but gloom. We have given ourselves to knowledge and what we have learned brings added anguish. We give ourselves to laughter—mad mirth—but we are not happy. Wine dulls our brain, but will not quiet our guilty hearts. We build summer houses on the rivers and the sea shores. We buy farms, plant trees, build swimming pools, and even raise cattle. We pipe music, laughter, people and song into our bedrooms via television, but our wisdom tells us these are poor substitutes for what we need; but do not possess. Oh, how often the tears of Elisha would be our tears if we have the power to understand the human heart. We should concede that we do not understand it, for it is always more evil than we suspected.

Great men, men whom God has used for the benefit of mankind have sensed this about themselves. Victor Hugo once said, “I feel two men struggling within me . . . fighting for supremacy.”

Pascal sensed man's situation and put it in sharp analysis when he said, “Man is only a reed, the feeblest reed in nature, but he is a thinking reed. There

is no need for the universe to arm itself against him; a vapour, a drop of water, suffice to kill him. But were the universe to crush him, man would still be more noble than that which slays him, because he knows he dies, and this is the advantage that the universe has over him; but of this the universe knows nothing.”

Paul, first century prophet and evangelist, made this discovery about himself and passed it on to us!

“For that which I do I allow not;
For what I would, that I do not;
But what I hate, that I do . . .
Now then it is no more I that do it,
But sin that dwelleth in me.”

Paul knew that the evil in him was greater than he. He could not be responsible for all the evil he knew was there. That is, he could not be the creator of that evil although he was fully responsible for it. He had this profound realization that his *sin* was greater than his self. This is the reason he begged to be delivered from it: “O wretched man that I am! who shall deliver me from the body of this death?”

THE UNFORTUNATE MARRIAGE OF EVIL AND OPPORTUNITY

Hazael, our case in point, is an example of us all. The man did not suspect himself capable of the deeds he later performed. The evil in our heart has a real advantage over us because it is latent most of the time. The influence of the church in the world and the pressures of cultural and social life are strong inhibitors against the strength of self, but they are not strong enough; and for this we should be thankful. The danger of repressed desires is that somewhere sometime opportunity will give them the chance to come out of their chambers into the open. Opportunity is like a sudden courtship. The thing wanted becomes primary and the means become secondary when opportunity and evil desire meet and marry.

The evil in us, the loosing of it through the meeting of desire and opportunity, find its arch type when Macbeth, that loyal soldier who had returned home from wars in Norway. Shakespeare brings the spirits to meet and salute him! “Thane of Glamis, thane of Cawdor, . . . All hail Macbeth, who shall be king hereafter.”

The spirits had hardly left him when messengers arrive to tell him that he has been elevated to the rank of Cawdor. Why should the final prophecy fail?

(Continued on page fourteen)

NEWS AND NOTES

Of Denominational Interest

S. S. Convention to Meet at Holly Springs Church

The First Western Sunday School Convention—postponed due to bad weather—will be held third Sunday, February 19, at Holly Springs Church, located between highways 301 and 42, near Glendale School, Kenly, North Carolina. All newly elected officers are reminded to be present for the afternoon installation service. Dr. W. B. Raper, president of Mount Olive College, will deliver the morning message. The host church extends a very cordial invitation to the district to come and enjoy this day of fellowship.

White River Quarterly Conference Convened with Ballew's Chapel

The White River Quarterly Conference of Free Will Baptists convened with Ballew's Chapel Church near Grubbs, Arkansas, January 27, 28, 1961, with the Rev. Bob King, moderator, and the Rev. Austin Mullen, Clerk, officiating. Registered for the Saturday session were 14 churches and a delegation of 12 ministers, 7 deacons, 6 clerks, 35 delegates and the program committee, totaling 62 in all. Special singing was at its best, and God blessed from the beginning of the services. The ten o'clock message was delivered by the Rev. Henry Doyle, taken from Hebrews 1:1, 2. The eleven o'clock message was brought by the Rev. Orris Doggett, taken from Deuteronomy 10:12 and Psalm 4. An invitation was given and one young man professed faith in Christ. It was good to be there.

A play, "The Widening Circle," was given by the Ballew's Chapel Woman's Auxiliary in the afternoon and enjoyed by all.

It has been the privilege of the White River Conference to have the Lonnie Palmers and the Calverys for services in some of the churches this winter, which has proven to be a great blessing to all. Aileen and Lonnie Palmer originally belonged to this conference, and

it meant a lot to their old friends to have them back.

The clerk makes the following report: Resident membership is 910; average attendance in Sunday school 794, league 288, and auxiliary 148. Six young men from the conference has entered the ministry in the last three years. The conference request that you remember these six and the body as a whole in your prayers.

District Sunday School Meeting Was One of Best

Approximately 250 members, including seven ministers, six Sunday school superintendents, thirteen teachers, and nine other Sunday school officers, attended the Sunday School Convention of the Fifth Eastern District at the Macedonia Free Will Baptist Church, Ernul, North Carolina, Sunday, January 29. Twenty-two Sunday schools were represented.

Perfect attendance pins went to Mrs. Al Lyszkawski and her son, Jimmie, for eleven years of perfect attendance at Sunday school. The perfect attendance banner went to the New Haven Sunday School. The offering for the day was \$167. Those serving on the finance committee were Arthur Norman, chairman, of the Smyrna Sunday School, Mrs. G. K. Rowe of the White Hill Sunday School, and Weddell Ipock of the Pilgrim Sunday School.

Those serving on a panel early in the afternoon session for a discussion of "How to Have Better Sunday School Attendance," were Rev. Al Lyszkawski, minister; Ralph Morris, superintendent;

Coming Events

February 17—World Day of Prayer

March 26—Palm Sunday

March 31—Good Friday

April 2—Easter Sunday

April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

Mrs. Wilson Whorton, teacher; Mrs. Ralph Spruill, parent; Hillery Gaskins, young adult; and Mrs. Nan Hall, teenager.

Music was rendered throughout the day by the Macedonia Choir, the Prescott Brothers, the Union Chapel Quartet, a trio composed of Mr. and Mrs. Bob Boyd and daughter, and Miss Ann Stanley and Delmar Tilghman, soloists.

The convention was pronounced one of the best ever held. The pastor of the Macedonia Church, the Rev. C. B. Hansley, was heard in an inspiring message on "Exalting Jesus Through Our Sunday School." He used David and his sling and five pebbles as showing that David used them in serving God and in promoting God's cause.

Wyatt Best, teacher in the host Sunday school, gave a very interesting explanation of the Sunday school lesson. All members of the panel gave their viewpoint on what should be done to improve the attendance at Sunday school, and all those present were privileged to take part in the discussion during a fifteen-minute period. The teenager was credited with giving those in attendance much to really think about.

It was also called to the attention of those present that the Sunday School Convention was organized in the Macedonia Church in 1936, with six Sunday schools represented. The convention has now grown to 38 Sunday schools. A meeting is held in one of the churches every fifth Sunday. Much good has been accomplished and many thousands of dollars have been raised for the promotion of the Lord's work as a result of the convention. Some of the greatest evangelists, singers and missionaries have worked with the convention and held services.

Elbert Prescott was the convention's first president and John Mills the first vice-president. They are still working with the convention as program superintendent and treasurer. Charles Hines, who was succeeded by Walter R. Sandlin as president, is still very much interested in the convention work and contributes much to its progress.

Singspiration at Hugo Church Termed Successful

A singspiration, which was termed successful, was held at the Hugo Free Will Baptist Church, Grifton, North Carolina, Sunday evening, January 29, from six to nine p. m. Although there was lots of snow and ice on the ground, the church was filled, which indicated

appreciation and enjoyment of previous singspirations.

Taking part on the program were: The Rev. Robert Fader, Miss Betty Rose Kilpatrick, Mr. Billy Kilpatrick, quartets from Pilgrim's Home, White Oak Grove and Wintergreen, and choirs from Pilgrim's Home and Hugo. There was also congregation singing. The services closed with an invitation song rendered very softly by the Hugo Choir.

The next singspiration will be held at the Britist Chapel Church the fifth Sunday in April. Read *The Free Will Baptist* for the time. An invitation is extended to any Free Will Baptist church in this vicinity who does not have a fifth Sunday night service to join this group. The singspiration rotates with the churches in the group. Another invitation is extended to any singers or singing groups to participate in these singspirations. If you would like to know more about the group, phone or write Mrs. Howard Holt, Route 1, Kinston, North Carolina, Phone JA 3-9291.

Union Meeting Adopts Resolution

The Third Union Meeting of the Eastern Conference of North Carolina, meeting January 28, 1961, adopted the following resolution as presented by the resolution committee:

"Whereas, one Ronald Creech has gone to the civil courts of North Carolina and sued the officials of the Western Conference of Original Free Will Baptists of North Carolina; and

"Whereas, the Bible teaches against such (see 1 Corinthians, Chapter 6); and

"Whereas, it has caused much unfavorable publicity, and we believe has hindered the progress of our denomination; therefore be it resolved:

"1. That this Third Union Meeting of the Eastern Conference go on record as deploring such action, and that we ask our churches to acquaint themselves with this situation, and not use any preacher in their pulpits that is in sympathy with said actions.

"2. That a copy of this resolution be placed in our permanent record, and that a copy be sent to the Free Will Baptist Press for publication."

National Superannuation Report For January, 1961

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, submits the following financial report for January, 1961.

Cash on Hand January 1, 1961 \$4,543.64

Receipts

Co-Operative Plan of Support:

Alabama	\$ 1.83
Arkansas	16.69
California	13.61
Florida	1.70
Georgia	7.23
Illinois	9.14
Michigan	.30
Missouri	48.44
North Carolina	4.46
New Mexico	3.00
Ohio	.12
Oklahoma	22.63
Tennessee	9.93
Texas	8.44
Virginia	3.27

From States:

Georgia	20.35
North Carolina	112.46
South Carolina	5.27
Tennessee	8.67
Texas	13.53
Virginia	5.15

From Insured on Premiums 196.87

From Woman's National Auxiliary Convention 5.00

Total Receipts 518.11

Total to Account For \$5,061.75

Disbursements

Ministers Life and Casualty Union for Premiums on Insured	\$393.70
Secretarial Service	60.00
Office Supplies	2.84

Total Disbursements 456.64

Balance in Treasury January 31, 1961 \$4,605.11

Largest E. P. A. Convention Ever

The Evangelical Press Association, meeting in Chicago on January 24, 25, reports a total registration of 180, the largest registration ever.

During the two-day convention, top awards went to various magazines in such fields as "Periodical of the Year," which went to *Teach*; the winner in the general periodicals was *Moody Monthly*; winner in the denominational periodical was *The Free Methodist*.

In the "Higher Goals in Christian Journalism" competition, which has become an annual feature of the E. P. A.

(continued on page nine)



**Baxley, Georgia, Church
Purchased New Parsonage**

The Free Will Baptist Church of Baxley, Georgia, has recently purchased the parsonage shown above. The building adjoins the church property. It is a

brick house with six rooms and two baths. The Rev. J. M. Cobb is pastor of the church.

The membership thank the Lord for blessing them in such a marvelous way. The church is growing and solicit your prayers.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is the reason that some of my prayers are never answered?
—N. R. J.

Answer: There may be several reasons for this. Sometimes our prayers are not answered for the simple reason that we are not maintaining a right relation to God. We are further away from Him than for His wisdom to allow Him to answer our prayers.

Some prayers are not answered because they are not made in the name of Jesus Christ; that is, they are not made in an attitude of complete dependence upon His claims upon God and void of dependence upon ourselves. We, who are Christians, maintain a rightful claim to God or better put upon Him. This is to be kept in mind when we pray. When we approach God on the ground of our own merits we may expect nothing, for this is what we shall get and that is all we deserve. Some prayers are not answered because they are not wise which, of course, means that they are not in accord with God's will. "And this is the confidence that we have in him, that, if ye ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14, 15).

Some may not be answered because we do not persist in prayer. No where can we find that the Bible promises that faint-hearted prayers shall be answered. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3). (See Luke 11:5-10; 18:1-8.)

Question: If the Lord were not to answer your prayers what would be your attitude regarding it? Would you think yourself to blame? N. R. J.


Answer: I surely would. I would know because the Bible teaches that when a Christian maintains right relations with God his prayers are answered. "If any

man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . Ye are my friends if ye do whatsoever I command you. . . . These things I command you, that ye love one another" (John 15:6, 7, 14, 17). Not keeping Jesus' commandments, one of which is that each love every other Christian, might be a reason why a Christian does not have his prayers answered. An unsettled grievance between the one praying and some other Christian might have to be settled or at least one might need to do all in his power to gain good fellowship with the fellow Christian before he could get his prayers answered. "Therefore if thou bring thy gifts to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5: 23, 24).

Then there must be a Biblical reason for asking for something in order that one's prayers be answered. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3). Being obedient to God is sometimes overlooked by Christians as being essential to having prayer answered and when they ask Him for something and fail to get it God has a right to and does demand perfect obedience of Christians at all times. "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Samuel 15:22, 23).

We are also taught to be persistent in prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; . . . And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 1, 7, 8).

Dr. R. A. Torrey has the following to say in answer to a similar question on Pages 99, 100 in his book, *Questions Answered*: "There was a time when God did not answer my prayers. I was living by faith. Everything I got came in answer to prayer, but the supplies stopped. I cried to God but got no answer. Then I looked up to God and asked Him to search my heart and bring to light anything in my life that displeased Him. He brought to light something that had often troubled me before, but which I would not admit was sin. That night I said: 'O God, if this is wrong I will give it up'; but I got no answer. In the bottom of my heart I knew it was wrong all the time. Then I said: 'O God, this is wrong, it is sin, I will give it up,' and the answer came. The fault was in me, not in God. There is nothing that God more delights to do than to answer prayer." When prayers are not answered there is always a reason and this is in the one who prays. He must follow the Bible in eliminating that reason and then without any question he will have his prayer answered and he will himself be happy.



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REGENERATED

(Concluded)

As we come to the concluding message on this most important subject, it is my hope and earnest prayer that it

have been a series that has been instructive and uplifting to all who have read the various articles. As we close these meditations I want to point out to you the means used by God through Christ and the Holy Spirit to bring about regeneration.

I believe the instrumentality employed is the gospel—the truth of God. This is a controverted teaching. There are those who argue that God renews the soul without the intervention of means. I think differently. I believe the Bible teaches differently. Let us observe the following passages: “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel” (1 Corinthians 4:15); “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures” (James 1:18); “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23); “And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ephesians 6:17). It is clear from the first three of these Scriptures that God positively uses His Word as the instrumentality of bringing about regeneration, and the last verse indirectly establishes the same point; for if the Word of God is the instrument which the Spirit employs to lead us through an unfriendly world, why does He not employ it in bringing out of the same unfriendly world by regeneration? Can anyone think of one good reason? There is a sense in which we are born of the Spirit of God, and also a sense in which we are born of the Word of God. The agency of the Spirit, and the instrumentality of the Word, are indicated by the two forms of expression. God uses means in the natural world, and why should He act on different principle in spiritual things? He does not. The gift of the Bible, and the institution of the gospel ministry, prove that He does not. It is my thinking that the Spirit of God, in regenerating the heart, makes use of the Word of God previously lodged in the understanding. The Word of God presents the motives which the same agent employs in influencing the heart. The Spirit alone can render the means effectual. What can the means do without an agent to use them?

Such is the importance of regeneration, that it has been truly said: “To be born is an everlasting calamity unless we are born again.”

“But after that the kindness and love

Christian Education

W. BURKETTE RAPER, President

Mount Olive College
Mount Olive, North Carolina

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President

Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Sets Goal for \$10,000 For February

Mount Olive College has set a goal of \$10,000 for gifts during February, which is being observed as *Education Month* by the North Carolina State Convention. Free Will Baptists in other states are also invited to make special gifts to the college this month.

One thousand dollars of the goal has already been pledged by a prominent Mount Olive citizen and letters have gone to Free Will Baptist churches and Sunday schools asking their support. Contributions to the college during February are being called *appreciation gifts* in recognition of the progress of the college in obtaining accreditation by the Southern Association of Colleges. This accreditation is the highest ever held by a Free Will Baptist college.

In announcing a \$10,000 goal for February, President W. Burkette Raper said, “I am convinced that Free Will Baptists today mean business in Christian higher education. Our people are determined to provide the very best for their children, and they have confidence in the Christian integrity and educational standards of Mount Olive College. Since

of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4-7).

Note—next week I expect to begin a series of messages on the subject of *Justification*. I believe this series will be of interest to our people. Instead of this being a continued series as that just concluded, each message will be complete in itself and will begin with a separate text.

the beginning of our fiscal year on July 1, our churches and friends have already contributed \$41,117 to the college.”

To reach its goal, the college is seeking forty churches and individuals who will give \$100 or more. The future of our children is in our hands.

“If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten to all eternity.”—Daniel Webster.

NEWS NOTES

(continued from page seven)

Conventions, prizes were awarded for outstanding editorials, articles, stories, photos and photo-features.

The most outstanding editorial was “Rome and the Presidency,” from *The Church Herald*, edited by Louis Benes.

Sixteen periodicals were received as new members of the E. P. A., with a combined circulation in excess of 1,720,000.

In significant resolutions, the group expressed appreciation for President Eisenhower’s “noble example and sound guidance”; extended to President John F. Kennedy their “assurance of prayerful support as he seeks to uphold his commendably forthright pledges in the realm of church-state operation,” endorsing “his opposition to federal aid to parochial schools because we recognize such aid as tantamount to application of public money for promotion of sectarian interests”; and said, with reference to racial and economic differences, “Be it resolved that we reaffirm our conviction that all men derive their inherent worth and dignity from their Creator. Therefore, we believe that each man, irrespective of race or condition, is free in conscience and is entitled to equal justice before law and equal liberty to participate in all the benefits of the gospel and of human culture and endeavor.”

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

URGENT REQUEST

During January, 1961, while the Rev. Mack C. Owens and family were doing itinerate work in the Southland, New England was having 30—40 below zero weather. One night the furnace went off in the church and as a result all the water pipes froze and broke. The cost of putting new pipes throughout the entire house is tremendous. Please pray that the Lord will supply the necessary funds to pay for this unfortunate mishap. If any of you feel that the Lord would have you give a gift toward this expense it would be greatly appreciated. Please send your gift to: Mrs. Wayne Golden, Treasurer, Littleton Free Will Baptist Church, Littleton, New Hampshire.

N. C. Missions Board Treasurer's Report

The Rev. A. B. Bryan, treasurer of the North Carolina Mission Board, reports as follows for the month of January, 1961.

Balance in Bank January 1,
1961 \$2,113.39

Receipts

Foreign Missions	
General	\$346.33
Foreign Missions Designated:	
Aycock, South America	315.82
Calvery, Japan	139.38
Fulcher, On Itinerary	105.25
Hanna, India	82.25
Dr. Miley, France	78.00
Mochlman, Costa Rica	75.00
Sparks, Africa	75.00
Stevens, South America	96.00
Wilson, India	75.00
Tommy Willeys, Cuba	3.00

Total Foreign Missions \$1391.63

National Home Missions General	\$ 85.97
National Home Missions Designated:	
Miami Church Project	67.50
Hawaiian Church Project	6.00
Whaleys, Alaska	85.25
Billows, Mexico	84.50
Godwins, Alaska	144.72
Martinez, Miami	3.00
Owens, New England	81.71
Postlewaits, State of Washington	10.60
Walkers, Washington, D. C.	3.00
Total National Home Missions	\$572.25
North Carolina State Home Missions	357.22
Miscellaneous Designated Conference Missions	32.76
Missions Undesignated 50/50 State and National	193.95
Total to Account For	\$4,661.20

Disbursements

Foreign Missions, Rev. Rolla D. Smith	\$1,391.63
National Home Missions, Rev. H. E. Willis	624.73
North Carolina Home Missions, Wilmington	165.00
Designated Conference Missions:	
Cape Fear	12.76
Albemarle	40.00
Regular Board Meeting Expense	45.27
Promotional Work and Expense	55.32
Printing, Letterheads and Receipts	51.25
Secretary-Treasurer Salary and Expense	61.51
Total Disbursements	\$2,447.47
Balance in Bank, February 1, 1961	\$2,213.73

Regular gifts and offerings is the sure way of keeping missions on the move. Today one cannot find an intelligent Christian who has no interest in

the spread of the gospel to the ends of the earth. See that your church gets a check in the mail often. Earmark any check or amount you desire but do not let that take the place of general giving. For proper credit in the state work, use the services of your state treasurer. Your mission board is ready to help you secure mission speakers, set up area mission conferences, itineraries and help work out problems related to the mission cause both home and foreign. Help us meet the budget of the North Carolina State Convention by seeing that your church gives regularly to missions. Your church treasurer's signature looks good to us when it comes to the support of missions. Send your offerings to: Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina.

What Do We Really Want in Higher Education?

(Continued from Page Three)

our civilization. Indeed, this understanding is the primary purpose of the liberal arts (history, science, mathematics, philosophy, languages), that "... with them and through them men may win an understanding of the world and knowledge of themselves in the world, ..."—Mount Olive College Catalogue, Page 13.

We believe that through this philosophy of education Mount Olive College can best serve the Free Will Baptist denomination. The fact that Free Will Baptists have given more than a quarter of a million dollars to Mount Olive College since 1954 convinces us that our people believe in what we are doing. Under the leadership of Almighty God, we face the challenge of the future with confidence and courage.

THE MAIL BOX

APPRECIATES HOSPITALITY

"We would like to express our sincere appreciation for the hospitality shown us during our four weeks itinerary in North Carolina and Georgia. Everyone was so very gracious to us in the homes we stayed in as well as the churches in which we visited. Many thanks to each of you for making our itinerary a most pleasant time of fellowship as well as work."—Rev. and Mrs. Mac C. Owens, 225 Main Street, Littleton, New Hampshire.

NOTES

AND QUOTES



By J. C. Griffin

CHRISTIAN EDUCATION

I am in possession of a letter from the Board of Education, Cape Fear Conference of North Carolina Free Will Baptists, in which the chairman, the Rev. C. F. Bowen, makes the following statements: "Christian education is becoming a precious habit with Free Will Baptists everywhere. As never before, we recognize the training in Christian service and gracious living in a changing world dominated by materialistic ideologies."

This need, your board of education believes, is met in part, at least through our two educational institutions, Mount Olive Junior College and Free Will Baptist Bible College, both of which we are justly proud. Continuing Brother Bowen said, "Only recently we were thrilled by the news of Mount Olive College achieving accreditation by the Southern Association of Secondary Schools and Colleges, which means in part, that all credits issued by Mount Olive College will be accepted by any other college or university in the United States. We cannot here explain all that is included in accreditation, but we refer you to Dr. W. B. Raper's article, *The Value and Importance of Regional Accreditation*, appearing in the January issue of the college paper, *The Dove*. Continuing, Brother Bowen says: "Your board of education urges you to express your gratitude for this achievement in your own way, but I suggest these means: (1) A letter of commendation to the college; (2) prayer for greater support of the college; and (3) a substantial offering to the college during February, which is education month in North Carolina."

I have quoted Brother Bowen at length on the letter sent out to the constituency of the Cape Fear Conference.

We want to thank the Lord for such consecrated and dedicated men as Brother C. F. Bowen, who looks upon the

field of Free Will Baptists with a prayer and wish for better prepared workers in the vineyard of our Lord and for his appreciation and commendation of both Mount Olive Junior College and Free Will Baptist Bible College. I want to commend every word in the message as given to the Cape Fear Conference, and as a member of the Eastern Conference for many years, I prayerfully ask you to follow the urge that Brother Bowen is sending out to the people with whom he works.

BROTHER LIGHTSEY SPEAKS

Brother Ralph Lightsey, the pastor of St. Mary's Free Will Baptist Church in New Bern, North Carolina, and one of the best educated ministers in our denomination, according to our knowledge, says, "We need both our Bible College in Nashville, Tennessee, and our Mount Olive Junior College at Mount Olive, North Carolina. He also says, "I support both."

We want to thank God for these two great servants of the Lord. Men like these with a vision of what we need and who will support colleges and pray for better support among all our institutions, such are appreciated by this writer. These men are capable of estimating the value of Christian education. They both speak my sentiments.

I have been to the Bible College. I have noticed its work and highly appreciate the achievements.

I go to Mount Olive Junior College often as it is close to my door and I love it. I have watched the teachers and students there and I do not know of a finer group of people anywhere. They are devoting their life to God.

I do not know of a finer Christian gentleman anywhere than Dr. William Burkette Raper. He is humble; he is reliable and, educationally speaking, he is far ahead of many of his age.

When the pew is better educated than the pulpit, there is a lack of understanding. I heard a twelve-year-old boy criticizing a minister for his reading of his text of Scripture in which the poor man did the best he could in pronouncing the words as set forth in the Bible. Now a born-again Christian knows how to weigh the message even though the words are not pronounced properly and the English is slaughtered, but our youth who are being educated in the public schools and colleges are not very much interested in hearing a message even though it is called gospel preaching, when the English is slaughtered. They do not understand.

Not too long ago, I was in the home

of a grand old servant of the Lord. He was not a minister, but he was a Christian who believed in a minister being qualified from an educational standpoint as well as being enlightened by the Holy Spirit. This brother told of an instance when a minister used the Word in a way that was pitiful. This ignorance caused misunderstanding. Do not understand me to say that a man cannot preach and win some souls with only a meager education. But I honestly believe that if God calls a man to preach He calls that man to prepare for his work.

ONE SAYS, "TAKE NO THOUGHT"

One man said, "Christ said, '... take no thought how or what you shall speak: for it shall be given you in that same hour what ye shall speak' (Matthew 10:19)." But this Scripture has nothing to do with preaching the gospel. It was given to those who were delivered up for preaching the gospel. The words were to be given when they were on trial for preaching, not for the preaching of the gospel. Yes, there are those who will twist and misconstrue this Scripture to apply to our ignorance and they will say, "God will fill your mouth." Yes, He will my friend, but it will be filled with air, and sometimes it will not even be hot air. Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

PHILOSOPHY THAT I DO NOT ACCEPT

I have heard some who are considered great men say, "God has held us back for this day in which we live to present the pure gospel." I do not concur with this doctrine. I do not believe a word of it. Free Will Baptists have held themselves back by not having a system of educational training, which prepared them for preaching the knowledge of truth which God has ordained to be herald over the earth. The Missionary Baptists, so-called, have built and maintained Christian education institutions and they have gone forward by leaps and bounds, while we have dragged along and filled a very small place in the great command of the Lord who said, "Go ye into all the world and teach all nations." Whenever we have gotten something going to better prepare our youth for going, some fellow would rise up and begin to fight the movement and try to destroy the work.

It was not the ordinary people who fought Jesus when He was here on earth, it was the religious crowd; those who
(continued on page sixteen)

STORIES for our BOYS and GIRLS

THE LOST SHEEP

by Mrs. J. W. Ricketts

THE sun was just peeping over the eastern hills of Judaea as the shepherd arose from the doorway of his sheepfold, where he had lain during the night to protect his sheep from thieves or wild animals. Some of the other shepherds were rising too.

This sheepfold had been made by the shepherds as they had gone out in the early spring to prepare for the dry season. They found a suitable place in the valley where they marked off an oblong piece of ground and dug a trench around it, just leaving an opening in one end. In this trench they planted briars; then they laid a stone wall around it, so that when the briars grew up among the rocks it would be impossible for any thieves or wild animals to climb over it. Back in one corner of this was a sort of a shed where the shepherds stayed at night. Each night they took turns lying across the door of the sheepfold to protect the sheep.

"Looks like it would be a clear day," called the first shepherd to the others, "I believe that I will take my sheep over the hill today—fine pasture over there."

By this time the sheep were all stirring about, anxious to get out of the sheepfold. After finishing his breakfast, in readiness to go, he hurried to the door of the fold and called his bell-sheep by name. All his sheep followed him, for they knew his voice. They came out from among the others, jumping over his staff as he held it across the doorway, counting each one as it passed. He had one hundred sheep, and every one was there. The little lambs were jumping and playing as they started on their journey beyond the hills. The sheep were thirsty for their morning drink of water. They were afraid to drink from the streams where the water ran fast and bubbled against the stones; so the shepherd had led them to a quiet little pool that he and the other shepherds had made. There they could drink and not be afraid.

When they had finished drinking,

they started again on their journey. The shepherd went before them watching for places along the edge of the cliff where the heavy rains had washed the path away, also protecting them from the wild animals. There were dangerous places, too, over which the sheep might fall, and get hurt very badly. So when they went near these places, the shepherd called them and they came running to his side. Often a little lamb would fall by the way and get hurt or grow tired from the long climb up the hill; then the shepherd would pick it up gently and carry it on his shoulders.

Soon the lovely green pasture was in sight, and two of the sheep were so anxious to get there that they started running on ahead; but the shepherd could not let them go too far, for as soon as the wild animals saw the sheep there without the shepherd, they would quickly kill them. So the shepherd took a small round pebble and placing it in his sling, he threw it just beyond the sheep to frighten them a little so they would stay with the others.

They soon satisfied their hunger, and were ready to drink from the pool of cool fresh water that had been prepared by the shepherds. Some of the little lambs were too hot and tired to stand up and drink; so the kind shepherd filled the cup, made of the skin of an animal, with water and carried it to them. He bathed their heads, and before long they were running and playing again.

One of the big mother sheep had pushed her way into the briars a little too far while hunting for long grass and had caught her nice white wool. "Baa! Baa!" she called, and at once the shepherd hurried over to her. He used his rod, which is like a big club, to push back the briars, then with the crook of his staff he helped the mother sheep out, saying: "Now, don't be so greedy next time."

The sun was very hot and the sheep had eaten all they wanted; so both sheep and shepherd were resting under a grove of olive trees. Soon some clouds began to gather in the western sky. The wise

shepherd knew that a storm was coming. Storms come up very quickly in Palestine. The shepherd called loud and quickly to his sheep as he started toward the sheepfold. Soon they were following him closely as he followed the winding path over the hill. The clouds gathered together and the sky became very black. Streaks of lightning were flashing, and the thunder was heard away in the distance. The poor little sheep were so frightened that they ran along tumbling into one another trying to keep close to the shepherd. He tried to be very careful of the little lambs as they grew tired very quickly. Sometimes he would have one on his shoulders and one in his arms. The path was very rocky and steep. Sometimes one of the sheep would slip and fall, but the shepherd would take his staff and gently help it up again.

It was very dark now, even though it was only afternoon, and the rain was beginning to fall fast. The lightning became sharper and the thunder roared. It was with great effort that the shepherd finally reached the sheepfold with his sheep. Once more he held his staff across the doors so only one sheep could go in at a time. He counted them carefully as they jumped over the staff, "one, two, three, four," patting them gently as they passed, "ninety-seven, ninety-eight, ninety-nine,"—but that was all. One of his sheep was missing. One little lamb was left in the storm. Just then a big white mother sheep came close to the shepherd and looking up into his face said, "Baa! Baa!" "What is it, Snowball?" said the shepherd. "What troubles you?" "Baa! Baa!" said the mother sheep again. "Is it Fluff, Snowball? Is it you baby that is lost?" Yes, it was Fluff, the little white lamb. Snowball's baby was not in the sheepfold with the others. It might have slipped and fallen over the cliff or wandered in among the brambles and gotten fast.

The shepherd pulled his cloak, made of goat skin, closely about his neck, and made ready to start after the little lamb. "Where are you going?" asked one of

(continued on page thirteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Hugo Y.P.A. Holds Meeting

The Hugo Y. P. A., Grifton, North Carolina, held its monthly meeting Monday night, January 23, at the home of Frances E. Dudley. There were 13 members, two guests and Mrs. Frances C. Dudley, the youth director, present. The meeting was called to order by the president, Kay Shepherd, who turned it over to Frances E. Dudley for the program. She was assisted by Betty Faulkner, Catherine McCoy, Violet Brinkley and Sue Carraway. After the program, the business session was opened by the reading of the minutes by the secretary, Catherine McCoy. This was followed by a report from the treasurer, Sue Carraway. Both reports were accepted as read. Violet Brinkley, the parliamentarian, was asked and gave a ruling on a point of procedure that came up at the December meeting. Ann Holt made a motion to ask Gloria Turnage, the benevolence chairman, to send a get-well card to Mrs. Eugene Waddell, the state youth director. It was also decided for the group to continue to take care of the church grounds for this year. Mrs. Dudley passed out books on Christian living. The group is to read this book so that someone might qualify for the Y. P. A. awards.

After adjourning, the hostess serves popcorn and cokes, which everyone enjoyed.

Portsmouth, Va. — The Woman's Auxiliary of the First Free Will Baptist Church, Portsmouth, Virginia, met for the monthly meeting at the church for January 30, 1961, with 12 members present. The meeting was opened by the president, Mrs. Gillispie. The group sang, "I Gave My Life for Thee." Mrs. Ralph Osborne led in prayer.

All reports were given and approved. The personal service report was given by Mrs. Fannie Lee Britt. Prayer meet-

ing had been held in the home of Mrs. Wolfe.

The Dorcas Circle report was given by Mrs. Britt, the Ruth Circle report was given by Mrs. Mildred Daniel, and the Rebecca Circle report was given by Mrs. Effie Suggs.

Mrs. J. A. Alexander gave a sketch on home missions and showed some pictures, causing the group to realize the great need for home missions.

A very interesting program had been prepared by Mrs. Arlene Barnes on "Consecration."

Boys' and Girls' Stories

(continued from page twelve)

the other shepherds. "After one of my little lambs that is lost," he answered. "Will you boys look after my sheep while I am gone?" "Sure we will," they said, "but you should not try to go over that rocky hill in the storm. You may lose your own life. Wait until it gets light again. You have ninety-nine, isn't that enough?" "No," answered the true shepherd, "I love every one of my sheep. I cannot think of leaving one helpless little lamb out in the wilds and the storm." So he started out in the same direction he had come with the sheep, but it was so dark and raining so hard that he could hardly tell where he was going. Many times he stumbled and fell, cutting his hands and his feet on the sharp stones; for the shepherds in that country did not wear shoes. In good weather they went barefooted and in bad weather they wore only sandals. He was glad when the lightning flashed, because then he could see a little distance ahead, and he tried to go as fast as he could.

They could not use their lantern in a storm like this, because the only lanterns they had were small earthen vessels about the size of a goose egg with an opening in each end on the upper side.

They poured the oil in at one end, and put the wick in at the other end. They fastened a long leather strap around it so it could be carried hanging down close to their feet. At the best it only lighted the path a short distance ahead of them.

Every little while the shepherd would call and put his ear close to the ground listening for the faintest cry of the little lamb. On up the hill he went, picking his way slowly. His feet were beginning to pain from the cuts and bruises. Again he put his ear to the ground, for he thought he heard the cry of a wild animal. His heart leaped within him as he thought of the danger to his little lamb. He called loudly and listened again with his ear close to the ground. This time he was sure it was the faint cry of the lamb. So he hastened on calling and listening to keep his directions. This time the "Baa!" of the lamb was clearer and closer, and in a moment he was gentle loosening it from the thorns and briars where it had fallen by the way. It was torn and bleeding, and one leg was broken. As the lightning flashed, the little lamb looked up into the shepherd's face as if it would say, "Thank you, I knew you would come after me."

He took the little lamb in his arms and carefully picked his way over the rocky path back to the sheepfold. He was thinking so earnestly about the little lamb and its suffering, that he had almost forgotten about his own sore feet and hands. As he came near the sheepfold, he called to his fellow shepherds who were watching for him, "Rejoice with me; for I have found my sheep which was lost." The shepherds answered back, "We are glad, we do rejoice."

At the door of the sheepfold, patiently waiting, was Snowball. The shepherd stooped down and let her see her baby, then he took the little lamb, followed by the mother, back to the shepherd's quarters. There he tenderly cared for it, before he dressed his own wounds, and kept it there until it was well and able to run and play once more.

Jesus is our Good Shepherd. The sheep are the men and women, and the lambs are the boys and girls. Jesus knows and loves each one. He feels so sorry because so many little lambs do not know Him. He was bruised and then crucified. He shed His blood to save every sheep and every little lamb. Have we done all we could to tell all His little lambs about Him?—*Gospel Herald*.

The Self We Do Not Know

(Continued from page five)

His companions warn him! But the excited Macbeth would not entertain the possibility that his delight could carry him to destruction. He scorned the slightest suggestion that he would gain his ambition by treason, or murder. But in that moment ambition and opportunity met and married. Word reaches him that the King will visit in his palace. The issue of that marriage was dark crime and treason. Macbeth murders his king in an effort to seize the throne. "Who would have thought it?" The last to think or admit it was Macbeth.

Does this seem unreal? It's just a story, and written by a poet at that, but it's as true as life and as real as death itself. Let memory work, and situation after situation in your own life, and the lives of people close to you will be recalled that verify these facts.

One morning a few years ago, I picked up a newspaper, and read this headline: "Beautiful stenographer arrested and charged in the murder of a trash man." The story added these details. She had recently bought a target pistol. It was to be a new hobby. Every morning since, she had been out practicing with it, before coming to the office. While firing the gun one morning, she realized that desire for a living, moving target was beginning to stir within her. It was disturbing, but secure in the optimism that she had better judgment than her inclinations, she continued her practice. One morning she saw a man walking toward her while she was out firing her gun. She put eighteen bullets in that man before she realized what she had done. He had come for the trash, not knowing he had ushered in opportunity to meet with repressed desire.

When these glaring examples come before us in shocking suddenness, we say, "How sudden this all happened." The newspapers herald it forth. The actual moment of the crime gets full coverage, but it was not sudden at all. It was just the climax of a long process of decay that had been going on unseen. There are no moral accidents. Things don't just happen. They happen because the strength of character which still looks good on the surface is rotten underneath. Habits, the remains of a once strong and vital faith, the prohibitions of cultural and social forces, serve to hold in check the untamed self.

When these pressures are removed, life is seen for what it really is. That which had always been comes forth to full bloom where everybody sees and knows what we really are. Until this happens, warnings are usually unheard and unheeded. *What is thy servant a dog that he should do this great thing?* Defense closes our eyes to what we do not wish to see. Defense of self and the order of this age is fatal to the soul. Jesus puts this in clear relief when he tells us "... what is a man profited, if he gain the whole world and lose his own soul?" (Matthew 16:26). He is saying how mistaken men are in thinking that saving life is to keep it. Life is so important because once it's lost it's gone forever. Men know this instinctively. Oh, how the heart of Jesus must have cried out, because the efforts of men to save themselves are futile. "Why gain the world at the loss of self?" He cried, as He cries today. Why save a dying life? You can't do it. "... it is appointed unto man once to die, and after this the judgment" (Hebrews 9:27).

The fundamental reason we defend our actions is because we do not want to see ourselves as we really are. The *unknown* you that abides in every heart is most secure when he remains unknown. A true insight into the *self* keeps it from achieving its ultimate purpose—the destruction of the life that really matters. Modern psychologists have depicted this battle in their analysis of the struggle between the authentic and the unauthentic self. One of these selves must die. There is no option at this point. There is an option however as to which one dies. The irony of it all, is that man persists in saving his unauthentic self at the cost of the authentic self, or real self. *He who loves his life shall lose it.*

The message of Christ at this point can decide the issue. If we will let Christ move into our experience in the power of His redeeming life, He exposes and sets in bold relief the perversity of the old man—the unauthentic self—enabling us to make the choice of life which is also the choice of death—death that ends all death. Christ comes into our experience as one who has made the choice before us, and knows the way. He says to us, "Do not be afraid. I know the Cross, I bore its weight. I drank the cup I hold for you. Because I live ye shall live also." Every Christian must have his Calvary. Our identification with Him in death results in our resurrection with Him in life—the life that now is, and is to come.

Two artists were once asked to paint their conceptions of the peace of God which passeth all understanding. They were given a certain amount of time, and on a certain day they were to bring their canvasses, ready for an art exhibit at which time a decision would be made concerning who had done the more creditable piece of work. The day came. The crowd gathered, and the show began. One artist had painted a beautiful mountain lake with the evening sun casting its calm shadows over the waters. The mountain peaks arose on either side as if to protect this beauty from all outside disturbances of the world. It was beautiful. Everyone said, "How could anyone do a better job." Then they came to the second picture and what they saw disturbed them very much. This artist had not painted a picture of peace at all; they thought. Before them, on the canvas, was a raging sea beating mercifully against a rocky shore. The colors were dark and morbid; the sky was black, except for an occasional lightning stroke which revealed angry clouds and pouring rain.

They thought to themselves, "The contest is over. Nobody but a fool would paint a picture like that for an occasion such as this. Peace—this was not peace. This was rage and anger and destruction." But they couldn't quite take their eyes off the picture. Pressing in closer, someone soon said, "Look! there it is! I see it now." Edging in closer, the judges saw under a cleft in the rock a beautiful song bird with head thrown back, full throated, singing his song of peace in the midst of a storm.

Friends, this is much more true to life than the conception most of us have of God's saving deed in Christ. Jesus prayed, "... not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

I hope by now you have sensed and can put into words the underlying reason for our study together. I have tried to communicate to you what I feel is the very heart of the Christian life. It is this: The dying that lives is the only hope for the life that never dies.

I have been bold to assert that this doctrine has been sorely neglected in our time. The weakness of much Christian profession is the result of this neglect. Men's hearts are failing them in fear, because they love a life that has been committed unto death, and hate the death that lives unto life eternal.

When Christ moves into our existence
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Challenge of the Cross

(Lesson for February 26)

Lesson: John 12:20-36

Golden Text: John 12:25

I. INTRODUCTION

We must remember that Jesus' ministry had been essentially to the Jews. They were the people of God to whom the promise of the Messiah had been made by the Father. Jesus had come to be that Messiah, and He had the tasks of convincing the Jews to accept Him as such. Of course, He knew that the nation as such would reject Him; but He knew also that many individuals would accept Him as Saviour.

Some Gentiles had received the blessing of Jesus during His ministry, but these were only incidental. He had concentrated on fulfilling God's promise to the Jews. These Greeks who came to Jerusalem and clamored to see Jesus were Gentiles.

This was evidently the sign for which Jesus had been waiting. Just as soon as these disciples notified Jesus that the Greeks wanted to see Him, Jesus said, "... The hour is come, the the Son of man should be glorified" (Vs. 23). So long as Jesus was pursuing His earthly ministry, He was to be the King of the Jews; but when people of other nations began to clamor to be admitted into His favor by faith in Him, He knew His earthly ministry was at its close. Although He came as the King of the Jews, He came also to be the Saviour of all people in the world. The death He would die would not be for the Jews only, but for the sins of the whole world. These Greeks who clamored to be saved could not be shut out of the hope of salvation in Christ; therefore, He would have to make the atonement for sin immediately so that they might be admitted to the Kingdom of God.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

John 12:20: The triumphal march

was over. The hails would turn to nails. The cries of *Crown Him* would turn to *Crucify Him*. The palm branches would be turned to cross beams.

Vs. 22: It was Andrew who introduced his brother, Peter, to Jesus. He brought the little boy with the loaves and fishes. There is no record of Andrew's preaching or singing, but he could bring folks to the Lord. If you cannot do great things, you can do small things in a great way.

Vs. 23: The Jews expected a Saviour, but the Gentiles saw the Saviour in Jesus. Christ came unto His own, and His own received Him not.

Vs. 24: Jesus died, the immortal was seed buried, and new life was brought forth. New life comes through death. The wheat germ lives on even through the pod dies.

Vs. 25: The meaning is clear. Those who love life and earthly things more than they love Jesus will lose all. We are either for or against. There is no middle road.

Vs. 27: Jesus was troubled, but He was not worried. We should not worry about heaven, but be troubled enough to do something about it.

Vs. 28: Jesus needed these words from the Father. The people also needed to hear. Such experiences renew the spirit as sleep renews the body.

Vs. 32: Jesus was lifted up on a Roman Cross and the world saw a glimpse of Satan's power and of God's love.

Vs. 36: Do not wait until it is dark to grope your way home.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (Vv. 20, 21). "Exactly who these Greeks were we cannot say for certain. But there are two things which incline us to think that very likely they were Syro-Phoenicians. First, in Mark 7:26, we are told that the woman who came to Christ on behalf of

her obsessed daughter, was a Greek, a Syro-Phoenician by nation. Second, the fact that these men sought out Philip, of whom it is expressly said that he was of Bethsaida of Galilee, a city on the borders of Syro-Phoenicia. The fact that Philip sought the counsel of Andrew, who also came from Bethsaida in Galilee, and who would therefore be the one most likely to know most about these neighboring people, provides further confirmation. That these Greeks were not idolatrous heathen is evidenced by the fact that they came to worship at the feast, the very showing that they were in the habit of doing so."—*Pink—The Advanced Quarterly* (F. W. B.).

2. John fails to mention the agony of Gethsemane and He overlooks the transfiguration in his Gospel, but does not neglect to mention the troubled heart of our Lord nor God's glorification of His Son. This section of the lesson gives attention to both the hour of trouble and the audible witness of the Father's pleasure in the mission of His Son as the Saviour of mankind.

3. Self-sacrifice is the salvation of life, for selfishness results in the stagnation of one's life. We are like little springs of water. Unless we continue to give out, or pour forth of ourselves, we become stagnant and cease to be a spring or we are dead and no longer retain our original identity. This giving of ourselves is discovered in the art of service. Therefore, no one can be said to be a follower of Christ unless he has learned to serve in the name of Christ.—*The Bible Teacher* (F. W. B.).

4. The Cross gives life a purpose (John 12:27). How many there are who have no objective in life! They have no reason for living. One of the most exasperating, unhappy individuals I have ever known was exceedingly wealthy. He had everything his heart desired. But he was miserable. He had nothing for which to live. Life to him was a scourge.

Life is never worthwhile until we have something to do.

Christ was born to die. In a far lesser sense, is it not true that we were all born to die? A horse is born to bear a burden. A cow is born to give milk. A sheep is born to grow wool. A fish is born to become food. Why were you born?

Were you born to live for others and in so doing to burn out and sacrifice your life for them? The greater the price to be paid the more worthwhile your life will be. That is why a missionary's life is the most worthwhile life of all.—*The Bible Expositor*.

The Self We Do Not Know

(continued from page fourteen)

tence, the sword of salvation falls on a life that is under the curse of sin and death. It extricates us from the *body of this death* and brings us to the *new being*. Paul calls it the *new creation*. It is the life lived in relationship with a person—the Lord Jesus Christ; and through Him a new relationship to other men—the Church. He takes us out of our isolation into a brotherhood; out of our darkness into His light; out of our sin into His righteousness; out of our dying into His living. May we thus pray:

"Thou God and Father of our Lord Jesus Christ, Maker of the universe and all that is therein, create in us a clean heart and renew a right spirit within us. Forbid that we should ever come before thy holy Word and fail to worship. May it enlighten our eyes, quicken our lives, and rebuke our sins.

"May it please Thee to use Thy Word as it goes through us to create the new being in those who have not entered into Thy passion. Quicken the heartbeat and direct the vision of thy people into the deeper life made possible through Thy Son, our Saviour. Amen."

(If these four messages, "The God Who Answers"; "The Valley Between Two Mountains"; "The Sword of Salvation"; and "The Self We Do Not Know," have been a blessing to you in any way, the writer would appreciate hearing from you. You may mail your card or letter to: Free Will Baptist Press, P. O. Box 507, Ayden, North Carolina.)

Too many people make the mistake of taking rats for granted, and it is also a mistake for any commonwealth to tolerate criminals or to excuse any business that wastes food, menaces public morals, contributes to breaking up of homes, helps to increase juvenile delinquency, and augments crime and disease. The liquor traffic is doing these very things. Extermination is the only answer for the rat problem and the only answer for the booze business.—*Erma M. Portune.*

NOTES and QUOTES

(continued from page eleven)

wanted the pre-eminence. John had to deal with the crowd that was of the opposition. In speaking of one, He says, "I wrote unto the church: but Dio-

trephes, who loveth to have the pre-eminence among them, receiveth us not" (3 John 1:9). All through the history of the church, there has bobbed up here and bobbed up there, those who wanted to be the boss regardless to what the Bible says.

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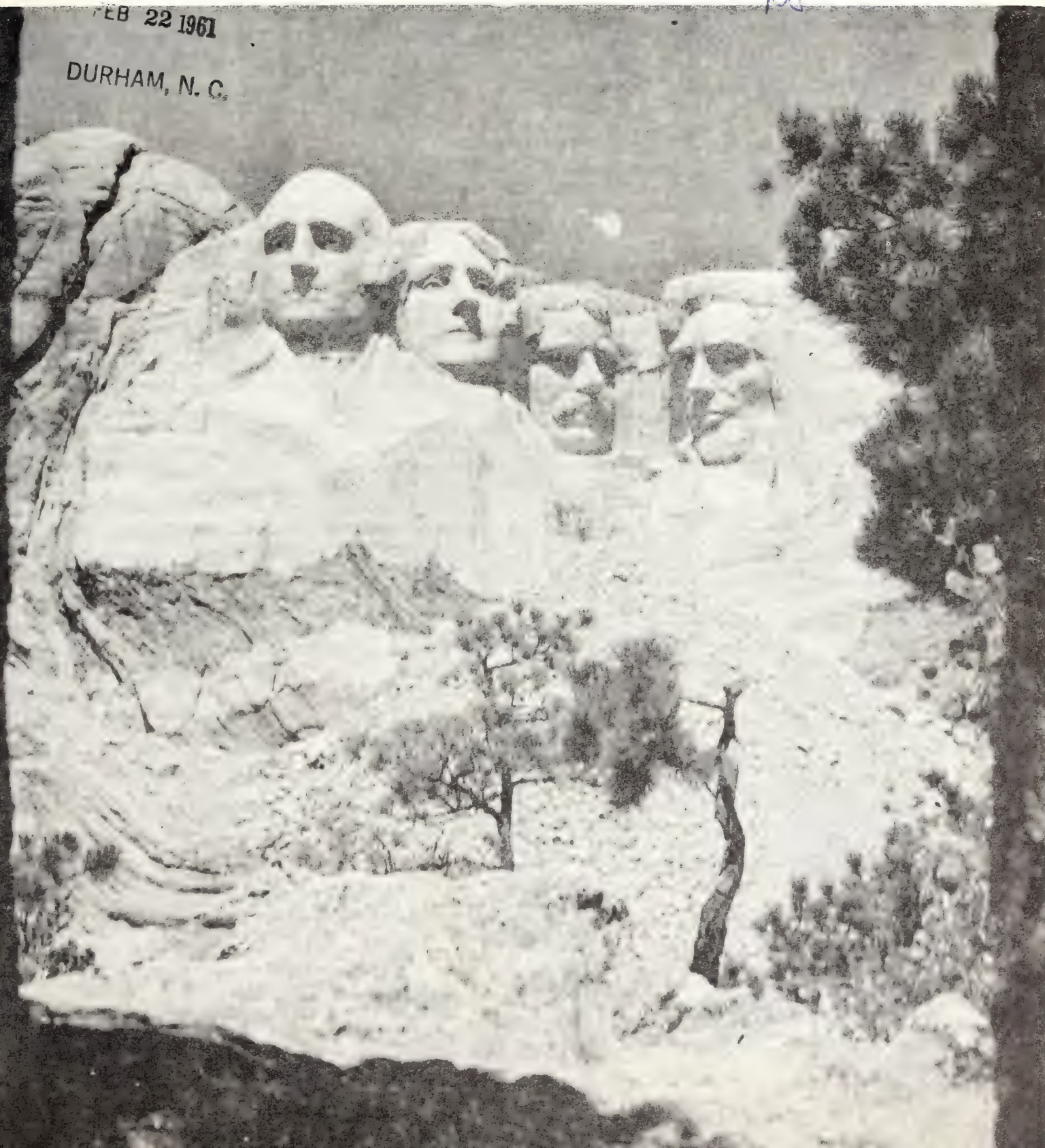
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AYDEN, North Carolina, Wednesday, February 22, 1961

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FEB 22 1961

DURHAM, N. C.



EDITORIAL

WE MUST PRAY

Never before has our nation been faced with such dangers as in our day. At one time, we could feel pride in the confidence that we were a God-fearing nation. Other nations of the world respected us in more ways than one. The voice of our leaders was backed up by the good deeds of our country. There were no shouts of "Yankee no!" The American on most any foreign soil was accepted with courtesy and kindness. These things which have been, however, no longer exist as they once did. We are now faced with the evil force of Communism which has determined to destroy our government. Hostility abounds on every hand, but let us not forget one great truth—God is still on His throne. He is still the same God who heard the prayers of the prophets of old. He is the same God who divided the Red Sea for the passing of His own people; he is the same God who framed the universe and set the stars and planets in motion. God is still the same. He has never changed.

Since God is still the same, and since He is still on the throne, He is still in the prayer-answering business. The saying, "Prayer changes things," is familiar to all of us; but it is a truth which we need to apply to our day as we call upon God. Our prayers could turn the tide of Communism, it could bring about the restoration of the old-time religion. Prayer could thwart the threat of war and turn our world into a truly peaceful world. No one can deny the ever-present possibility of disaster; therefore, if these dangers are to be averted, we must call upon God; we must pray. It is imperative.

How long has it been since you petitioned the Almighty concerning the need of the hour? How long has it been since your prayer circle interceded in behalf of our great nation? In our past history, there has been many times when we were called to prayer. During World War II, our nation learned to pray again; but in this day of prosperity, we seem to feel that there is no reason to pray. The need, however, is greater perhaps than at any other period in our history.

The Apostle Paul, in writing to Timothy said: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that ye may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1, 2). Somehow we often have the idea that the great men do not need our prayers; or maybe we feel that we are too unimportant to pray for our national leaders. Surely it is our duty, as well as our privilege to pray for our president as well as other leaders.

Our prayers are usually too self-centered; that is, we pray with only our selves in mind. We pray that the Lord will bless "us," and forget other people. To have a successful prayer life, we must be well-rounded in our praying. There must be proper emphasis upon each phase of prayer. There must be some thanksgiving along with some personal requests; there must be some

intercessory prayer; and there must be some prayers of supplication made known to Him. Then we must see beyond our own needs to the needs of others.

We must be so moved with concern for our nation that we will be led to prayer. We must not only pray, but we must work. In short, we must strive to improve the conditions in whatever ways that would be pleasing to God. May we not wait until the burdens and trials come upon us to pray, but may we call unto Him now, while we have the blessings to His grace and mercy upon us. Remember, that more things are wrought by prayer than the world dreams of; therefore, we must pray, and in that praying we must remember our nation; that we may have a complete return to God.

PROTESTANT GROWTH IN COLOMBIA

It is true that persecution adds to the numerical strength of the Christian church. This was the case during the period of the Early Church, and it has been repeated many times since.

The 1960 census of the Evangelical Confederation of Colombia, South America, shows that there are now 33,156 baptized Protestant church members in Colombia—two and one-half times as many as were counted in 1953. To state it another way, this figure is an increase of 21,198 over the 1953 figure and represents a growth of 16 per cent per year for the seven-year period. So reports the Evangelical Foreign Missions Association.

It is also reported that there are 429 organized Protestant churches in Colombia; also, there are 1,188 unorganized congregations and preaching points where services are conducted regularly. To serve the Protestant community, there are 192 ordained ministers (of whom 113 are Colombians) as well as 58 licensed preachers and a greater number of lay evangelists.

The census also revealed that 211 Protestant day schools staffed by 488 teachers have an enrollment of 11,363 pupils.

Volume 76

Number 8

February 22, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Cragmont Assembly Views and Hopes

by J. E. Wooten

THE ADAGE, "Time and tide wait for no man," does not require scientific reasoning nor philosophic approval to justify its claim to truthfulness. All of God's plans for life on earth, whether animal or vegetable, and His eternal decree that the forces of nature shall not waver but operate with precision and regularity, testify that all of man's ingenuity put into active efforts cannot alter or change His eternal purpose. His original purpose for man, and His directive to him for his behavior and conduct, are the same as they were in the beginning. The seasons come and go as time passes, but men die and are ushered into eternity whether saved or lost.

Man is the only creature that has dared to direct his course in direct opposition to God's original plan for him. There are two main reasons why this is so. In the first place, God gave man the privilege of making his own choice in the matter of his conduct and activities and in the selection of the power he would yield to and serve. In the next place, he was left open to the approach and attack of Satan. The evil one is so wise, crafty and deceitful that he is able to captivate individuals by camouflaging the truth with appealing delusion. As a result, people yield themselves to the power and influence of Satan. This is the reason for the dilemma the world is facing today with evident disaster, if not destruction, just ahead. God is still on His throne and He is not blind to the situation.

It is not necessary to undertake to analyze the various angles of the cause of our national and international perilous situation, but we should focus our attention upon the remedy for human difficulties and troubles, those of individuals as well as those of nations. God's holy Word says, "Blessed is the nation whose God is the LORD, . . ." (Psalm 33:12). He has also provided for the salvation of individuals, even though they may live among sinful people. John 3:14-17 clear-

ly and emphatically states the reason for the coming of the Lord Jesus Christ into the world. He came to save sinners, and He is man's only Saviour.

But *time and tide wait for no man*. We are now living in the early part of 1961. If our present opportunities, responsibilities and privileges are rejected or neglected they will forever be in the past. Our Christian responsibilities and privileges are to witness to the world for Christ. Jesus said to His disciples, just before He returned to His Father, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8). Are we as Christians witnessing to the world for Him today?

Some news reporter or broadcaster stated very recently that an average of three out of every five marriages in the United States go on the rocks through divorce or some form of marriage breakdown. Whether this estimate of percentage is too high or too low, it is evident that people are not trusting God nor looking to Him for guidance. The home breakdown situation is one of the most tragic conditions in our land today.

A study of the regrettable condition, in an attempt to place the load of the responsibility upon some other person, is not as important and urgent as assuming our own personal responsibility and uniting our efforts in an honest attempt to remove the cause. We are failing our Saviour in that we are not witnessing to the world for Him, in words and in conduct. Let us face the bare facts and unite our efforts in a sincere attempt to evangelize the world by witnessing for the Saviour and leading individuals to Him.

Cragmont Assembly is an institution owned and operated by the Free Will Baptists of North Carolina. Its main objective, as we have stated before, is to win young people to the Saviour and properly teach and train them for service in His kingdom's work. We believe that with emphasis placed upon correct Christian training for young people, with sincere support and encouragement extended them, there will soon be seen an

apparent improvement in home, social, moral and spiritual relations. This generation needs witnesses for the Saviour with living, active testimony.

If you are convinced in your mind that Cragmont Assembly is worthy of your support, will you pray for us and the work being done here? Will you support it with your means as the Lord impresses you? We are in great need of more equipment and enlarged facilities. We sincerely thank you for your encouragement and support in the past.

There are many ways in which you can encourage and help to promote the work at Cragmont. We are in need of a housekeeper to live here permanently with us. She should be an adult but physically able to perform tasks related to such responsibilities. She should be free of family and business obligations. We give assurance that the life here would not be overburdensome and that friendly and Christian consideration would always be extended. If any of our readers have a Christian lady in mind whom you think would be interested in this proposition, please send us her name and correct address. Thank you very much.

Greetings from the Hostess: We greet our friends, loved ones and prayer partners in the name of our Lord. We wish that all of you could see the glittering icy trees and the snow capped mountain peaks which surround us down here in beautiful Swannanoa Valley. The picture reminds us each day of God's great love, mercy and power. But all this beauty reminds us, too, that summer is drawing nearer with each passing day, and we are looking forward to seeing you then. We thank you sincerely for your prayers and encouragement, and please remember that we are praying for you.

The Lord is already answering our prayers concerning our operations this year. Pray and pray earnestly that we may have the best year ever in His cause at Cragmont.—Mrs. Wooten.

Please address all mail to Cragmont Assembly, Route 1, Black Mountain, North Carolina.

Getting the Most for Your Church Building Dollar

by Rev. Boyd L. Shook
Kenly, North Carolina

DOLLARS

SENSE

SOME congregations pay much for a church and get little; others pay little and get much. In the state of North Carolina there are two Free Will Baptist churches of the same design and size, or the same amount of floor space. This includes the same number of Sunday school rooms and assemblies, they were built about two years apart. One cost the local congregation about \$45,000, while the other cost their local congregation approximately \$25,000. Why the large margin between the cost of these two churches? This same thing is occurring when churches enter into renovation programs without good, sound judgment concerning the building trade. The big reason behind these divergent costs is this: When a congregation insists on copying some existing church, the cost goes up; the greater the liberty allowed the architect to use modern materials in modern ways, the further the dollars will go. A common and often costly mistake is to rush out and hire an architect and then turn the job over to him. An architect thinks in terms of building rather than of church activity. He naturally wants to build as much and as elaborately as possible. That is his business. If he is allowed to make most of the decisions, cost will go up.

Closely akin to this is another mistake: giving a small committee too much power, too soon! When construction actually starts, responsibility should rest on three or four people; but at the planning stage, many minds should wrestle with the problems involved. Occasionally we encounter a committee which says: "The church has turned this over to us and we are going to do it our way."

Here the fallacy is that no small group can know all the factors involved in building a church! The greatest economy in either building or rebuilding is achieved in *thinking* before you begin! The more clearly a church sees what it wants to do, the more care will it exercise in spending. Rare is the church which does not begin by putting the first emphasis on some irrelevant feature. When the church in X-ville burned, the prime consideration of some of the older members was to restore the black walnut trim. When the church in Y-ville decided to build on a new site, one of the women demanded that it have a steeple such as she had seen on a church at ———. At Z-ville some insisted the church be designed so as to provide a place for the stained-glass windows out of the old building. This tendency to put incidentals first is particularly prevalent in the enlargement or remodeling of old churches.

In rural areas, they usually insist that the only way to increase the capacity of a church is to put a basement under it without asking whether this will supply the sort of space needed. Incidentally, excavating under an old building, which looks so simple, can turn out to be an exceedingly costly matter. The type of soil, the depth beneath the ground, the drainage or sloping of the terrain around the church, the waterproofing precautions are all important factors, and should not be overlooked in constructing a basement! The desire to make a place of worship more attractive is almost universal, but the steps proposed are usually partial, and often curious. A common mistake is to begin by having someone draw a sketch of a floor

plan showing the width, length, and possibly the number of Sunday school rooms together with their approximate sizes, and let the builder begin with that, and figure out the important details as best he can! In building from someone's memory, or an insufficient floor plan, enough money is wasted in costly mistakes (tearing out and building back) to pay for several sets of good plans, plus some labor and materials! I have been in a number of building programs with the churches I have pastored in the past 15 years, and have drawn plans with complete specifications for a number of churches, educational buildings and parsonages scattered over both North and South Carolina. I meet with any pastor or building committee upon their request, and counsel with them and draw plans for them for their building program needs. I have a number of plans and specifications that any of our Free Will Baptist churches are welcome to use if they are adequate for their needs. Most all of the churches reimburse me .07c per mile for travel; no other charges are made for my counseling services, and am glad I can do this to help the future growth of our beloved denomination. Any church desiring my services may contact me at my home address.

•

We must learn that we cannot substitute church attendance, or teaching a Sunday school class, or other acts of worship for an inward submission to the power of God.

Fellowship with God

by Albert Ezell

IN THE GREAT beginning, man was created for fellowship with God. It is now as possible for man to walk with God as it was for Adam when God came and walked with him and talked with him in the cool of the day in the Garden of Eden. God still wants to maintain that fellowship that was the first man's heritage. The fellowship was first broken by Adam, but since the fall of Adam, there have been born millions that are creatures of free choice. It is ours to decide if we will walk in fellowship with our Lord, or alone in liness; our every waking moment beset with groundless fears; our sleep haunted with dreams of doubt and insecurity.

It is not man's environment or heritage; neither is it an unalterable decree of the Most High that decides the course that man will take, but it is left entirely to the discretion of man as an intelligent being, what his fate shall be.

The salvation of man is not an external process, but comes from within. In the beginning man was created as a superior creature, having the power of reason and thought implanted by an omnipotent God. We notice the difference in the story of creation of man and the lower animals, in the fact that God breathed into man the breath of life and man became a living soul. Webster defines the word, soul, as follows: "The part of the human being that thinks, feels, and makes the body act; the spiritual part of a person."

Now we can see that even though man is created with the power to think and to reason, there is still no compelling force to dictate into which channel his thoughts must be directed. Sometimes it seems a pity to us that it is not so, but if it were, then man would be divested of the exercise of freedom and our monotheistic form of religion would not have been a whosoever will way, but a way governed by tyranny and dictatorship. We would have had no history of the martyrdom of the saints; there would have been mention of the perseverance of the faithful through times of duress. There would have been no Calvary.

I am thankful for the fact that man was made an individual of unrestrained thought; that our reward and our judgment is in the hands of God, but our destiny lies within ourselves. It gives man an opportunity to utilize the very best of his faculties. Man is inherently

a creature that welcomes challenges; and the meeting, with confidence, our challenge, is the one thing that proves character and fortitude.

Great warriors are not born on the parade ground; but in the muck and mire of the battlefield is found the soul of the true patriot, and the hearts of men become inured to danger.

God has made it very plain to us that He will not use force or coercion to cause us to come His way, but has allowed us to use the free exercise of will. Our will be ours to command even though we lose wealth, friends, health and all that we might possess.

"See, I have set before thee two ways," saith the Lord. Joshua 24:15 says, "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . ."

Incredible as it may seem, we still have many people with a deplorable misconception of the salvation to be received as a gift of God. Many of the traditions of the Jews who thought that because they were the sons of Abraham were a favored people and should enjoy an immunity to bondage, would think it incredible that they themselves are in exactly the same category. Many are hoping to get by on the faith and virtue of their companion, or their mother or father who are consecrated Christians. But it is by our own acts that we stand or fall, and not because of a Christian home of Godly parents.

Many try to accept God through tradition, but without an actual experience of rebirth. Jesus said unto Nicodemus, "Ye must be born again." It is not enough to accept the honored traditions we have about God, neither is it sufficient if we admit His goodness and the holiness of God, there must be a concerted effort on our own part (the devils also believe and tremble) a realization of our lost and hopeless condition and an experience of the pardoning power of our Lord, bringing a transforming faith, known only by an overcoming experience of God's grace.

Attention All Leaguers!


Miss Hilda Faye Owens
615 Watson Avenue
New Bern, North Carolina

IT WILL SOON be time for the Free Will Baptist youth of our state to gather for fellowship when the North Carolina Free Will Baptist League Convention convenes with the First Free

Will Baptist Church in Morehead City on May 5, 6, 1961. A program is being planned which we believe will challenge and inspire both young and older leaguers. Your league should make every effort to send a good representation to this year's convention.

An important part of each year's convention is to see what the churches have been doing to help familiarize their youth with the powerful and precious Word of God. Each year many Intermediate Leagues, League Unions, Youth Rallies, etc., show their accomplishments to the state as they present their contestant in the State Intermediate Sword Drill. Did you send a contestant last year? If so, be sure to do it again; and if you failed to
(continued on page sixteen)

Indelible Imprints
† †
† †
If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.
HUBERT BURRESS
Box 326
PINETOPS, N. C.



D. B. SASSER

Mr. D. B. Sasser (1880—1945) who was born near Mount Olive, North Carolina, became a member of the Pleasant Hill Free Will Baptist Church, Wayne County, at the age of 19. As an active member, he served as Sunday school superintendent and teacher. Later moving to Kenly and to the Kenly Free Will Baptist Church, he also worked actively in the church.

While attending a meeting as a delegate, he met, and later married in 1905, Miss Ida E. Dickinson. Mrs. Sasser (1882—1957) became a member of Floods Chapel Free Will Baptist Church when she was very young. At the time of their death, both were members of Floods Chapel Church.

In whatever church they were members, both always worked together, giving their time and donations to the orphanage, colleges, and churches.

Mr. Sasser served as the first president of the North Carolina State Convention of Original Free Will Baptists. He was on the board of education and gave the first \$100 when Mount Allen College, now Mount Olive College, was organized.

NEWS ^{AND} NOTES

Of Denominational Interest

Grimsley Church Honors Young Pianist



Miss Janice Graves has served as pianist for the Grimsley Free Will Baptist Church, Route 1, Snow Hill, North Carolina, for two and one-half years. She became a Christian about three years ago. Besides being the pianist for Sunday school and worship services, she is very active in the young people's auxiliary.

Janice is the daughter of Mr. and Mrs. Herbert Graves, Maury, North Carolina, and celebrated her fourteenth birthday on February 20. The church extended to Janice happy birthday wishes and praised her for the work she is doing for her church and its auxiliaries.

Faith Church Honors Pastor's Birthday

The members of Faith Free Will Baptist Church, Morehead City, North Carolina, held open house at the church on February 8, in honor of the pastor's birthday, the Rev. J. B. Starnes. Cakes, pies, brownies, doughnuts and coffee were served to more than sixty members. Among the lovely cakes was one with five candles, denoting five months that Mr. and Mrs. Starnes and children had been

in their midst; five months of growth in spirit and in number.

The Sunday school and church attendance has tripled and the offerings more than doubled. Twenty-one ladies were present at the February woman's auxiliary meeting.

A spiritual revival was held in January and souls were saved and united with the church. Several came by letter and many rededicated their lives to God. "The LORD hath done great things for us; whereof we are glad" (Psalm 126:2). Pray for the church that it will continue in God's favor, that whatever the church does, it will be for His glory.

Dallas, Texas, Church Announces Home Coming

The First Free Will Baptist Church, Dallas, Texas, will observe home-coming day, February 26, 1961. All former members and friends are asked to please try and attend this service. The pastor is the Rev. H. Z. Cox.

New Church Organized At Pleasant Grove, Texas

On Sunday, February 5, 1961, a group of believers in the Pleasant Grove area were organized into what will be called the Raynell Free Will Baptist Church. There were twelve chartered members. The church immediately and wholeheartedly endorsed the Free Will Baptist Treatse and denominational co-operative plan of support. The Rev. Tiff Covington delivered the charge to the church, the Rev. H. Z. Cox acted as chairman of business, and the Rev. Bobby Ferguson gave the charge to the pastor, the Rev. Bob Morrison.

Coming Events

March 26—Palm Sunday
March 31—Good Friday
April 2—Easter Sunday
April 22—Vacation Bible School Clinic,
Mount Olive College, Mount Olive,
North Carolina

Mountain Grove Master's Men Convene Feb. 6

Fifty men of the church met for the Master's Men meeting Monday night, February 6, in the basement of the First Free Will Baptist Church, Mountain Grove, Missouri. An outstanding program, along with an hour of fellowship, was enjoyed immediately after the dinner was served.

The opening song, led by the chorster, Glen Hunt, was "Love Lifted Me." The opening prayer was given by H. C. Halliburton. The group stood and sang another hymn, after which Ed Francis sang "The Old Rugged Cross."

The president, Jesse Walker, welcomed everyone to the meeting and asked for introduction of guests. Lynn Hurtt, junior Master's Men director, introduced twelve members of that organization who came as special guests of the brotherhood. Also, Jiles Holman was introduced as a guest of the meeting.

The business included a report from the secretary-treasurer, Rex Canterbury, and several reports from different committees.

The program was introduced by the program chairman, Hurst Smith, which included a talk from the director and owner of the Mountain Grove Rest Home, Mr. Gregor, who gave a very interesting talk on the part the church played in bringing spiritual help to the people of the home. A film was then shown to the group which was very challenging to the hearts of all present. The meeting was closed after it was agreed that fellowship and unity of the Spirit could not have been better and that each one would continue to give themselves to God and one another as the Spirit of Christ would lead in the work of the church. The organization will meet again March 6.

Florida Free Will Baptist Bible Institute Rally

The Florida Free Will Baptist Bible Institute will have a rally on Saturday, February 25, 1961, at the Institute Tabernacle five miles south of Cottondale, Florida, on Highway 231. The rally will begin at 10:00 a. m.

Special speaker will be the Rev. Charles A. Thigpen, dean of Free Will Baptist Bible College, Nashville, Tennessee. There will be other speakers and special times of fellowship and inspiration during the day. Registration will begin after lunch. Interested persons are urged to attend.

(continued on page nine)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Medical Project In Africa Money Needed Now!

by Mrs. John Warren

God has blessed us with a missionary doctor—the Rev. LaVerne Miley, who is in language school in France preparing for the field. He is willing, he is capable, and he will soon be ready to take his place where God has led him. But how effectively can he serve without equipment? Where will he minister without a building? That part depends upon us as members of the woman's auxiliary.

Our 1960-61 project is the supplying of medical supplies and equipment for the field of Africa. Our goal is \$12,200, but thus far we have received only \$2,901.75 of that amount. The funds are needed now to begin the work. The missionary builder says, "We will need many, many tons of cement, lumber, and other building supplies. The problems are immense. Please keep this before the throne." We cannot possibly be aware of the magnitude of the task, but we can place funds in the hands of people who are aware of the obstacles and how to overcome them. If you have not sent part or all of your quota, or if you have given and can give more, please give now. Following is a list of each state's suggested quota and how much has been received:

State	Quota	Paid	Balance
Alabama	\$ 450	\$ 202.63	\$ 247.37
Alaska	25		25.00
Arizona	50		50.00
Arkansas	450	99.70	350.30
California	600	475.56	124.44
Florida	250	21.25	228.75
Georgia	600	160.51	439.49
Illinois	400		400.00
Kansas	50		50.00
Kentucky	300	149.00	151.00
Louisiana	50		50.00
Michigan	600		600.00
Mississippi	400	101.34	298.66
Missouri	1,200	401.37	798.63

New Mexico	50	10.00	40.00
N. Carolina	1,850	290.49	1,559.51
Ohio	200		200.00
Oklahoma	1,200	104.50	1,095.50
S. Carolina	1,200	499.04	700.96
Tennessee	1,200	72.48	1,127.52
Texas	600	60.00	540.00
Virginia	350	233.38	116.62
Washington	25	19.50	5.50
W. Virginia	100		100.00
Old Mexico		10.00	

Totals \$12,200 \$2,910.75 \$9,299.25

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met Tuesday night, February 7, with 23 members present. The meeting was opened by singing, "Jesus Loves Me." Mrs. John Westbrook led in prayer. Mrs. Christine Jackson was in charge of the program, and was assisted by Jean Holmes, Peggy Jernigan, Iny Potts and Lorraine Sutton.

During the business session, the group decided to take part in the World Day of Prayer at Baker's Chapel Presbyterian Church on the night of February 18. Doris Barwick will be in charge of the program. A discussion was held on the pre-Easter services for the church. The meeting adjourned by saying the benediction.

Lucama, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting recently at the church with 20 members, one visitor and two honorary visitors (the adopted minister and wife, the Rev. and Mrs. G. C. Joyner of Smithfield) present.

After the meeting was called to order by the president, Mrs. Ruby Narron, the group sang, "The Women's Hymn," followed with prayer by Mrs. Fannie Hayes. Scripture was read by Mrs. Bruce Ford. The program was presented with the following taking part: Introduction by the program chairman, Mrs. Blanche Simpson; Topic 1 by Mrs. George Taylor; Topics 2 and 3 by Mrs. Elsie Pittman. After the program, the

group proceeded with the business session. The Rev. Joyner gave a talk on Communist and the Christian way to bring up children. The group dismissed with the auxiliary prayer.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met February 7, in the home of Mrs. Beatrice Phelps, with 16 members and one visitor, Mrs. Caroline Phelps, present.

The meeting opened by singing, "Jesus Loves Me." Scripture taken from Mark 10:13-16, and Matthew 18:14, was read by the president, Mrs. Naomi Ambrose. Prayer was offered by Mrs. Eleanor Moore.

Mrs. Iris Ambrose, secretary, called the roll and read the minutes of the January meeting. The treasurer's report was given by Mrs. Doris Comstock.

The program for February was entitled, "Who's Responsible?" Topic 1, "Are Children Important?" by Mrs. Eleanor Moore; Topic 2, "Tomorrow Will Be too Late," by Mrs. Florence Furlough; Topic 3, "We Have a Responsibility," by Mrs. Mary Furlough.

The meeting adjourned to meet with Mrs. Doris Simmons in March. Closing prayer was by Mrs. Elizabeth Davenport. The hostess served delicious refreshments.

Davis Auxiliary Officers Installed

Mrs. Louise Bedworth of Davis Free Will Baptist Church, Davis, North Carolina, was in charge of the installation service for the officers of the Woman's Auxiliary of Davis Church. The new officers are as follows: President, Mrs. Harry Willis; vice-president, Mrs. Luna Mae Stratton; youth chairman, Mrs. Reginal Styron; secretary-treasurer, Miss Virginia Willis and Mrs. Eleanor Satter; study course chairman, Mrs. Harold Willis; program-prayer chairman, Mrs. Virginia Davis; personal service chairman, Mrs. Bettie Piner; corresponding secretary, Mrs. Pearl Alligood.

Newton Grove, N. C.—The Annie McPhail Auxiliary met at Oak Grove Church on Wednesday, February 8, at 7:30 p. m., with Miss Pearl Tart presiding and conducting the devotional. A song, "Jesus Loves Me," was sung, followed with the reading of Mark 10:13-18 and prayer. Mrs. Grace Jones read
(continued on Page Nine)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4). Does this mean that Christ will seek and save those who have died unsaved after death?—*Jo Anne Parker, Alabama.*

Answer: No indeed it does not mean anything of the kind. Here Christ, who is portraying Himself as the Good Shepherd, seeks the lost sheep, that one who went astray from the shepherd, until He finds it and restores it to the fold or the ninety-nine that did not go astray. In the first place, all of those that are out in sin are not sheep. Some are goats. I heard the pastor of the First Baptist Church in San Antonio, Texas, give a good distinction between the use of sheep as a symbol in the Bible and the use of goats. He said that all the sheep had once been goats and that they came from the goat pen. That there was nowhere else from whence to get them, but that of taking them from the goat pen and that God changed them into sheep as He took them from the pen. Some of them, he said, would slip back into the goat pen and stay long enough to smell like goats and even sometimes look like them if they were there until He rescued and washed them.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:5-7, 9). I think that a person must either be born again, or one whom God knows will accept Christ and be born again upon hearing the word for him to be classed by Christ as a sheep, possibly only the former.

There could be no kind of interpretation of Luke 15:4 that would teach

that all people will ultimately be saved except upon the supposition that all men are sheep. The Word of God distinctly teaches to the contrary. That there are sheep and that there are also goats was clearly taught by Jews that they are to be divided in judgment was just strongly taught. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:31-34). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matthew 25:41-43).

As well as sheep there are goats but that is not all, for we find mentioned in the Bible both swine and dogs. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:20-22). When one reads all of 2 Peter 2, he will probably conclude that even angels have had their classification changed, and so may any who persist in evil; but when

one who is saved slips away temporarily he may be brought back by the seeking Saviour unless that happens to him which happened to the angels. They fell from the lofty estate that kept them in constant communion with God. Their nature was changed. They will never be saved from the awful doom, a backslider may, but not an apostate according to Hebrews 6:4-6 and Hebrews 10:26-31. Read the tenth chapter of John as you give consideration to the symbolism of sheep in Jesus' teaching. He used sheep to give light on His relation to saved people and His attitude to those that by being out of fellowship found discomfort in the loss of fellowship. Those who enjoy fellowship are the sheep that are obedient and stay within the bounds of this wonderful fellowship. Those who become disobedient and flee the presence of the shepherd are the backsliders and are sought by Him.

In this the age of the church, the age of the presence of the Holy Spirit in each true church member's heart Christ goes out to look for the sheep in the person of the Holy Spirit who influences some other Christian to go to and exhort him to return to fellowship. In the meantime the goat pen is being approached with the nature changing, life-giving, seizing power of the gospel of Jesus Christ. (See Matthew 28:18-20; Mark 16:14-20; Acts 1:8; Romans 10:8-17.) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the hearts" (Hebrews 4:12). The Jews, once regarded by Jehovah as God's sheep or God's choice people, fell from that lofty position in or because of unbelief at which turn of events the Gentiles now have access through Christ to God as the gospel is preached and they believe. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). If Jesus' seeking for His sheep as indicated in Luke 15:4 indicates the search that He is now making through the church and in the whole of the inhabited world, then His potential children are those whom He knows shall be saved in the preaching of the gospel

are included in those He leaves the ninety-nine safe in the wilderness to retrieve wherever or whom they may be. It would seem from some passages of Scripture that this is what is in the mind of the Saviour when He speaks these words.

Whatever all may be included in this verse found in Luke 15:4, it is certain that Christ nowhere teaches that all sinners will be saved neither after nor before they pass from this life. He teaches nowhere that any shall be saved who pass from the natural life into eternity lost. Neither does the Bible anywhere intimate such a false doctrine. For the Bible teaches that He will find all that are to be found here in this life and that some will go out into a place of torment. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

The individual is represented or symbolized as a tree in one passage that seems to teach that a person sets or determines his own destiny while here on earth. "... if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecclesiastes 11:3). The tree's falling symbolizes the death that takes a person from this stage of activity. The cutting down of the tree in Daniel 4:13-15 symbolizes the act of God by which He caused Nebuchadnezzar to be taken from his throne and so far as the kingdom was concerned regarded as being dead for seven years. So the tree's fall in Ecclesiastes 11:3 symbolizes death that takes a man to the destiny his obedience or his disobedience to God's commandments has made sure and final for him.

NEWS NOTES

(continued from page six)

The Institute begins its spring semester on March 7, 1961. Classes are held on Tuesday and Thursday of each week, beginning at 6:45 p. m. The curriculum consists of courses in evangelism, Bible doctrine, daily vacation Bible school, techniques of teaching, Bible survey and Sunday school administration.

The tuition consists of \$2.00 registration fee and \$5.00 per semester hour for regular students. Books are available at a very nominal cost at the Institute. For further information write to: the Rev. H. D. Harrison, Administration Dean, 677 Forrest Avenue, Chipley, Florida.

Revival in Progress at Goldsboro, N. C., Church

Revival services are in progress at the First Free Will Baptist Church, 604 E. Ash Street, Goldsboro, North Carolina, sponsored by the Master's Men. The Rev. Guy Owens, pastor of Gum Swamp Free Will Baptist Church near Greenville, North Carolina, is the evangelist. Special emphases are being placed on some of the nights; such as, Monday, Sunday school night; Wednesday, loyalty night; and Thursday, ladies' night. Services are beginning each evening at 7:30.

The pastor, the Rev. Frank Davenport, and the church extends to everyone a cordial invitation to attend the remaining nights of these services.

Woman's Auxiliary

(continued from page seven)


minutes of last meeting and called the roll. Mrs. Joyce Bass, program chairman and finance chairman, gave a financial report and read an introductory to the lesson. The program was entitled, "Who's Responsible?" Others who took part on the program were: Topic 1, "Are Children Important?" by Mrs. Grace Jones; Topic 2, "Tomorrow Will Be too Late," by Miss Merriel Swinger; Topic 3, "We Have a Responsibility," by Mrs. Pearl Tart. Then there was prayer by Mrs. Ellen Warren. There were only eleven present.

Attention Young People of the Central Conference

A youth Rally for the Y. P. A. and G. T. A.'s of the Central Woman's Auxiliary district of North Carolina will be held at the Greenville Free Will Baptist Church on Friday, March 17, 1961. Registration will begin at 5:30 p. m.

A very interesting program has been planned, including the declamation contest and a rank drill. Please send your money which has been raised for the national project, "Medicines for the Mileys," to Mrs. Ruth Taylor, 1719 S. Elm St., Greenville, North Carolina, or either bring it when attending the rally.

It is hoped that many young people will attend his rally and come expecting a blessing and an evening of fellowship. Please bring sandwiches for your group and the local church will furnish the rest of the meal.



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

JUSTIFICATION

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

This brief article is intended on as an introduction to the subject of *Justification*. Several more will follow in the coming weeks. It is my hope and prayer that these will bring us into a closer relationship with God by bringing us to know more of His great love for us who are in no way worthy of His love, mercy and grace.

One writer has said of justification: "Among the various subjects of which theology treats, there is no topic of greater importance than justification. It has to do with the rectitude of the divine throne and the dignity of the divine law, and the salvation of the guilty. 'How shall a man be just with God?' is not a new question. Its agitation is traceable to the remote antiquity of patriarchal times. It has been a question of profound interest in all ages, and will continue to be while time endures. We are personally concerned in the settlement of this question. If justification is attainable, we may indulge hope of eternal life; if it is not, eternal death will be our portion."

In the weeks to follow, I will endeavor to deal with some of the things brought out in the above quotation, and some things not suggested in it. My next article will deal with, "What Is Justification?"

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:28).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Missions Newsletter February, 1961

Dear Friend of Missions:

Eighty-eight thousand two hundred and thirty-two dollars, you will hear that said many times for that is the amount of the National Home Missions budget for 1961. It is easy to see that this will mean more than \$7,000 per month should come to our department for the next eleven months. I believe you will share in meeting this goal for we dare not do less than meet it. If we fail, our mission work will suffer in all North America.

May I use this space to write to you out of my heart about our finances? We need more regular support from our churches and groups within our churches, as well as increased giving by individuals. The Lord has abundantly blessed this work in a financial way for the past years and we are thankful. It is with faith in Him that we have continued to increase our ministry year after year. Some of you who read these lines have been supporting home missions since the beginning of the work, some joined in later, and I am confident that others will join in the support of this work now. It is a blessed privilege to share in the ministry of "Him who loved us and gave Himself for us."

Every missionary serving with the National Home Missions Board is guaranteed a monthly salary commensurate with his field of service. We can only look to you, our people, to carry this load with us. I praise God that every missionary has been sent their check on time and in full the past years. Now our family has grown. There are many more on the field, and the needs are increasing almost daily. Because of this, I am asking you to send us your personal offering now, and take the matter of regular support up with your church, or group, at your first convenience.

As we begin this year, I would like to

appoint YOU to see that your state meets her quota this year. Notice the amount and start now to raise it. Talk National Home Missions, pray for National Home Missions, give out literature, and arrange missionary services. I am counting on you! Write me for any further help I can be to you in promoting National Home Missions.

Yours for Christ and missions,
Homer E. Willis
General Director

P. S.—The Thomases are in Denver. The Godwins will leave for Alaska March 22.

Home Missions Letters From the Field

Blandenboro, North Carolina—"I am sending \$5.00 to be used as you see fit in home mission work. May you have great success in your field of labor this new year . . ."—Mrs. W. G. Wilson.

Johnson City, Illinois—"Please find enclosed \$20.00 to be used in home mission work where needed most. This is an offering from our adult league. May God bless you in your work."—Mac Clark.

Warren, Michigan—"We have recently started a missionary fund in our church, and we wish to contribute to your organization for the advancement of home missions. Enclosed you will find a check for \$15.00."—E. A. Brock, Secretary.

Bel Air, Maryland—"We are sending an offering to the First Free Will Baptist Church of Elkhart, Indiana, in the amount of \$57.00. We pray for the success of the home mission work of winning souls for the Master."—Eugene Wampler, Deacon, Welcome Home Free Will Baptist Church.

Ashland City, Tennessee—"Enclosed is a check for \$15.00. . . . Working together as a spiritual team, I am sure we will help one another and do much toward extending Christ's Kingdom. God bless you everyone."—Mrs. J. E. Frazier.

Portsmouth, Ohio—"I am sending a check for \$5.00. My Sunday school class gave me this as a Christmas gift. I wish I could send more."—Mrs. Fern Martin.

Rupert, Idaho—"We are having services each Sunday morning and evening with about 35 in attendance. It looks good for a promising Free Will Baptist church here. A man is giving us an acre of ground to build on . . ."—F. C. Zimm.

Macon, Georgia—"I would appreciate it if you could send a missionary to speak at our church. Please send us some home mission materials."—Donnie Moore.

State	January Amount Given	Balance
Alabama	\$ 293.74	\$ 2,406.26
Alaska		400.00
Arizona		500.00
Arkansas	172.88	2,227.12
California	179.18	2,820.82
Florida	125.31	1,874.69
Georgia	110.66	2,289.34
Idaho		400.00
Illinois	188.94	2,811.06
Indiana	22.77	377.23
Kansas	15.59	384.41
Kentucky	113.72	2,886.28
Michigan	53.40	4,946.60
Mississippi	35.00	1,965.00
Missouri	524.39	5,475.61
New Mexico	13.98	386.02
North Carolina	1,600.00	14,400.00
Ohio	129.11	2,870.89
Oklahoma	561.45	3,938.55
Oregon	10.00	390.00
South Carolina	78.27	2,421.73
Tennessee	687.11	9,312.89
Texas	120.15	2,879.85
Virginia	164.31	2,335.69
Washington	16.60	583.40
West Virginia	11.00	589.00
Sale of Merchandise	312.95	3,819.05
Miscellaneous	340.58	6,659.42
Totals	\$5,881.09	\$82,350.91

ALASKA The Land of the Midnight Sun

Alaska, known today as America's last frontier, was purchased from Russia in 1867 for less than two cents per acre. The vast northland is one fifth the size of the United States and twice the size of the state of Texas. In the some ninety years since its purchase, it has gradually
(continued on page thirteen)

NOTES

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QUOTES



By J. C. Griffin

THE HOLY SPIRIT IN DOCTRINE AND LIFE

Rev. Ralph B. Nesbitt

Of all the doctrines of the church there is perhaps none about which Christians are less informed than that of the Holy Spirit. There is, moreover, a discouraging lack of suitable material on this important subject. This article has been written with the purpose of setting forth in few and simple words the essential meaning of the Holy Spirit in doctrine and in life.

Here we are in the realm of theology, which is the theory or knowledge of God. For the Holy Spirit is divine, the third member of the Trinity—God the Father, God the Son, and God the Holy Spirit. The study of the Holy Spirit then is a theological matter, for it has to do with our knowledge of God.

The way in which men acquire this knowledge of God the Holy Spirit is of much interest and of much importance. It was acquired the same way in which knowledge of God the Son was acquired—by revelation that came to men *along the road of experience*.

Christ had promised that after He left He would send One in His place. At Pentecost the disciples experienced the fulfillment of this promise and prophecy. There was a supernatural manifestation, accompanied by miraculous gifts of power. As a consequence the attitude of St. Paul, and the other apostles as well, is expressed in a stanza of a noble poem:

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him
nor deny:
Yea with one voice, O world, though
Thou deniest,

Stand thou on that side, for on this
am I."

It was along the road of revelation in Scripture, and of experience, that the early Church discovered the Spirit of God. The experience was so overwhelming that they had no choice but to declare that this strange "Something" or "Somebody" is divine, a true expression of God. Hence, beside God the Father and God the Son they placed God the Holy Spirit. So the doctrine of the Holy Spirit became vivid and real, following the experience; the theology resulted from life. This is the right and logical order—first experience and then doctrine; first life and then theology.

I have referred to "Something" or "Somebody." In the Greek the expression for the Holy Spirit is neuter gender. On the other hand, the attributes of personality are mentioned constantly in connection with the Holy Spirit. An examination of the following passages will make this abundantly clear. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; . . ." (Acts 13:2, 4). "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:7). "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). In these passages such attributes of personality as teaching, sending, permitting, leading are assigned to the Holy Spirit.

The most adequate way to think of the Holy Spirit is that of God at work in the world. Whatever God does in the world today on the human plane He does in, by, and through the Holy Spirit. The Spirit of God, "who moves everywhere upon the hearts of men," is at work far beyond the confines of the Christian church. This is the age of the Holy Spirit, or the Holy Ghost as He is sometimes called.

While the Holy Ghost is identified normally with Christ, and so with be-

lievers in Christ, it is true that He performed certain functions prior to the coming of our Lord. Chief among these is the qualifying of men of ancient times for the prophetic office. So Isaiah and Jeremiah, Hosea and Amos and the other prophets became spokesmen for God.

But, as indicated, it is with the Christian age that He is particularly identified. The "descent" of the Holy Spirit, as it is called, occurred at Pentecost following the ascension of Christ.

Our Lord declared Him to be the Spirit of truth: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come" (John 16:13). It is through the Holy Spirit dwelling within us that we apprehend Christian truth. By His ministry we behold new vistas and reach new heights.

He is also the Spirit of holiness. This is beautifully stated in a few lines of a hymn in praise of the Holy Spirit—

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

All progress in the Christian life is the result of the activity of the blessed Spirit of God. In Galatians 5:22, 23 the Apostle Paul catalogues the fruits of the Spirit, closing with the declaration, "against such there is no law."

The Spirit of God is also, as indicated, in the Brief Statement of the Reformed Faith, the spirit of comfort. The King James Version translates the title applied to the Holy Spirit in St. John 16:7 as "Comforter." The Revised Standard Version renders this as "Counselor."

The word in Greek is Paraclete, literally "one called to your side." Perhaps the word "Helper" comes as near to the meaning as we can get. The Holy Spirit is our Helper and as such He strengthens us, He assists us, He comforts us.

Let the last work on this high theme be a prayer—

"Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love."

—American Tract Society.

STORIES for our BOYS and GIRLS

Aunt Ruth's Washington Story

by Daisy D. Stephenson

THIS is a little story about little George Washington and his father," said Aunt Ruth, as Peggy and Bob sat down at the story hour.

"One beautiful May morning, about one hundred and ninety years ago, when the Virginia hills were soft and green, and the blossoms were opening their eyes in field and garden, George's father called him to go for a walk.

"George gleefully ran to whisper to his mother who was just getting little Betty to sleep, then hurried down the steps of the farmhouse to join his father.

"The Washington home stood on a hill, and from the big veranda one could see all the distant country, and the muddy waters of the Rappahannock River in the valley.

"Out into the fields strolled George and his father, enjoying everything they saw. First they watched a flock of saucy crowds that had designs on a cornfield. 'I must tell Uncle Ben,' said George's father. 'He will put up some scare-men to frighten the greedy blackbirds away.'

"Uncle Ben was a plantation slave, and children's favorite. The four boys, George, Sam, John and Charles, never found good-natured Uncle Ben too busy to tell them stories or make them toys, and little Betty often rode on his back, through the fields.

"'Oh, Father!' cried George suddenly. 'See that quail flying about. She acts so frightened!' And there was the brown-speckled bird, crying piteously and half fluttering, half dragging her way through the deep meadow grass.

"George's father watched her for a moment, then with a smile, quietly drew George away from the spot. George did not understand, for his father was always so tender with animals and birds.

"'The quail was playing a game with us, my boy,' said Mr. Washington, smiling into George's puzzled face. 'You see, we must have been very close to her

nest. Somewhere in the grass was a nest full of baby birds. The mother was playing an April-fool joke on us, to get us to follow her away from the nest. But we wouldn't disturb her brown babies for the world.'

"'Of course not!' agreed George, who thought his father was the most wonderful man in the whole country. Down a path by the zigzag rail fence they walked whistling 'Bob-white' to another quail, and then they stopped a while to watch the men at work in the fields. They walked down by a little brook where George and his brothers sailed boats and waded or fished in the summer. Up the hill they climbed and entered the pretty garden with its pebbly paths and latticed summer house, and rows of old-fashioned posies.

"One flower bed had looked barren of anything, and George had watched anxiously to see what his father had planted there. Two long weeks had passed since his father had told him secretly that Mother Nature would give him a surprise in that flower bed soon.

"George had forgotten about it for several days, and now when he looked he was dumb with surprise at what he saw. Then he exclaimed, 'Oh—Oh! Why, it's a magic bed, Father! The little plants spell my name!'

"Sure enough the tiny growing things plainly outlined the words 'George Washington.'

"'But how did it happen, Father?' asked the excited boy, delighted with the miracle.

"'Did you make a wish by the full moon, and did a fairy hear you?' asked his father with twinkling eyes. Then he explained just how he himself had traced his boy's name there with a pointed stick, afterward sowing the tiny seed carefully in the trench. Then he tucked them in with earth bedding and the sun and shower had cared for the seed babies. 'So you see we must take care how we sow any seed,' ended Mr. Washington, who was most anxious to have his children grow up to be truthful, noble and God-fearing.

"Whether it be flower seeds or our

own words and deeds, they soon show the planting. And it is much harder to root up wrong thoughts and words, than ugly weeds,' he added.

"George nodded gravely. Then he bent over to see once more the marvel of his name in plants, and his father walked on to the house where the younger children waited for them, impatient for a game and a story."—*Childhood Hours.*

Deedie and George Washington

by Ella Waterbury Gardner

GEORGE Washington never told a lie."

Buddy had been reading a story to his little sister, Deedie.

"He never told a lie?" Deedie asked, her large brown eyes growing very serious.

"No, sir, he didn't," Buddy emphasized. "He was not that kind of boy—nor man, either."

Buddy went outdoors to play with his flexible flier. Deedie decided to stay inside and play with her doll and doll trunk. Deedie lived beside Mrs. Roberts. Mrs. Roberts' little girl had grown up and moved away. So when Mrs. Roberts was looking things over she brought Deedie a large doll with real hair and eyes that opened and shut. Also there was a doll trunk full of clothes.

"Deedie," Mother called, "will you run over to Mrs. Roberts' by the back way and take her tape measure which I borrowed?"

Deedie put on her cloak, cap, and rubbers and ran across lots to the back door of Mrs. Roberts' house. She tapped. No one answered. So she opened the door a crack and called. Still no answer. But the little black dog and the little white kitten came to greet her.

"Bow, wow," the puppy welcomed her with a wag of his tail.

"Mew, mew," the kitten said, rubbing against her.

Boys' and Girls' Stories

(continued from page twelve)

So Deedie stepped inside a few moments to play.

The kitchen clock kept ticking. So did the big one in the front hall.

After a while Deedie thought she should be going back home. She would leave the tape measure on the kitchen table where Mrs. Roberts could see it easily.

As Deedie was about to go she remembered that she wanted a drink. Pushing a kitchen chair up to the sink she looked about for a glass. Reaching up on the shelf to get it her coat sleeve brushed against something else.

Crash!!!

Deedie stood perfectly still. Oh, what had she done? What had she done? Oh, maybe that was a nice dish that Mrs. Roberts was very fond of! And Mrs. Roberts had given her that doll and doll trunk she loved so much. She just could not tell Mrs. Roberts she had broken that dish!

Perhaps she could slide down out of the chair and hurry right home before Mrs. Roberts came. Maybe Mrs. Roberts would think the kitten had climbed up on the shelf.

"George Washington did not tell lies," Deedie remembered her brother saying to her. George Washington was one of Buddy's heroes. Buddy had a picture of George Washington in his room. George Washington was a very good and great man. Daddy said so too.

Someone was opening the front door! Deedie stood still as a mouse.

Then all at once Deedie was sliding down from that chair. She was running to meet Mrs. Roberts. Maybe Mrs. Roberts would never like her again because she had broken that dish. But Buddy and Daddy and George Washington would not like her if she did not tell the truth.

"Good morning, Deedie," Mrs. Roberts said. "How are you this morning?"

Deedie hung her head.

"What is the matter with Deedie?" Mrs. Roberts asked.

"Somebody—broke—your dish, Mrs. Roberts," Deedie began slowly, "I guess—maybe—," then quickly as if to get it over with, "I broke it getting a drink. Oh, Mrs. Roberts, I am so sorry. I did not mean to."

Afterward when Deedie led Mrs. Roberts out in the kitchen to show her the broken dish Mrs. Roberts smiled

kindly and said, "That was just an old kitchen dish, Deedie. But I am glad you told me about it. You know, we are going to celebrate George Washington's birthday soon. I think that little Deedie is as truthful as George Washington was when he was a little boy."

Later Deedie said to herself. "No wonder George Washington told the truth. When we tell the truth things always seem to come out just right."—*Olive Plants.*

MISSIONS

(continued from page ten)

ly grown from an awkward problem child into a rugged individualist with a staggering potential for contributing to the national welfare.

Its climate is as varied as that of the United States, ranging from a comparatively mild climate in parts of South-eastern Alaska to extreme subzero temperatures in the Arctic.

Its people are chiefly white, Eskimo, and Indian (the Indians prefer to be called *native*). The population has grown from 72,000 in 1940, to at least 200,000 now, plus countless thousands of military personnel.

Salmon, gold, aviation, and furs are Alaska's major industries today; but commercial metals and clay, vast reserves of commercial timber, and huge deposits of valuable minerals are among the territory's great perpetual resources. Oil discovered in Alaska is of the very finest crude and is found in great volume north of the Brooks Range.

Because of its proximity to the North Pole, Alaska has long winter months when the sun is hardly ever visible. Its equally long summer days when the sun shines almost constantly around the clock have made it famous as *the land of the midnight sun*.

But there is a lighter light, brighter than the midnight sun, even brighter than the noonday sun. It is the light of the gospel, shining into sin darkened hearts, bringing peace and hope everlasting. And in the hearts of our missionaries in Alaska, there is a prayer that God will help them preach the full gospel with power till the sun of righteousness arises in the hearts of many in the territory.

MISSIONS

The Russian Greek Orthodox church had begun missionary work even before the purchase of the territory by the United States, and it is still continuing its

work. The Catholic church and the Presbyterian church have been active in Alaska for more than three quarters of a century, and the Episcopal church followed them shortly. The Free Will Baptists entered in 1957.

TODAY

The vastness of the territory, its varied climates, its mixed population, and its rugged terrain, coupled with great difficulties in transportation and communication, make it necessary for our missionary work to be carried on differently in the several parts of the territory.

IN THE CITIES

Anchorage is the largest and newest city in Alaska, with a population of over 100,000. A beautiful new Free Will Baptist church stands near the heart of the city; and in addition to its ministry to civilians in the area, most of whom are white, it has a significant ministry to thousands of the military men stationed near the city.

Fairbanks, second largest city in the territory, is located near the center of Alaska, and our church hopes to carry on an aggressive evangelistic program both in ministry to the civilian and military population soon. Hundreds of service men from nearby bases need to find Christ in this city.

Juneau, capital of Alaska, is the only southeastern coastal city on the mainland and should have a Free Will Baptist church.

TOMORROW

Tomorrow the *land of the midnight sun* will still be growing and developing.

Your support of Free Will Baptist home missionary work in Alaska today insures a stronger church tomorrow in the *land of the midnight sun*.

PERSONNEL

The present missionary personnel in Alaska is the Rev. Lee Whaley, director, Mrs. Ethel Whaley, the Rev. Kirby Joe Godwin, and Mrs. Elizabeth Godwin.

For more information about the Alaskan mission work, or other work in North America, write to the Rev. H. E. Willis, 3801 Richland Avenue, Nashville 5, Tennessee.

Responsibility

When a pupil of John Brown of Had-dington spoke disparagingly of the smallness of his pastoral charge, his revered instructor replied, "It is as large a congregation, perhaps, as you will want to give account for at the day of judgment."

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Thirty Students Make Dean's List

The Rev. Charles A. Thigpen, dean of Free Will Baptist Bible College, Nashville, Tennessee, announces that 30 students have maintained an average of "B" or higher for the first semester and are listed on the honor roll. Only three students were able to make a straight "A" average.

Those on the "A" honor roll are as follows: Seniors—Dorothy Elliott, Richard Sample; Junior—Ronald Niebruegge.

Those on the "B" honor roll are as follows: Seniors—Earl Gilliam, Eugene Hales, Everett Keiffer, Bill Phipps; Juniors—Jakie Creech, Darrell Fulton, Thomas Hughes, J. W. Long Jr., Barbara McGahey, Verla Pembroke, Elbert Tippet; Sophomores—Bobby Abrams, Judy Aycock, James Combs, Carla Dunham, Peggy Hampton, Genevieve Johnson, Keith Johnson, Stonley Outlaw, Lewis Perry; Freshmen—Gloria Carlson, Brenda Hampton, Glenn Hill, Paul Johnson, Joy Rice, Sharon Roberts, Doyle Shepherd.

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Romans 8:9).

Nineteen Additional Students Enroll

Nineteen additional students registered for the second semester of work at Free Will Baptist Bible College, Nashville, Tennessee. This pushes the enrollment for this academic year to an all-time record high of 247. This is almost

a 20 per cent increase over last year and includes the 208 students who registered for the fall semester and 20 summer school students (not including regular students).

New students arriving include five returning students, seven entering freshmen, one transfer student, four special students, and two enrolled in night school.



The students are picture above as follows: From left to right beginning with the front row—Donald Grice, Sylacauga, Alabama; Joyce Cockrum, Cerro Gordo, Illinois; Sandra Glenn, Springfield, Missouri; Dorothy Basford, Nashville, Tennessee; Tommy Godley, Grimesland, North Carolina; Gilbert O'Sting, Des Moines, Iowa; Carol Hatton, Plant City, Florida; John Reed, Evergreen, Alabama; Verna Odom, Darlington, South Carolina; Billy McCuin, Hector, Arkansas;

Bobby E. Smith, Greenville, North Carolina; and Lewis Campbell, New Bern, North Carolina.

Not pictured are: Roger Russell, Ayden, North Carolina; James Hooper, Paintsville, Kentucky; Wanda Clark, Nashville, Tennessee; Juanita Parker, Oilton, Oklahoma; Roger Phenicie, Nashville, Tennessee; Barbara Dail, Greenville, North Carolina; and Billie Dean Jones, Nashville, Tennessee.

WANTED

Used

Broadman Hymnals

If your church would like to purchase the new Free Will Baptist Hymnal, but happens to have as many as sixty-four (64) good, used Broadman Hymnals on hand, we have a sale for them. If interested, please contact the manager, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

We would also be glad to help any church in the placement of any pulpit furniture or pews which might be for sale. We are offering this medium of service since there are those who quite often contact us when they have church items for sale.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

A New Commandment

(Lesson for March 5)

Lesson: John 13:1-5, 12-17, 34, 35

Golden Text: John 13:34

I. INTRODUCTION

The basic theme for our lesson for today is concerned with the part that love plays in the development of Christian character and the performance of his labors. Truly, this spirit of love is the very heart and soul of the gospel and should constitute the motivating force behind all of the activities of the followers of the Lord Jesus.

Our lesson for today also takes into consideration an act of the Lord Jesus which many denominations take only as a display of love, but which we, as Free Will Baptists, believe was instituted by Him as an ordinance of His church.

At one time or the other during the history of the church, the ordinance of feet washing was observed by most of the Protestant denominations, but in these latter days it has become the distinguishing characteristics of our denomination. There are other denominations which yet observe the ordinance, but it has never become as closely related to then as a distinguishing characteristic as it has to our people.

Matthew Henry gives four reasons why Jesus saw fit to wash the feet of His disciples and I am in agreement with these reasons: That He might signify spiritual washing, which is referred to in His discourse with Peter; that He might testify His love to His disciples; that He might give an instance of His own voluntary humility and condescension, and that He might set them an example.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. Jesus knew full well what lay ahead of Him before He ever left the place of power and authority.

2. Jesus voluntarily laid aside the heavenly glory and emptied Himself when He came down from heaven to earth.

3. Jesus left the place of fellowship with the Father in order to accomplish the work given to Him by the Father.

4. Jesus came in the form of a servant, for He appeared on earth in a human body and in the likeness of sinful flesh.

5. Jesus provided the fountain of cleansing from all sin and defilement.

6. Jesus is patient even with those who question His wisdom and protest against His loving but humble service.—*The Bible Expositor*.

7. Note the contrast here between Jesus and Judas. Jesus completely resigned to the Father's will; Judas possessed of the devil. Jesus thinking only of others; Judas completely consumed with selfish desires. Jesus full of love; Judas full of hate.

8. "If ye know these things, happy are ye if ye do them" (Vs. 17). "If ye know what things? First, the vital need of placing our feet in the hands of Christ for cleansing (Vs. 8). Second, the owning of Christ as Master and Lord (Vs. 13). Third, the need of washing one another's feet (Vs. 14). Fourth, the performing of this ministry as Christ performed it, in lowly love (Vs. 15). Now, said our Saviour, if ye know these things happy are ye if ye do them."—*Pink*.—*The Bible Teacher* (F. W. B.).

9. Real character manifests itself only in the attitude we have toward others. We may utter words hypocritically; we may dress fashionably; we may act out of a desire to be thought well of; but real love for our fellow man cannot be hidden and it cannot be imitated. If one tries to imitate real love, his fellow men soon detect his hypocrisy and he is labeled for what he really is. Love is the real badge of a Christian.—*The Advanced Quarterly* (F. W. B.).

10. A person may get to heaven without ever having washed his brother's feet, but he will have missed something wonderful as a result of his neglect.

III. ADDITIONAL TRUTHS

1. The People's Commentary on John, written by Edwin W. Rice, D. D., and printed in 1893, gives some interesting facts which we quote in part:

2. Vs. 14: "Ye also ought to wash one another's feet." Is this intended to appoint a formal ordinance of feet washing through all time in the Christian Church? Or, was there a deep spiritual lesson meant, impressing something deeper than an outward ceremony, even that idea and spirit of lovingly serving one another? Some say the former is meant. Traces of the ceremonial are found in the church at different periods of its history. It is asserted that Ambrose practiced it in the church at Milan, but the treatises on which it is based of doubtful authority. The council of Toledo, 694 A. D., mentioned Thursday as the day for observing this ceremony. Forms for such a service for the newly baptized are found in the early Gallican and Gothic missals. Bernard of Clairvaux tried to convert the ceremony into a sacrament, but without success. Wolsey, 1530, washed, wiped, and kissed the feet of 59 poor men in Peterborough. English sovereigns held to the practice so late as the reign of James II, and in the Russian imperial palace the custom still prevails, as also in Rome during holy week, and in the palaces of Vienna, Madrid and Munich. The custom prevails among some in America, as the "Church of God," and Dunkers or Tunkers, a body of German Baptists, the latter also practicing threefold baptism. On the other hand, the great body of Protestant Christendom do not understand that Christ intended to appoint this feet washing as an ordinance. The church of Rome puts a literal sense upon the words, but absurdly holds that the church fulfills the literal command by the pope washing a few feet at Easter time, relieving all other Christians of that service.—*E. W. Rice, D. D.*

3. Just a word about the position of the Roman Catholic church. It holds that the church has the authority to change the Word of God whenever it sees fit, or to add new doctrines if it sees fit. Thus it declared sprinkling and pouring acceptable modes of baptism, and authorized the pope to wash the feet of a few men at the Easter season, which act is sufficient for the whole church.

In the past few years, a new doctrine has been announced officially that Mary, the mother of Jesus, did not die a natural death but was taken directly to heaven. In orthodox Protestant churches, the authority of the Bible is regarded as supreme, but sometimes parts of it are ignored or spiritualized, to the injury of the church as a whole.

Attention All Leaguers!

(Continued from page five)

do so last year, do not miss this opportunity to challenge your youth through this contest.

In order to comply with the age limits set up for the Nationwide Drill, the age limits for this year's state drill will be from 12 to 14½ years of age by convention time. The winner of the state contest will be sent to the Ninth Nationwide League Convention which will convene June 20-22 at Albany, Georgia. Why not enter your representative? Yours could win and represent North Carolina in Albany.

Applications should be in letter form and should include the following information: Name and address of the contestant, age of the contestant, name of the church, and name of the sponsoring league or group. Any further questions and/or applications should be mailed to me on or before March 31, 1961. When application has been received, the study materials and more detailed information will be furnished the contestant.

Be sure to seek "the Kingdom of God first" by sending your representative to the State Convention. Maybe to the National Convention—who knows!

THE MAIL BOX

NEEDS PASTOR FOR 1961-62

"The Trent Free Will Baptist Church at Merritt, Pamlico County, North Carolina, needs a pastor for the church year 1961-62. The church operates on half-time basis. Any interested minister please contact Mr. E. R. Edwards Jr., Merritt, North Carolina. Thank you."—Mrs. W. H. Harris, Merritt, North Carolina.

APPRECIATION AND GRATEFULNESS

"Many of our Free Will Baptist people prayed for me during the months of my recent sickness. To really express my appreciation and gratefulness is almost impossible because words are inadequate. Through the columns of *The Free Will Baptist* please let me express my heartfelt thanks to so many who were thoughtful at a time when I really needed God's help.

"I have recovered in a marvelous way and the Lord has blessed in the organ-

izing of a new Free Will Baptist Church in Savannah, Georgia.

"Because I was constantly on the road when I was with our Foreign Missions Department, I let my subscription to *The Free Will Baptist* expire. Enclosed is \$2.00 for which please renew my subscription."—Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

MANY THANKS

"Please allow me space in *The Free Will Baptists* to thank the auxiliaries who remembered me so kindly with many lovely and useful gifts on my seventy-seventh birthday. Also thanks for the Christmas cards and gifts. It is so heart-warming to us who are advanced in years. May the Lord bless each one of you for the thoughts."—Mrs. Duffy Toler, 131-B, North Eastern Street, Greenville, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Rev. Albert W. Brook

Five hundred people gathered into the main auditorium of the First Free Will Baptist Church, Mountain Grove, Missouri, January 29, 1961, to pay respect to the Rev. Albert Brook.

The Rev. Mr. Brook was a member of the church in Mountain Grove and was used by the pastor, the Rev. O. T. Dixon, as his assistant and associate worker for the past two years. He was an ordained minister, and taught school for many years and was honored for his keen insight in this field. He was also an outstanding student of prophecy having given much of his time to the study of the Word.

Funeral services were held in the church which he so dearly loved at the 2:00 o'clock hour with the pastor, the Rev. O. T. Dixon, officiating, assisted by the Rev. Homer Smith. Favorite hymns were sung by Ed Francis, accompanied at the organ by Mrs. Cylta Achuff. Interment was made in Hillcrest Cemetery. Pallbearers included Raymond Smith, Seneca Smith, Clark Deeds, Clifford Sheppard, Edwin Wade and Buck Franklin.

Albert W. Brook was the son of Benjamin and Mary Jane Brook, and was born at Dawson, Wright County, Missouri, March 9, 1894, and died January 25, 1961 at Springfield, Missouri; his age being 66 years, 10 months and 16 days. He was reared in this community and was widely known as a man of God. In 1932, he was ordained as a minister of the Free Will Baptist church and held pastorates in various churches of this vicinity. He was truly a consecrated Christian who devoted his life to his church and fellow man.

He was united in marriage with Miss Iva Long, January 9, 1916, at Mountain Grove, Missouri, who survives him, along with their two daughters, Mrs. Letha Franklin, Mountain Grove, Missouri, and Mrs. Jean Collins, Springfield, Missouri; two sisters, Mrs. Leota Hilsabeck, Dawson, Missouri, and Mrs. Lona Jones, Mountain Grove, Missouri; two grandsons, A/2c Brook Franklin, U. S. Air Force, and Micah Lee Collins, Springfield, Missouri. There are many more distant relatives and close friends along with the entire community who mourn his death.

Mrs. Melissa H. Pittman

It is with regret and deep sympathy that we mourn the passing of Mrs. Melissa H. Pittman on November 30, 1960.

She was a member of Little Rock Free Will Baptist Church at Lucama, North Carolina, and also a charter member of the Woman's Auxiliary. She was always found ready to do her part and was a loyal and faithful member as long as she was able.

All those who knew her loved her and will feel deeply the vacancy left by her passing.

It can truly be said of her she was a Christian. The humble manner in which she bore her afflictions and suffering was evidence of her faith in a supreme God.

We, the members of the auxiliary, express our deepest sympathy to her family and may they find peace and comfort in Him who said, "Come unto Me, all ye who labor and are heavy laden, and I will give you rest."

Mrs. Floyd Brinson
Mrs. Groves Simpson
Mrs. Wade H. Davis

the
Free Will Baptist

Ayden, North Carolina, Wednesday, March 1, 1961

PHOTO BY EWING GALLOWAY



EDITORIAL

DO SOMETHING!

The mother took up her shears, after putting a towel about her little girl's neck. The girl said, "Mommy, I don't want my hair cut! Why don't we just let it grow?"

The shears made a snipping sound as bits of bangs began to fall. The mother said, "Think how shaggy you'd look after a while if we didn't do this!"

Many folk, figuratively speaking, wish to let their hair grow! They do not care what sort they are. They let their lives become shabby and worthless. Thousands of people must labor in our society to look after those who will not look after themselves.

Recently, we walked through a street of forgotten men. We saw the fearful waste of human life. Drunkards sprawled in alleys; men wandered aimlessly among other aimless men. What potential power had once been in these derelicts! Now they were like ships hanging on a reef, rotting away.

In Moffatt's translation of the Bible, this sentence is found in Ecclesiastes: "He is a fool who folds his hands and lets life go to ruin." Life will go to ruin, you know, if we sit with idle hands. Somehow, in God's economy, man must work. Not only must he work if he is truly to succeed, but he must join his task with the Creator's. The greatest labor union in the world is mentioned by the Apostle Paul: "We are laborers together with God."

Jesus insisted that man, if he would have life, must not sit in idleness, "Seek ye first the Kingdom of God," He said. He pledged us we should find when we sought, but nothing is promised to those who will not try.

Discipline does not come easily to man. Spiritual discipline seems hardest of all. But without it, man's life will become shabby and fall to ruin. We must do something for ourselves if we expect help from heaven. Salvation does not come from works. But works come from salvation!—"Lon Woodrum, War Cry."

ABOUT PRESIDENTS

Now that the Kennedy administration has settled down to four years of deep responsibility and duties, perhaps it would be worth something to consider some interesting facts about the thirty-four presidents of the United States. The following information is taken from "The Union Signal," and written by Mrs. Glenn G. Hays, Representative, Bureau of Legislation:

John F. Kennedy is the fourteenth president to be elected without receiving a majority of the popular vote. Grover and Woodrow Wilson polled less than a majority of the vote in both their terms. In Abraham Lincoln's first election, he did not receive a majority of the popular vote. Others were, John Quincy Adams, James K. Polk, Zachary Taylor, James B. Buchanan, Rutherford B. Hayes, James A. Garfield, and Harry S. Truman.

Most of the United States Presidents have been lawyers. Three, Johnson. Theodore Roosevelt, and

Kennedy, spent most of their lives as public officials. Five were career soldiers, one a journalist, and one an engineer. The remaining twenty-four were lawyers.

Three presidents claimed membership in no specific church, Jefferson, Lincoln, and Johnson. Religious affiliations of the others were nine Episcopalians, seven Presbyterians, four Unitarians, three Methodists, two Dutch Reformed, two Baptists, one Quaker, one Congregationalist, one Disciple of Christ, one Catholic.

The largest electoral vote ever cast for any president was 523 for Franklin D. Roosevelt in 1936. The largest popular vote, 35,579,190, was received by Dwight D. Eisenhower in 1956.

The wealth of the presidents is judged largely by the values of the estates they left. By this criterion, Franklin D. Roosevelt was the only millionaire. Of the living presidents, both Kennedy and Hoover are recognized as millionaires. Eisenhower and Truman are wealthy men. Jefferson, Monroe, Harrison, and Grant are known to have left no estates. Harrison and Jefferson died in debt. Grant's autobiography brought in one-half million dollars after his death.

Nineteen presidents served in the United States Congress, three in the continental Congress. Only two have been elected while serving in the Senate, John F. Kennedy and Warren G. Harding.

Victoria Woodhull, nominated in 1872, was the first woman candidate for president. She was nominee of the Equal Rights party.

The official, but never used title for president was selected by a Senate committee when George Washington was first inaugurated, "His Highness, the President of the United States of America, the Protector of Their Liberties."

Volume 76

Number 9

March 1, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Cape Fear Conference Sponsors Bible Conferences

THREE area Bible conferences will be sponsored by the Board of Education of the Cape Fear Conference of North Carolina March 13-18, the chairman, the Rev. C. F. Bowen, has announced.

These conferences are held periodically and are designed to reach all the churches of the conference as well as any others who wish to take a part in them. This year the conferences are held in the First Church of Goldsboro, the First Church of Smithfield, and Shady Grove Church, Sampson County.

The keynote for all the conferences is "Some Great Things in God's Word," and is broken down into six themes, two as each church. At the Goldsboro Church, Monday night, speakers will deal with "Great Characters in God's Word" and Tuesday night, "Great Chapters in God's Word." At the Smithfield Church, Wednesday night, the topics will be "Great Events in God's Word" and Thursday night, "Great Commands in God's Word." The themes at Shady Grove Church will be, Friday night, "Great Promises in God's Word" and Saturday night, "Great Doctrines in God's Word." Presiding at the three area conferences will be the pastors of the local churches: namely, the Rev. Frank Davenport, the Rev. Chester Phillips, and the Rev. C. F. Bowen.

The speakers for these conferences are Dr. L. C. Johnson and the Rev. Ralph Lightsey.

Dr. Johnson is president of Free Will Baptist Bible College, Nashville, Tennessee, and is well-known among the people of our state. He is a graduate of Bob Jones University and holds an honorary degree from that institution. He is noted for his masterful ability in preaching.

Mr. Lightsey is currently serving as pastor of St. Mary's Free Will Baptist Church of New Bern, North Carolina, having served other churches in Georgia and North Carolina. He is a graduate of Mercer University, with a B. D. from Emory University, and the Th. M. from Columbia Theological Seminary. Mr. Lightsey is a member of the Board of Trustees of Free Will Baptist Bible College having served as dean for two years. He is listed in the current edition of *Who's Who in the South and South-*



Dr. L. C. Johnson



Rev. Ralph Lightsey

west. We are happy to present these two fine speakers to the people of our conference and the state.

Others serving on the six-day program include the following ministers: Herman Hersey, L. R. Ennis, Michael Pelt, T. E. Beaman, Cecil Rose, J. Walter Stanley, Thurman Hall, Eugene Waddell, Roland Cherry, C. M. Coates, W. H. Lancaster, Swade Benson, T. S. Stevens, Cary Watkins, R. W. Allman, M. E. Godwin, Cary Cheshire, Edd Taylor, C. H. Coates, and Billy Walker.

An initial meeting for the ministers of the Cape Fear Conference will be held on Monday afternoon at 3:00 at the Goldsboro Church. At this time they will meet the speakers and hear a word from them. Directions for the conferences and their leaders will be given by the chairman, Mr. Bowen. All will then join in a fellowship supper just before the evening service.

Services each evening, Monday through Friday, will begin at 7:30. The public is cordially invited and urged to attend the conference nearest and most convenient—or, all of them.

The programs for the conferences are as follows:

GOLDSBORO CHURCH AREA

Monday, March 13

Theme: "Great Characters in God's Word"

Rev. Frank Davenport, Presiding
7:30—"Let Us Sing unto the Lord,"
Rev. C. F. Bowen, Director;
Rev. Herman Hersey, Pianist
—Prayer, Rev. L. R. Ennis
7:45—"Elijah," Dr. L. C. Johnson
8:15—Special Music
—Offertory Prayer, Rev. Michael Pelt

8:30—"Paul," Rev. Ralph Lightsey
9:00—Closing Meditations
—Benediction, Rev. T. E. Beaman

Tuesday, March 14

Theme: "Great Chapter in God's Word"

Rev. Frank Davenport, Presiding
7:30—"Sing Aloud unto the Lord,"
Mr. Bowen, Mr. Hersey
—Prayer, Rev. Cecil E. Rose
7:45—"Isaiah 6," Mr. Lightsey
8:15—Special Music
—Offertory Prayer, Rev. J. Walter Stanley

8:30—"Ephesians 1," Dr. Johnson
9:00—Closing Meditations
—Benediction, Rev. Thurman Hall

SMITHFIELD CHURCH AREA

Wednesday, March 15

Theme: "Great Events in God's Word"

Rev. Chester Phillips, Presiding
7:30—"Praise God with Voice and Instrument," Rev. Eugene Waddell, Director; Mr. Hersey
—Prayer, Rev. Roland Cherry
7:45—"The Transfiguration," Dr. Johnson
8:15—Special Music
—Offertory Prayer, Rev. C. M. Coates

8:30—"Pentecost," Mr. Lightsey
9:00—Closing Meditations
—Benediction, Rev. W. H. Lancaster

Thursday, March 16

Theme: "Great Commands in God's Word"

Rev. Chester Phillips, Presiding
7:30—"Bless the Lord with Song and Sounds," Mr. Waddell, Mr. Hersey
—Prayer, Rev. Swade Benson
7:45—"To Love One Another," Mr. Lightsey
8:15—Special Music
—Offertory Prayer, Rev. T. S. Stevens

8:30—"To Go Ye . . . Preach . . .
(continued on page five)

What Are Our Mission Motives?

by the Rev. Charles Sapp,
Richmond, Virginia

I BELIEVE the motive of missions to be a question we must face and answer intelligently if we redeem the time for the Kingdom of God in an age that is moving all too rapidly. This is not a question we can leave to preachers, or to denominational leaders. You and I must settle this question as best we can while we look to Christ and face the needs of a changing world.

Someone may easily say, "It seems such a basically settled question—we've been doing our bit for missions for years—why bring it up now? But have we? It may not be just for me to say, "Look at what others are doing, and then make your boast." Yet, we face the fact that we are not a missionary people; such as, the Mennonites, Mormons, the Brethern groups, the Adventists, the Christian Missionary Alliance, and most other Baptist. Without pointing an accusing finger, however, or bringing to bear these embarrassing comparisons more sharply (for the sake of Christian admonition, and in brotherly love, preferring one another), let us agree that the underlying reasons why we do anything, have a direct bearing on the results of our efforts.

Dr. Harry Kraemer, in a searching analysis of the religions of the world, asks this question: "What should be the missionaries attitude toward other religions while he seeks to propagate the Christian faith?" While many of us would not agree with the solutions he reaches in an attempt to answer this question, it is evident that he is asking the right question. What is our attitude toward other religions? Once the question is asked we cannot stop with a simple answer because it opens up a battery of questions that must engage our attention if a satisfactory answer is to be given. For instance, any answer to this question will be based on one's theology. What we believe about man, sin, salvation, Christ, God, and the Church will determine our response to the more obvious question that is raised in the life situation of the missionary.

Without attempting a comprehensive analysis of our theological position, let's make a sweeping survey of our formal historical position on these questions. Space will permit nothing except a casual

glance, but even this may be helpful.

We have said that men are not willing to obey God, but are inclined to evil. Hence none, by virtue of any natural goodness and mere work of their own, can become children of God (see Page 11 in the Free Will Baptist Treatise). This is to say, that we view man as in a lost relationship to God. His vertical and horizontal dimensions are warped. There is nothing good he can do to restore relationship to God which is lost because of sin.

Having said this, the question, "What is sin," must be spoken to. It may come as a surprise to you, but we have never attempted to state formally, or definitively, our position on sin. A casual glance at the treatise will show you that it is spoken to only in relationship to man's situation, but to the best of my knowledge there is no attempt to make a definitive statement regarding the nature of sin. This does not mean, I assure you, that we do not believe in it, most of us believe and practice it. The nearest we come to treating this concept in anything like a responsible theological statement is in the section on "Primitive Man, and His Fall," Page 1: "... they were influenced and inclined by the tempter to disobey God's commands . . ." This is a good general statement, and will do for our purpose. Man is not only inclined toward evil, but he is, and without exception, disobedient to the known will of God.

Jesus Christ is our next question. Who is He, and what bearing does His life bring into our experience? He is one with the Father in all divine perfections. "He was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and buried; on the third day he arose from the dead, he ascended into heaven, where he sitteth on the right hand of God the Father Almighty; from whence he shall come again to judge the quick and the dead." This is not one of our official theological statements, but I don't suppose any of us would disagree with this early Christian creed. Our statement of faith in a somewhat more abbreviated manner states the same thing.

Christ is the revelation of God the Father, so we are faced with the question of what we believe about our Creator. In classic scholastic form, we state that belief in the treatise. "The Scriptures teach that there is only one true and living God, who is Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful; Creator, Preserver, and Governor of the universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of worship" (Pages 5-7).

When it comes to salvation, our founding fathers were perfectly consistent. They did not define sin, and they make no attempt to define salvation, except in the most general terms. This is consistent, and we will not argue with them. They have made it easier for us to retain formally the historic concepts of the faith they preached regarding salvation; however, by their careful analysis of repentance, faith, regeneration, justification, sanctification, the perseverance of the saints, and the Church.

A casual and hurried review of these historic statements lets you know that our church along with the Catholic, Lutheran, and Reformed traditions of the Church believes that all men are lost outside Christ. What then will our attitude toward other religions be? This is especially acute for the missionary who has to translate the message of Christ into terms understandable to the people to whom he preaches. But it is becoming more acute in America every day as the pagan religions, in a resurgence of power, are planting their shrines in America where we cannot deny them the right, or freedom of worship, and this includes the right to propagate their peculiar faith.

As you can readily see, from a casual glance at our treatise which represents pretty generally the central thrust of the Protestant movement, Christianity is an exclusive religion claiming authority over all men in all ages. It can book no rival. As long as there is one witness to another god its work is unfinished.

I believe three things are vitally needed in the church today if we are to have the right attitude and the vital force necessary to face the world with such a claim: (1) We need a deepening of the religious and theological background of missions; (2) we need to exert a deter-

mined effort to build, everywhere possible and as soon as possible, indigenous Christian churches that manifest peculiar fellowship that only believers in Christ possess; (3) we must have a genuine evangelistic spirit possessing the Church. Beyond this, and on our part, Christian missions in the non-Christian world need and demand all the means of human intelligence, ingenuity, devotion, and sacrifice at our disposal. Every means must be directed toward one aim only: that of becoming a better instrument in making known to the world that God was in Christ speaking his decisive word to individuals, nations, peoples, cultures and races, without distinction.

It is impossible to face the ultimate concern of one's own soul without sharing a concern for every soul. An examination of the missionary command makes this evident: ". . . Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

There is real significance in the choice of language in these Scripture passages. They indicate that the plan of God in the gospel is all inclusive in its outreach. It is necessary for every individual of every kindred and tongue and people and nation to hear the gospel. None is to be omitted from its scope.

The command is given unconditionally, leaving no room for an *if*, or a *provided-that* clause. The Church is commanded to go with the message, regardless of difficulties and unfavorable circumstances. War and other interruptions of normal life are not to give the Church liberty to relax its work of missions. Unconditional obedience alone can satisfy the claims of Christ's command.

The demands are binding upon every individual who has experienced Christ in the new being. We are not to suppose that this command, so vast in its outreach, was intended to obligate only the few who actually heard the word from Jesus. Obviously enough, those disciples could never complete the task

without enlisting their own generation and succeeding ones. The apostles and the new-born church stood as representatives of the whole church through the ages which must, in unbroken succession across the chronical of the ages, preach the good news of life in Christ. If we are honest with ourselves, we must accept the demand personally.

In this respect the command is unrelenting. It has never been repealed. Neither has it ever been amended. It must be received and obeyed until the Lord of the Church declares our mission completed. Our response to the mission of the Church is the measure of our devotion to Christ. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35). He was talking about the one motive that will move the Church to carry out her task. If it is not love for God, expressed in love and concern for our fellow man, men will not recognize us as His disciples and so will not recognize and love the Christ we preach. To the extent that God's love is permitted to manifest itself in the life of the church, lives will be dedicated and separated for the ministry of the Word. It would, therefore, seem to me, that our first response to the missionary challenge today would be a response of love and concern for the Church and her witness to those who know not the Lord of Life.

Let us face it; not even angels can give forth the message of salvation—to men and to men alone was this ministry given. The Holy Spirit works, but He does so in and through the Church. There must be the herald to proclaim the message, so that men who hear may believe. Ordination has little to do with what I'm saying. Witness to the saving event by lip and life is the high privilege and solemn duty of every Christian.

The mission field today is not in need of the social worker, but the missionary with a message which brings the power of Christ to bear on the social situation. Ethics have their important place, but if nothing more than social betterment is the drive of missions we might just as well stay at home. The communists are more effective at this than the Church. Reconstruction is not the mission of the Church—it is transmission—the bringing in of a new order, not the destruction, and reconstruction of the same old order.

A strong Christocentric faith and a healthy body are part of the equipment of a missionary must take to the field with him. It is my conviction that a greater theological understanding of the

faith and the task of the Church in outreach is mandatory in our day. The deeper level it would bring would create a more forceful drive in the use of the means of grace. The proclamation of the redeeming act of God in Christ, who appeared at a particular time and place in history and who spoke decisively for all history, is our message. God summed up all things in Him. Our job is to present this changeless Christ to a changing world. If we believe the Biblical situation is our situation, we must make every effort to make the gospel speak contemporaneously.

Should the mission of the Church fail in our day, scientific skepticism will lead us back to *chaos and night*. May it please the Lord of the Church to use Free Will Baptists today along with the whole of His Church in making Christ known to all men.

Bible Conferences

(Continued from Page Three)

Teach," Dr. Johnson

9:30—Closing Meditations

—Benediction, Rev. Cary Watkins

SHADY GROVE CHURCH AREA

Friday, March 17

Theme: "Great Promises in God's Word"

Rev. C. F. Bowen, Presiding

7:30—"Let the Glory Ring Loud and Clear," Mr. Bowen, Mr. Herscy

—Prayer, Rev. R. W. Allman

7:45—"The Holy Spirit," Dr. Johnson

8:15—Special Music

—Offertory Prayer, Rev. M. E. Godwin

8:30—"The Day of the Lord," Mr. Lightsey

9:00—Closing Meditations

—Benediction, Rev. Cary Cheshire

Saturday, March 18

Theme: "Great Doctrines in God's Word"

Rev. C. F. Bowen, Presiding

7:30—"Come, Revel in the Songs of Zion," Mr. Bowen, Mr. Herscy

—Prayer, Rev. Edd Taylor

7:45—"Atonement by the Blood," Mr. Lightsey

8:15—Special Music

—Offertory Prayer, Rev. C. H. Coates

8:30—"Justification by Faith," Dr. Johnson

9:00—Closing Meditations

—Benediction, Rev. Billy Walker

NEWS ^{AND} NOTES

Of Denominational Interest

Faith Church Announces Revival

The Faith Free Will Baptist Church, Kinston, North Carolina, announces its revival March 6-15, with the Rev. Robert L. Shockey, pastor of the Second Free Will Baptist Church, Ashland, Kentucky, as the evangelist. Services will begin each evening at 7:45.

The church and pastor, the Rev. Carroll Alexander, extend a cordial invitation to everyone to attend these services.

Bible College Alumni To Meet April 5

Mrs. J. B. Hall Jr., secretary of the Free Will Baptist Bible College Alumni Association, urges all Free Will Baptist Bible College alumni to make plans now to attend the annual banquet and business meeting at the Highland Crest Restaurant, Nashville, Tennessee, on April 5, at 3:30 p. m.

Mrs. Hall states that an enjoyable program will be presented and business transacted will interest every alumnus. Many alumni regard this meeting as one of the highlights of the annual Bible conference.

Rev. Jack Paramore's Itinerary

The following itinerary has been planned for the Rev. Jack Paramore for the remainder of 1961. Twenty-nine evangelistic series have been scheduled in Free Will Baptist churches in Ohio, North Carolina, South Carolina, Tennessee, Georgia, Michigan and Florida.

The 25-year-old evangelist has been in this ministry full time since graduation from the Free Will Baptist Bible College in Nashville, Tennessee, in 1958.

During 1960, Mr. Paramore preached approximately 400 times with 1,022 recorded decisions for Christ, not including mass consecration services. Mr. Paramore is married and the father of two children. He can be contacted at 2706 S. Dickinson Avenue, Greenville, North Carolina.

The following is the 1961 schedule of meetings: February 15-26, First Church, Florence, South Carolina; February 27—March 12, First Church, Darlington, South Carolina; March 13-19, First Church, Smithfield, North Carolina; March 20—April 1, Gum Swamp Church, Belvoir, North Carolina; April 9-23, Tippetts Chapel, Clayton, North Carolina; April 24-30, Rockingham, North Carolina; May 1-7, Grace Church, Greenville, North Carolina; May 8-21, Frederic, Ohio; May 24—June 4, Unity Church, Jacksonville, Florida; June 5-25, Dawson Grove Church, Scotland Neck, North Carolina; June 26—July 2, Otway, North Carolina; July 17-30, Bumpus Mills, Tennessee; August 7-20, Philadelphia Church, Folkston, Georgia; August 21—September 3, Jesup, Georgia; September 4-10, Albany, Georgia; September 11-17, Johnson Union Church, Clayton, North Carolina; September 18-24, Prospect Church, Erwin, North Carolina; September 25—October 8, Hickory Chapel, Ahsokie, North Carolina; October 11-22, Bay Branch Church, Timmonsville, South Carolina; October 23—November 5, First Church, Beaufort, North Carolina; November 6-12, Saints' Delight Church, Louisburg, North Carolina; November 13-19, Milburnie Church, Wilson, North Carolina; November 20-26, First Church, Goldsboro, North Carolina; November 27—December 10, Philadelphia Church, Detroit, Michigan; December 11-17, Landwood Chapel, Smithfield, North Carolina.

Coming Events

March 26—Palm Sunday
March 31—Good Friday
April 2—Easter Sunday
April 2-6—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

Bethany Church Organized In Savannah, Georgia

The organizational meeting of the Bethany Free Will Baptist Church of Savannah, Georgia, took place on the first Sunday in January. After operating for two months as the Free Will Baptist Mission, the thirty charter members expressed their desire to organize into a church inasmuch as they had been self-supporting without help from any other church since beginning services in November. Petition was made in January to the South Georgia Association of Free Will Baptists for examination and membership. The pastor was received immediately into the South Georgia Quarterly Meeting having brought his letter from the Cumberland Association of Tennessee. The Rev. Louis H. Moulton, former promotional secretary of the Foreign Mission Board of the National Association, is the pastor. The new church is located at 110 East 35th Street in Savannah.

Cape Fear Union Meeting Convenes with Smyrna Church

The Cape Fear Union Meeting of North Carolina, which was previously postponed due to bad weather, has been rescheduled to convene on Saturday, March 4, at 10:00 a. m.; according to the Rev. Thomas E. Beaman, secretary of the executive board.

The theme for the session will be "Church Government." A sermon in keeping with the theme will be presented at 11:00 a. m. In the afternoon, a panel discussion will be presented, with several persons participating.

Newport News Church Observed National Youth Week

The first Free Will Baptist Church of Newport News, Virginia, observed National Youth Week beginning January 29, with the young people of the church having charge of the services.

Each night there was a visiting speaker to bring the message. On Sunday night, Mr. Harold Critcher, educational director of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, delivered the message on, "What Does It Mean to Surrender?"

Monday night was Scout Night with the church-sponsored troop taking part on the program. The message was delivered by the Rev. Max Albritton, pastor, Hyde Park Free Will Baptist Church, on the subject, "Surrender Your Goals to God."

(continued on page nine)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Spartanburg, S. C.—The Y. P. A. of Saxon Avenue Free Will Baptist Church met Monday, February 6, at 7:30 p. m., at the church for the February meeting.

Miss Bonnie Guy presided over the meeting in the absence of the president, Miss Frances Crowe. Scripture was taken from Isaiah 6:1-3 by Barbara Guy. Those participating on the program were as follows: Mrs. Flora Millwood, sponsor; Aundrea Gilliam, Glenda Williams and Geneva Guy. The group opened by repeating the Lord's Prayer, and closed by singing, "Thank You Lord," with all heads bowed.

The secretary and treasurer's reports were given and collection received. All business was discussed and future plans made to raise money to help on the national project and the church building fund. As a personal service project for the month of February, the girls made valentines to be carried to the children's ward at the General Hospital. Next month each member will bring two long-stemmed flowers (artificial) to take to a shut-in in the community. After the meeting, the group enjoyed soft drinks and cookies.

Spartanburg, S. C.—The Ladies' Auxiliary of the Saxon Avenue Free Will Baptist Church met Sunday, February 12, 1961, at the home of Mrs. Richard Brooks. The meeting was opened by singing, "Into My Heart," and then a seasonal prayer was led by Mrs. Otis Gilliland and closed by Mrs. Harold Ellis. The program lesson was taught by Mrs. Ernest Laws, concerning the needs of the youth. All participated and gave their ideas as to the great needs of training the young people. The group was dismissed with prayer by Mrs. L. J. Hawkins. All business was discussed, reports given, collection received and plans made for a Stanley party, the week of prayer and a study course during the month of March. Delicious refreshments were served and it was announced that the March meeting would be at the home of Mrs. Mozell Hope.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church, met at the church for its monthly meeting, Tuesday evening, February 7, 1961.

The meeting was called to order by the president, Mrs. Lois Bryan, after which the group sang, "Jesus Loves Me." Scripture was read by Mrs. Agnes Garner, followed with prayer by Mrs. Dorla Hill. The secretary, Mrs. Elizabeth Slaughter, read the minutes of the last meeting and called the roll, counting 16 members and four visitors present. Offering was taken and the treasurer's report was given by Mrs. Ailene Garner.

Mrs. Ruby Fleming gave a report and a special prayer for missions. Various other reports were heard and old and new business were discussed.

The program began by the group singing "Every Day With Jesus." Then little Miss Jan Garner sang a special, "He Loves Me Too." Those participating on the program were, Mrs. Ann Garner, Mrs. Reta Cannon and Mrs. Lorraine Garner. The meeting closed with everyone praying the Lord's Prayer.

The next meeting will be held at Mrs. Ailene Garner's home on March 7, 1961, with Mrs. Reta Cannon in charge of the program.

Kingsport, Tenn.—The Ladies' Auxiliary of Fellowship Free Will Baptist Church met Monday, February 6, at the home of Miss Gay Cook. Opening prayer was led by Mrs. Beatrice Galloway. Parts were given by Vernell McDavid, Adell Williams and Mrs. Dorothy Todd. Fifteen members were present and two visitors, who joined. The group was dismissed by Mrs. Adell Williams.

Y.P.A. Enjoys Valentine Banquet

The Y. P. A. of Gray Branch Free Will Baptist Church, Deep Run, North Carolina, had a Valentine Banquet February 11, at the assembly building. Approximately 22 people attended. A nice

time was given to each person there. Pictures were taken, games were played and the group was served ham, slaw, cornbread, candied potatoes, soft drinks and ice cream.

A sweetheart king and queen were chosen, which was Annie Pearl Thompson and Leo Boyette. After they were chosen, the group sang to them, "Let Me Call You Sweetheart." The Rev. Norman Ard spoke to the group for a few minutes from God's precious Word. After this, the group cleaned up the building. All the Y. P. A. members wish to express their thanks to the sponsors, Miss Libby Smith, Mrs. Clarisa Merritt and Mrs. Margaret Ard for the many hours they spent preparing the banquet.

Grifton, N. C.—The Woman's Auxiliary of Hugo Free Will Baptist Church met at the church, February 6, 1961. There were 15 members and one visitor present. The president, Mrs. Ruby Eubanks, opened the meeting with all standing and singing, "I Gave My Life for Thee." The program was entitled, "Who's Responsible?" It was presented by Mrs. Frances Dudley. The hostesses were Mrs. Leona Faulkner and Mrs. Alma Rouse.

The Ethel Whaley Circle of the Hugo Free Will Baptist Church met at the home of Mrs. Delma Shepherd. There were seven members present. The program was presented by Mrs. Shepherd and consisted of further study of the auxiliary programs for the month entitled, "Who's Responsible?" Mrs. Elsie McCoy, acting president, presided over the business session. The minutes were read by the secretary, Mrs. Frances Dudley, followed by a report from Mrs. Dattie Hardee, the treasurer. Ways and means of raising money for the building fund were discussed, after which delicious refreshments were served.

The Ada Phillips Circle of the Hugo Free Will Baptist Church met at the church, January 14, 1961, with 11 members present. The meeting was opened by the group singing, "I Gave My Life for Thee." Scripture reading was selected passages from Matthew, Mark, Luke and John. A prayer was offered by Mrs. Martha Holt. The program was entitled, "The Meaning of Missions." It was presented by Mrs. Bertha Harris. Mrs. Ruby Eubanks and Mrs. Bertha Harris were chosen as captains in the attendance race, the aim to be 100% attendance at each meeting plus one new member per month for the year. The

(continued on page thirteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What do you mean by suggesting that Christians wait upon the Lord for power?—J. R. Norris, Alabama.

Answer: The Scriptures seem quite clear in indicating that if they accomplish things for God they must do this. "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). Our Lord Jesus Christ was distinct in giving His followers instructions to wait for the coming of the Holy Spirit and this they were doing when He came. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4, 5, 8).

It is quite an interesting exercise for a Christian to go through the Bible and note all the passages of Scripture in which one is commanded, exhorted, or invited to wait upon the Lord and the reward that is promised to him who does this. Here are a few of these passages: Psalms 68:35; 27:13, 14; 123:2; 40:1; Isaiah 8:17; 30:18; Lamentations 3:25, 26. Quite a few Scriptures speak of being quiet and of being still before the Lord, and of meditating upon His goodness. A few people that I have read the works of that are renowned because of their true piety and in it have lived a life of great service for their master, have come to realize this in a quiet life of faith and prayer. Such was the experience of George Muller, D. L. Moody, R. A. Torrey, Gypsy Smith, and of our own generation Evangelist Billy Graham. These have accomplished

great things for God as they quietly wait upon Him in much time spent on their knees with Bible in hand as they scan its pages acknowledging God's immediate presence and their dire need of talking with Him for hours, listening to His words as recorded in Scriptures, and day after day refusing to go from their hour of meditation until God had caused them to know through what particular Scripture He was speaking to their hearts.

One day, Muller needed thirty thousand dollars for an emergency in conjunction with the orphans he was assuming responsibility for. He prayed, waiting until the answer came, then went about his daily duties around the home until later in the day someone came with the amount he had asked for. Many times such was his experience and for many long years the orphans and a large number of missionaries were supported in that way.

D. L. Moody used to have a regular period each day that he so waited on the Lord. Once when he came into Chicago from one of his evangelistic meetings, there was a deficiency of fifty thousand dollars over which the workers at the Bible Institute were disturbed and had called a day of prayer. When Moody arrived, finding the meeting in progress, he made his way up to the room where they were assembled. Several prayed, then he prayed simply, "Heavenly Father we need fifty thousand dollars, please give it to us. Amen." Just as he closed his prayer and they were ready to retire from the room, a stranger knocked at the door having in his hand a check made out in the exact amount needed, and that for which Mr. Moody had just asked in his prayer.

One summer while I was in school at the Winona School of Theology, the Youth for Christ International met at Winona Lake. They had become noisy and boisterous, and were somewhat unruly. Mr. Graham flew in for one night's service where he preached to a large

crowd of some ten or twelve thousand of them in the Billy Sunday Tabernacle. He gave them a good message in which he indicated that he had in the short while with them sensed the worldliness into which the group had drifted. His message was full of warnings and pleas for them to depart from worldliness. After the meeting, he asked that all full-time Christian workers stay and join him in a prayer meeting for that group of young people. We stayed and prayed until in the morning. I believe the time was close to 3:00 a. m. The next morning I inquired about the result of the officers meeting of the Youth for Christ that was scheduled to follow the prayer meeting. The person of whom I inquired said that when they went to the appointed place for this business meeting Mr. Graham told them that he was not yet satisfied with the situation and suggested that they again go to prayer. They went to prayer where they continued until almost sunrise, leaving only fifteen minutes for the business meeting which they held in time for Mr. Graham to take the plane back to his meeting. The next day, about two hundred of the worldly noise makers among the Youth for Christ left for home to never return. The rest settled down, a great spiritual revival followed and during the remainder of their stay in Winona Lake one would have thought it was entirely a different group of people, for the abiding presence of the Holy Spirit was manifested in them wherever they were seen.

God can accomplish through us anything He wants to if we only allow Him the privilege of doing so. In order for us to see Him do the many things that it is His heart's desire to do through us we must cast down all the vain imaginations of the human heart so as to surrender it to Him and then will He motivate us in the asking, receiving, and using to His glory those things which we need. Being self-willed and working in the energy of the flesh is just the opposite to waiting upon the Lord in the Bible-taught sense. It would be indeed wonderful if when he is first saved, a young Christian should make a full surrender of all his ambitions and aspirations, desires, and even his thought life to God and determine to never seek his own in anything or anyway, but simply regard himself as being crucified with Christ throughout all eternity. Many would be the heartaches he would shun and many more than those the joys to experience.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

JUSTIFICATION

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11).

In this second article on justification I want to point out what justification is. One writer had given justification as, "The act of justifying or the state of being justified. The word is used in the Bible to indicate the judicial act of God by which the sinner is declared innocent or without sin or the effects of sin. This is not the result of the justified one's works but by the righteousness of Christ, and the faith of the justified one in Him. By the deeds of the law—that is, obedience to the law—there shall be no justification in God's sight. The faith that brings about the working of Christ's justifying righteousness is a full and living one. These facts are the basis for the doctrine of justification. Different denominations take more or less different views of the matter, but none leaves the essential groundwork."

Were we to address the inquiry, "What is Justification?" to a Romanist, he, availing himself of the decision of the Council of Trent, would say, "Justification is not only the remission of sin, but also sanctification, and the renovation of the inward man." This definition is most certainly inaccurate; for if it doth not identify justification with regeneration and sanctification, it makes it comprehend them both. These three acts, though connected together, are clearly distinguishable, and, therefore, should never be confounded. I might safely defy the production of a single passage of Scripture which teaches that justification consists, either in whole or in part, in renewing the heart and making it holy. So far as I know,

it never has this signification in the Bible or out of it. It never means to renovate—it never signifies to make holy.

In the evangelical application of the word, it is the act of God in which He declares us just or righteous. This act involves a change of state, not a change of heart. Justification comes because of and after a change of heart. The justified stand in a new relation to the divine law. They are treated as if they had not broken it. Its thunders, so far as past disobediences are concerned, are hushed into silence. This is evidently true, because the remission of their sins is a release from the allegations of the laws. They are consequently absolved from liability of its penalty for sins remitted.

Justification does not mean the release of all future sins. If there are future acts of disobedience to God, He will demand future remission of those sins or their punishment, for no sin or act of disobedience unforgiven can go unpunished. In the Scriptures, both of the Old and New Testaments, the terms justify and condemn, are used as opposite to each other in meaning. Thus Solomon says, "He that justifieth the wicked, and he that condemneth the just, even they are abomination to the LORD" (Proverbs 17:15). And Paul says, "... It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:33, 34). When God declares and accounts a man justified, who shall condemn that man? Vain would be all attempts to condemn him, for he is justified by the great Lawgiver.

But as we close, let us consider two more important passages of Scripture, "Not a novice (one newly come to the faith), lest being lifted up with pride he fall into the condemnation of the devil" (1 Timothy 3:6); and, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

NEWS NOTES

(continued from page six)

Tuesday night was known as Little Folk's Night, with the special music for the night rendered by the Angelic Choir. The message was delivered by the Rev. Henry Van Kluyve, pastor of Calvary

Free Will Baptist Church, using for his subject, "Surrender Your Talents to God."

The choir director of Hampton High School rendered the special music on Wednesday night. Everyone was blessed as they heard him sing and Mr. Charles Haley, also of the Hampton High School faculty and sponsor for the Hampton High School Bible Club, delivered the message on, "Surrender Your Time to God."

On Thursday night, which was known as Teen Night, the Rev. Fred Rivenbark, pastor of Fairmount Park Free Will Baptist Church, delivered the message on, "Surrender Everything to God." During the week there were testimonies, special music and Bible quizzes that were enjoyable to all who attended. Each person felt that a wonderful week was enjoyed in the service of the Lord.

Special Session of Cape Fear Ministers

The ministers of the Cape Fear Conference of Original Free Will Baptists of North Carolina, will meet in a special session in Fayetteville, March 6, at the Free Will Baptist Mission, located at 209 Brookwood Avenue. The ministers will assemble at the Royal Palm Restaurant, at 268 Giles Street, for dinner and a time of fellowship at 6:00 p. m.

The special session will get under way at 7:30 at the mission. A good program has been prepared.

The ministers of the Cape Fear Conference will have as their guests, the ministers of the Rockfish Conference, according to an announcement made by the Rev. Thomas E. Beaman, executive promotional secretary of the Mission Board of the Cape Fear Conference.

THE MAIL BOX

EXPRESSION OF THANKS

"Through the medium of the Mail Box I would like to express my sincere thanks for the many beautiful birthday cards and gifts the auxiliaries remembered me so kindly with on my recent birthday. May the Lord bless each one who had a part in making my eighty-first birthday so pleasant. I must say the Lord has been wonderful toward me for which I do feel grateful."—Mrs. Mac Rouse, Dudley, North Carolina.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Greeting from Tom and Ruth Willey

February 14, 1961

Our Dear Friends,

For quite sometime now we have wanted to write to you and let you know something of what we are doing and our immediate plans. However, it seems that day after day we have been waiting to see what would work out for us and hoping to be able to return to Cuba.

To bring you up to date—as most of you know, we left Cuba in October with plans to stay in Miami only a short while, and some three weeks later lost a baby boy. Tom returned to the field on October 25, and then again in November. We had all planned to return in January, but since the break in relations between the United States and Cuba my return has become impossible—at least under existing conditions. Then too, we had begun to think it would be impossible for him to return again. Even after purchasing the ticket and going to meet the plane, he was not allowed to leave without seeking special permission from the State Department in Washington. Through the aid of Dr. Clyde Taylor of Evangelical Foreign Missions Association, he did manage to receive permission to stay in Cuba until March 1. Again after arriving at the airport it looked as if it would again be impossible, for around January 14 of this year a new law was made which also required an additional permission to enter Cuba. After some interrogation and having been referred to several different gentlemen he was finally granted the permission. Surely this must have been the working of the Lord for as Tom started to leave the ticket agent remarked, "You may consider this a miracle because since that last law came out I have seen only one American leave and he was a newspaperman."

At the moment we are renting a small house in Miami from a very dear family in our Free Will Baptist Church

here. Mr. and Mrs. Willey Sr. spend the majority of their time in deputation work throughout the states in interest of foreign missions. As for our plans after March 1, they are in the hands of the Lord and right now only He knows. We trust that Tom will at least be permitted to make trips back and forth to Cuba to check on the work, but that is yet uncertain. (We might add that in the absence of the American missionaries, our Brother Benito Rodriguez has been acting as director of the work and has done a grand job.) We have thought of the possibility of working among Cubans in Miami since in that city alone there are around 100,000 Latin residents.

These days and weeks of waiting have been a time of real testing for us since our hearts long constantly to return to our field of service. For this especially we are counting on your prayers—that we shall know His will and be used of Him in the interest of those who yet remain in darkness.

Again we say, thank you to each auxiliary, each church, and each individual for your faithfulness in holding us before the Lord. We are counting on you more than ever in these days of uncertainty.

Gratefully in Him,
Ruth and Tom Willey

The Waids in Japan

Nishi 2 Chome, Minami 7 Jo
Abashiri, Hokkaido, Japan
February, 1961

Dear Friends:

Today is an urgent time of advancing with unprecedented vigor and enthusiasm toward a "New Frontier" in our beloved mother country according to the press releases we receive. What is happening in our mission is not altogether foreign to what is happening back in the U. S. A. The Calverys, our first missionaries to have a furlough, just recently returned (December 22) with various suggestions from our board which may bring about some drastic

changes in our mission policy. Even though we are yet to have an official meeting, three out of four of us have had conversations with the Calverys. Later this month we will probably have our first official meeting and then we should know more facts. But since many of you will be thinking about our work (yours and ours) through the influence of the March woman's auxiliary program we hope to, in a measure, bring you up to date with some phases of our work so you might join in our ministry with your prayers. Please do not ever think of your prayer ministry as being common place for you may be sure your missionaries consider it to be indispensable to their work.

To begin with, the Herseys have reservations to sail for America on April 20. Their first term ministry here is drawing to a rapid conclusion. The Calverys are now in refresher language study in Tokyo. They probably will move to the city where the Herseys now live, Bihoro, at about the same time the Herseys will be leaving the country. Meantime, there is a strong possibility that we will be moving back to Tokyo. We are considering receiving two more Tokyo church groups into our fellowship which would boost the number of Tokyo church groups to four. (We do not have a duly organized church in Japan.) This is the same number of church groups that we now have in Hokkaido. (If things materialize so that we would move to Tokyo we will consider this an answer to prayer for Geraldine needs medical care which we would try to put off until we returned to America if we were to continue to live in Hokkaido.) At once you, no doubt, can see a change thrust upon the missionaries, the native workers, and the church groups. More responsibility would be thrust upon the natives. Personally, we feel this is most wholesome for all concerned. We have as many as four men who may be eligible for ordination in the near future. Two of the Hokkaido church groups, each with one of the above mentioned ordination candidates to lead them, will have more freedom given to them than they have had to date but they will still have mission fellowship not too far away. In Tokyo, we are yet to have official mission fellowship with our groups, dealing with them from Hokkaido, but this may be realized in the near future.

For some time now we have been considering the problems concerning
(continued on page sixteen)

NOTES

QUOTES

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AND
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By J. C. Griffin

PREACHING OR TEACHING— FOR DECISIONS

by John W. Bradbury, D. D.

Current evangelism, especially of the Billy Graham type, is again bringing to the attention of the people the necessity of making their decision Christ-ward. There is, of course, nothing new about this. For ages it has been the divine method of correcting God's people and getting others started in the Christian way. Ever since God said to Abraham, "... Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," (Genesis 12:1), there has been required of the elect an obedience which demands personal decision. When Joshua cried out to Israel, "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD" (Joshua 24:15), he put before the nation the crisis of making or refusing to make a decision to serve God. When Elijah faced Israel and the prophets of Baal on Carmel and said, "... call ye on the name of your gods, and I will call on the name of the LORD . . ." (1 Kings 18:24), he was calling for decision. At Pentecost, when some of the people cried, "... Men and brethren, what shall we do?" (Acts 2:37), they were facing the necessity of decision.

It is right decision that makes the Christian cause possible. It may be truthfully said that Christianity moves forward on the feet of personal decision. The true body of Christ consists of voluntary cells, individuals who have determined to follow Christ at all costs.

DECISIONS NO END

It has been complained that some of those who have gone forward in the New York campaigns are professed

Christians already, in some cases described as "faithful communicants" in a church. Granted, but why not? Are Christians through with making decisions after their initial entry into a church? Of course not. Even the minister of a church cannot be said to have made his final decision. In fact, we have known and assisted several ministers who had the conviction that they were not truly converted. There are many church members who have never made a real personal commitment to the Lord. We have also found that many Christians, ministers included, have entered the church without making full and complete surrender of their lives to Christ. Evangelism is the providence of God to these people as well as to the non-churched and notoriously unsaved elements outside the church.

As a matter of fact, all preaching and teaching should be for decision. Truth delivered without an exhortation or application is dull and uninteresting. It is the application which makes truth personal in one's conscience. And what is all that for if not to produce a personal commitment of some sort? The trouble with so much preaching is that it is aimless, because it does not face an audience with the duties of doing something, deciding something Christ-ward. Not that it is necessary to have people in the aisles of the church after every service. Even that can be ritualized and become tintured with artificiality. But neither should spontaneous decision be smothered by formality. Nothing is more terrible in a church than a dead inertia, an audience satiated with indifference, to whom the sight of a broken-hearted sinner rushing to the front to surrender to Christ would be a "religious circus!"

"HOUR OF DECISION"

Perhaps the greatest contribution of the broadcast called, "The Hour of Decision," is the great fact which is packed into that title. Good as the evangelistic messages in word and song are, they are not fabulously distinctive. It is the note in them that counts. The note is decision. It is the urgency with which the message is preached that grips the listener. The broadcasts are what they propose to be—full of imperative and immediate concern for the spiritual destiny of the people. There is appeal, nationwide and worldwide, for people to come to God. It is a call for decision. Its pattern is the New Testament. "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the

gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

All through the New Testament the pattern is the same. All indoctrination is followed with exhortation, and that to the point of decision Godward. And all through the centuries the pattern has never changed. When Whitefield was denied the use of church buildings in England to call people to God, he preached in the fields. When the Covenanters were driven out of the church of Scotland because of their evangelistic fervor, they preached for decisions amid the Scottish heather.

It is a good sight when the evangelistic pot boils over. It is a sign of heat. As when the pot spills over on a hot stove, with its flame and steam and hiss—nuisance though it be, it at least is a sign that something is cooking. A cold stove never cooks anything. And a cold church, so sanctified as to imagine no services of decision necessary, is a dead ornament on a landscape.

WE CALL PEOPLE TO GOD

The function of the church is to call people to God. And it is the duty of the church itself to make sure that it has come to God. An unevangelizing church is a church that needs to be evangelized. In these days, who dares to assume that the churches themselves do not need evangelizing? And if the churches are evangelized you will find many deacons, trustees, even preachers, not only ordinary church members, moving to God's altar on feet of earnest decision.

Not until a church is itself evangelized will it be competent and attractive enough to be used of God to draw the people to the Cross of Christ. Perhaps, therefore, there is nothing more needed than an hour of decision in large numbers of local churches. It is the lack of a Christ-ward drive in the church itself that keeps the unsaved out. Concern is missing because it is first of all a concern for one's own spiritual state. No self-satisfied Christian has much interest in the lost. It is when he makes a decision Christ-ward that the providence of God transforms him into a witness.

We must learn from the current evangelistic awakening that preaching and teaching is for decision; it is to so present the claims of Christ as to call for the hearers to do something about them. Were we to have more sermons
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STORIES for our BOYS and GIRLS

RICHES ARE VAIN

by Pearl Mast

GIRLS," called Mother one bright morning, "it's time to get up."

Dorothy, Joy and Barbara opened their sleepy eyes. It seemed they all knew that something very important was going to happen, for they all got up and dressed quickly. The big reddish-orange sun was just peeping over the blue mountains in the distance.

"Oh, how I shall miss you, Barbara," Joy said tenderly to her sister.

"And me, too," wistfully remarked Dorothy.

"I think I'll like it at Auntie's home," said Barbara. "I hope I don't get homesick."

"You won't, I know that," said Dorothy. "You'll have Rosita, Rosie, and Rosemary to play with all day long."

"Yes, but they are just simple neighbor girls."

"You're not any better than those girls," replied nine-year-old Dorothy with a haughty air.

"I just said that," Barbara agreed.

Then the girls went down to breakfast and family worship. Soon Father drove the car to the front of the graveled driveway. They carried the trunk and suitcases to the car and were soon all on their way to the station.

"The train comes at 7:45," said Joy, looking at the timetable.

"Here's the station now," said Mother.

The good-bys were said tearfully. Mother said as she kissed her twelve-year-old daughter, "Riches are vain, dear. Remember we are not rich in earthly possessions, but in heavenly blessings. Aunt Mabel is wealthy. She belongs to church, but she has never accepted Jesus as her personal Saviour. She is my only sister. I have tried to win her to Christ, and she is so loving and kind, but will not accept Him. Try to win her to Him through your love. Read the Bible daily, and pray for her, too. Don't become enchanted with her riches, for they are vain. Comfort her, for she said she wants you for a comforter."

"I will, Mother; I'll try to," Barbara clasped her hands with a little sigh.

"All aboard! All aboard!" called the conductor as the train was ready to leave.

The last kiss was given. The train pulled out of the depot and started to go faster and faster separating Barbara from her family.

Barbara's uncle had died just a month before. Her aunt was lonesome for someone to stay with her. She lived in the Harrington mansion in Florida where she had everything she might want for her comfort. Her only child, Alice, had been married a year before and now lived in Maryland. As Alice seldom came home, Aunt Mabel thought that she would like to have one of her little nieces come to stay with her for a while. She planned to have Barbara take music lessons, as she thought her sister was too strict with her girls. She wanted Barbara to have fun for once in her life, saying, "Those girls will be fenced in all their lives and die old maids."

Aunt Mabel also wanted Barbara for a comfort. She said in her letter to Barbara's mother that her big house on Lovely Common Avenue was so very, very lonely with Jesse gone and Alice away up in Maryland. That is why Mrs. Freeman had consented to let Barbara go.

"My sister Mabel is so lonely," she had said.

On the train Barbara was repeating some verses to herself. They were Bible verses which the family had read that morning in family worship.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Proverbs 13:7).

"The blessing of the LORD, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22).

"Mother was right," said Barbara softly.

The big, soft seats were so nice to lean one's head on and relax. Barbara became absorbed in what was happening around her on the train. Across the aisle from her sat a beautiful young woman.

"Where are you going?" she kindly asked Barbara.

"I'm going to my aunt in Florida."

"Who is your aunt, my dear?"

"Mabel Harrington. She lives on Lovely Common Avenue in Mazeville."

"Oh, how nice! I live right across from your aunt's home. You visited your aunt several years ago. You know me, don't you, Barbara? That's your name, isn't it?"

"Yes, and I know you, too. You're Martha Glower, the triplets' sister."

"That's right."

Barbara and Miss Glower enjoyed traveling on the train. Early the next morning Martha said,

"Look, Barbara, away over there is Mazeville."

Far in the distance they saw a gleaming tower and a church steeple shining in the sunlight. Soon the train pulled in at a large depot. Throngs of people swarmed the station. Martha took Barbara's hand as they left the train.

"Over there is your aunt," Martha said as she led Barbara to a tall, well-dressed woman with kind blue eyes and golden hair.

"Hello, Aunt Mabel; hello, Auntie," said Barbara as she flung her arms around her aunt.

"Oh, Barbara, you have grown so tall and lovely since I was at your farm last summer. You're growing into a young woman already," her aunt gave her niece a caress. "I won't be lonely when you are with me. We'll have grand times together."

All along the road to Aunt Mabel's home, they saw beautiful homes, cabins, and winter cottages. They passed beautiful Lake Crystal with its boat-houses along the bank and swans gracefully floating on the water. Graceful palm trees grew along the beach where children were playing in the sand. Soon they came to a small town.

"This is Mazeville," said Martha.

"That is what we saw in the distance this morning on the train," said Barbara.

"Yes, that's right."

They stopped in front of a tall mansion. Wide stone steps led up to a big, old-fashioned door with a brass knocker.

(continued on page thirteen)

Boys' and Girls' Stories

(continued from page twelve)

A rosy-cheeked maid opened the door.

"Please take Barbara to her room and unpack her clothing before dinner, Asia," said Mrs. Harrington.

"Now, Barbara, your music teacher will come to give you your lesson at four-thirty. You may do as you wish till quarter after four, but be sure then to be in the drawing room where you will take your lessons."

"Come, now, Miss Barbara," said Asia in her motherly way as she led her up a flight of wide, low steps to a high and very large hall.

The room that was for Barbara was very pretty, but she soon became restless and wished she could go out. She told Asia, who was unpacking her trunk.

"You can go down into the garden by these steps, and then you don't have to go through the hall."

Asia showed Barbara an outside stairway that led down to the garden.

Barbara liked the beautiful garden with nothing but trees and flowers. She walked around to the front veranda. There she saw the fountains and bird baths and flower beds and a cool seat under a large shade tree. A big brown car turned in the driveway.

"That must be my teacher," she thought.

She slipped in a side door and asked Jenny, the parlormaid, where the drawing room was. Jenny showed her there, and Barbara saw the baby grand piano.

Her teacher, Mr. Gwenmore, who took a liking to her right away, thought that she was a very good pupil.

Barbara's letters home told of her love for her aunt, and her thankfulness for all the kindness she received. She was not at all homesick.

Barbara did not feel at home in the church which her aunt attended; there was so much form and ritual. She much preferred to go to her own church at home where her parents attended.

One morning Aunt Mabel said she wasn't feeling well. When she became worse in the afternoon, the doctor was called.

As the days passed, she continued to grow worse. One day she called Barbara to her and said,

"Child, child, pray for me that I may be saved."

Barbara prayed earnestly for her aunt. She prayed that her aunt might be convinced that she was lost, and that she would be willing to yield herself wholly to Christ.

Aunt Mabel was taken to the hospital at Mazeville, but continued to grow worse.

One day she lay pale and exhausted in her comfortable bed.

"I must yield all," she thought, "and then I'll be happy."

Then and there in Central Hospital, she poured out her love and regret to her Maker and Creator.

"Oh, how happy I am," she said to the next nurse that came in. "I've found Jesus, and with His help I will trust Him forever."

The nurse was surprised at how much better her patient seemed.

"I've had that joy and peace, too, and I still do," said Miss Wayne happily as she smiled at her patient.

"I have a surprise waiting for you now, since you are so much better," said the nurse.

She went to the hall and called Barbara.

Barbara was so happy and gave her aunt a tender hug. As Barbara looked at her aunt's joyous face, she said,

"I know a secret, Auntie, I can tell by your face."

"I am saved, Barbara, and so very, very happy," her aunt replied gently. "You helped me so much. When I told you to pray for me that day, I didn't really realize what I meant myself. But then as you prayed for me so earnestly, and had so much faith in Jesus, I was convinced that I was lost. Today I yielded all to Jesus. I owe my happiness to Him first and to you second. Please read some verses to me from your Bible," she said in such a happy way that her new-found joy touched Barbara's heart.

Barbara read Psalm 8; Philippians 2; 1 John 4; and Matthew 6.

"If I had only known that before," Aunt Mabel said, "I would have been so happy."

"But you're happy now," said Barbara soothingly.—*Words of Cheer.*

Woman's Auxiliary

(continued from page seven)

group was dismissed by a prayer by Mrs. Eubanks.

The Hugo G. T. A. met February 5, at the home of Judy Dudley, with seven members present. The meeting was opened by the president, Kay Dudley, who asked Mrs. Frances Dudley, the youth chairman, to offer the prayer. Buster Hamilton was in charge of the program which was entitled, "The Window of the Heart." He was assisted by Marie Hamilton and Mildred Dudley. After the program, the business was be-

gun with the reading of the minutes by Lorraine Hamilton. A treasurer's report was given by Mildred Dudley. A motion was made for the group to start collecting clean rags, newspapers and coat hangers to sell. It was also decided to send the national youth chairman a get-well card. A motion was made for each G. T. A. member to bring one artificial flower each, which will be presented to some person in the community. The meeting adjourned with prayer. Mrs. Dudley and Jimmy Dudley served as host and hostess.

Kinston Y. P. A. Valentine Banquet

The Y. P. A. of the First Free Will Baptist Church, Kinston, North Carolina, had its annual Valentine Banquet Saturday night, February 11, at King Brother's Bar-B-Que Restaurant. The dining hall was attractively decorated in the valentine motif. The Y. P. A. of St. Mary's Free Will Baptist Church, New Bern, and their leaders were invited guests. The guests were greeted by Barbara Lancaster, Ikke Hines, Kay Hall and Charles Lancaster. On arrival, the groups were served an appetizer of fruit juice. The banquet table, in an "E" shape, was beautifully decorated with white table cloths, tapered with white candles with strips of red crepe paper in the center. The center piece (on the center table) was made up of clusters of artificial red and white carnations centered around a heart-shaped outline with cupids hanging in the center of the heart.

After all the guests had arrived, Mrs. David W. Hansley gave the invocation. Charles Lancaster, president of the Kinston Y. P. A., welcomed the guests, while Martha Jenkins, president of the New Bern Y. P. A., gave the response. After the dinner was served, Mrs. W. J. Gaskins, guest speaker of the evening, gave a very inspiring talk. Her topic was, "The Three G's—Go, Grow, and Glow." She pointed out that we can go and tell others about Christ. We can grow by inviting our lost friends and neighbors to Sunday school, church and into the Y. P. A. We can glow by letting our light shine so that others may see Christ through us. Mrs. Gaskins is the district youth chairman and state G. T. A. sponsor. At the close of the program, the group formed a friendship circle and sang, "Blest Be the Tie," after which, Mrs. Barbara Lancaster offered the benediction.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Receives \$1,000 Gift



Dr. C. C. Henderson, noted Mount Olive physical, has made another contribution to the science laboratory of Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$1,000. Announcement of the gift was made this week by President W. Burkette Raper, who declared that the money would be used to purchase additional equipment for the laboratory.

A previous gift by Dr. Henderson in the amount of \$2,500 enabled Mount Olive College to add chemistry to its curriculum. A typical scene in chemistry is shown in the above picture where students are studying for careers in teaching, pharmacy, and medicine.

An adequately equipped science laboratory was a chief factor in enabling Mount Olive College to meet the requirements for accreditation by the Southern Association of Colleges and Secondary Schools.

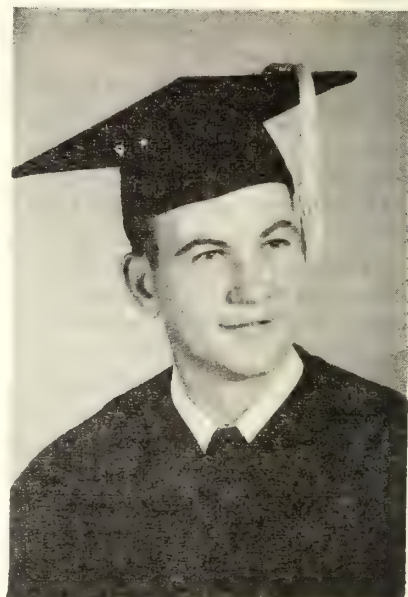
Yearbook Goes to Press

The 1961 edition of "Olive Leaves," the yearbook of Mount Olive Junior College, is now in the hands of the printers and students are anxiously awaiting the finished product in May.

Hailed as the most monumental publication in the history of Mount Olive College, the yearbook will trace the development of Christian education by the Original Free Will Baptists of North Carolina from Ayden Theological Seminary, through Eureka College, and the attaining of regional accreditation by Mount Olive College. Pictures from all three institutions will illustrate the story.

For the past two years "Olive Leaves" has been awarded first place classification by the Columbia Scholastic Press of New York in its annual critique of college yearbooks from throughout the nation.

Huey Long Joins Mount Olive College Staff



Mr. Huey Long, Lankeland, Florida, will join the administration of Mount Olive College, Mount Olive, North Carolina, in April as a full-time Promotional and Public Relations officer. Long, a native of Marianna, Florida, holds both B.S. and M. S. degrees from Florida State University, where he won scholastic distinction. For the past three years he has been employed as Information and Education Forester by the Florida Forest Service. He has served as pastor of several Free Will Baptist churches in Alabama and Florida.

In announcing the appointment of
(Continued on Page Sixteen)



Miss Deany Lee, Editor

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Promise of the Spirit

(Lesson for March 12)

Lesson: John 14:1, 15-27

Golden Text: John 14:23

I. INTRODUCTION

This chapter beautifully divides itself into five parts of unequal lengths: (1) Jesus speaks of a place (Vv. 1, 2); (2) Jesus promises a presence (Vv. 3-5); (3) Jesus tells them about a provision (Vv. 6-15); (4) Jesus promises them another Comforter (Vv. 16-26); (5) Jesus leaves them peace—(Vv. 27-31). Even though our Printed Text does not carry the whole chapter, we believe that you will want to read all of this wonderful chapter, and let the Master's words comfort and encourage your heart.

The circumstances under which it was given need to be kept constantly in mind. It was given by Christ to the eleven on the last night before He died. Judas had not yet betrayed Him, but likely he was away at this very time making a trade with the enemies of Jesus to deliver Him into their hands. Many times before the Lord had told the disciples about His coming death, but apparently they had not understood. Now that they were beginning to understand, they are discouraged and sorrowful. In this chapter, Jesus comforts them with grounds for encouragement.—*The Advanced Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Let not your heart be troubled. This sorrow-assuaging command of Jesus has charmed more griefs to rest than all the vain philosophies of the world. Jesus is the mender of broken things—broken lives, broken homes, broken dreams, broken hearts. He came to heal the brokenhearted (see Luke 4:18).

2. Our claim to love for Christ is invalid unless we show it by obedience to Him (Vs. 15).

3. In bodily presence Christ is absent today, but in the Holy Spirit He indwells every believer (Vv. 16, 17).

4. Believers would indeed be orphans if it were not for the abiding presence of the Holy Spirit in them (Vv. 18, 19).

5. The intimate relationship between the Father and Christ is duplicated in the relationship between Christ and the believer (Vs. 20).

6. The obedient believer enjoys communion with the Father and the Son in the power of the indwelling Holy Spirit (Vs. 21).

7. We always have the right to ask the Lord about anything in His Word that is not clear to us (Vs. 22).

8. The spiritually-minded Christian seeks to obey the commands of Christ, and to please Him (Vs. 24).

9. A manifestation of disobedience to Christ is an indication of lack of love for Him (Vs. 24).

10. We should be able to understand Christ just as clearly when He speaks by the Holy Spirit as the disciples did when they heard His living voice (Vv. 25, 26).

11. A deep, settled peace will fill our hearts if we are fully yielded to the Holy Spirit (Vs. 27).

12. We need to realize what it cost Jesus to make it possible for believers to receive the gift of the Holy Spirit. The above quoted Scripture tells us plainly that believers are bought with a price, and that price is the shed blood of Jesus Christ. The moment anyone accepts the sacrifice Jesus made on the Cross, the Holy Spirit comes into that believer and from that day on the believer becomes the temple of the Holy.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. This fourteenth chapter of John is possibly the best loved chapter in all the Bible. It is one of the chapters that gives us comfort as we approach the shadows of death. Jesus gave the promise, that when He returned to His Father, He would prepare the heavenly place for the glorious day when He would receive His bride, the elect of all the ages, unto Himself. Jesus has been gone now almost two thousand years. During this time, the bride has had ample time to prepare herself for the call of the Bride-

groom, and yet while we wait and watch the bride should continue to make herself ready for the Bridegroom. The church, which is the bride of Christ, must be gathered, nurtured, and perfected, to be made fit for the mansions of God. Thus the people, as well as the place, must be prepared. Prior to His departure to make ready the heavenly home, Jesus promised to send the Holy Spirit to train, comfort, and lead the saints on the homeward way.—*The Teen-Age Teacher* (F.W.B.).

2. Judas did not understand the workings of the Spirit. He could not comprehend how it was possible for the Lord Jesus to manifest Himself to His disciples without at the same time manifesting Himself to the world.

"Jesus answered and said unto him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Vs. 23).

Jesus repeats the assertion that if a man loves Him, he will be obedient to His commandments. Jesus also testifies that love for Him will merit the love of God, the Father. We notice also that when the Holy Spirit comes into our lives, Jesus, the Son, and God, the Father, come also to make their abode with us.—*The Senior Quarterly* (F.W.B.).

3. When does a Christian need the Comforter?

The pupils will answer this question by saying, "All the time," or "Every day," or "Constantly." We need Him in times of grief or loss of any kind, when disappointed and discouraged. After a short discussion, tell of a fresh-water spring that is reported to be near the mouth of the Columbia River. Twice each day the bitter, salty waters of the sea rise above the flowing spring and cover it over; but it is still there, deep down under the salt water, and when the tide recedes it sends out its waters fresh and pure as always.

The presence of the Holy Spirit in the Christian's life is like that. The bitter, salty experiences of the day flood over us at home, at school, at work, and at play; but the refreshing pure comfort of the Comforter persists to strengthen us.—*The Standard Commentary*.

4. Strange as it may seem, the average American has very little idea of what it means to be a Christian. I was talking to a young man recently, who was a keen, average college graduate out in the business world and making a success of his chosen profession. In the course of

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St. Claire Bible Class

(continued from page fifteen)

our conversation I casually asked him, "Are you a Christian?" In some surprise he answered, "Why, yes, I suppose so!" I smiled at him and queried—"Why do you suppose? Don't you know?" He thought that over for a few moments and then answered more positively, "Why, yes; I am a Christian. I must be, since I am not a Mohammedan or a Buddhist!" To his vague understanding, a Christian was any civilized person who did not profess some other faith or was not an adherent of one of the great world religions. When I carefully explained to him what it meant to have Jesus Christ as a Lord and Saviour, he listened in astonishment and deep interest, and when I finished he burst out—"That is the most wonderful idea I have ever listened to! Why don't they teach us that in college?"

His hazy conception of our most holy faith is quite common. I doubt very much if the average college student could give an adequate description or definition of "Christian" in the sense in which the Bible uses that term.—Selected.

NOTES and QUOTES

(continued from page eleven)

and lessons of this sort we would have more lay activity in true Christian service. The pulpit messengers and Sunday school teachers would be livelier and more interesting.

Churches are the repositories of the gospel of Christ. They themselves are to embody that gospel. And that gospel is not for a pious group in a holy corner; it is for the world, the masses, the unreached multitudes who will do nothing about their salvation until they are arrested by a living, vital, evangelistic church, which brings hope to the lost, and light to those in darkness because it challenges them to decide for Christ.—American Tract Society.

MISSIONS

(continued from page ten)

the building of mission homes in Japan with the money the National Woman's Auxiliary was good enough to secure for us. One major problem which we faced was just where to build them. If

we would have built them in haste one of them would have become obsolete by now. We are beginning to see our way clear to begin, if possible, both houses this summer. Since our work is logically divided into two we hope to build one house in Hokkaido, as originally planned, and the other in Tokyo.

Concerning the two Tokyo church groups which we have been considering receiving into our fellowship, let me give you a few facts. Their pastor is a man over fifty years of age whose name is Mr. Kawamura. He has been a Christian for several years and suffered imprisonment during the Second World War because he refused to obey his country's demands to compromise his Christian stand and to bow down and worship at state heathen ceremonies. Most of the Christian churches of Japan bowed but a few did not. For a limited time before this he served as a foreign missionary to China. (I have this man's testimony in my possession and soon hope to forward it to the foreign mission office in Nashville so you may hear more about this man in the near future.) Realizing the need for Christian fellowship for his two church groups and also knowing he will not be able to care for them indefinitely, he is leading them to join with some good fundamental group. Mr. Kawamura came to Hokkaido to be the evangelist for two of our summer tent meetings and thereby became acquainted with our church and what we stand for. Shortly afterward, he asked to be received, with his churches, into our fellowship. Do pray concerning this matter.

I think each of our groups are acquiring a slow but steady growth for which we are encouraged and thankful. God has given us some qualified as well as dedicated men to help us do a job that we as foreigners would never be able to do. It is not important that we be seen but that Christ be seen in us; but for a foreigner, with his language limitation and racial difference, to cease to be conspicuous himself is something beyond my conception.

Pray for the Herseys as they will be making the long journey back to America; for the placement of the Calverys and the Waids, for wisdom concerning the building of mission homes, for our

Japanese workers and each of our church groups: Abashiri, Bihoro, Koshimizu, and Tsubetsu in Hokkaido; Kibogaoka, Umejima, as well as Mr. Kawamura's two groups in Tokyo.

So many of you have been gracious in remembering our family with cards and gifts as well as contributing to our account! All of this expresses to us a genuine interest on your part in the work here and in our welfare. We thank the Lord for each of you and trust your ministry, too, will be blessed of God.

In the service of our King,
The Herbert Waids

Christian Education

(continued from page fourteen)

Mr. Long, President Raper declared, "Mount Olive College is today challenged with almost unlimited educational possibilities within the Free Will Baptist denomination and eastern North Carolina. It is imperative that we prepare for greater educational service to a large number of our youth. The coming of Mr. Long will accelerate the forward progress of the college by strengthening our financial support for the development of our new campus. We feel fortunate in securing the services of such an energetic, competent, and dedicated gentleman."

College President Attending AAJC

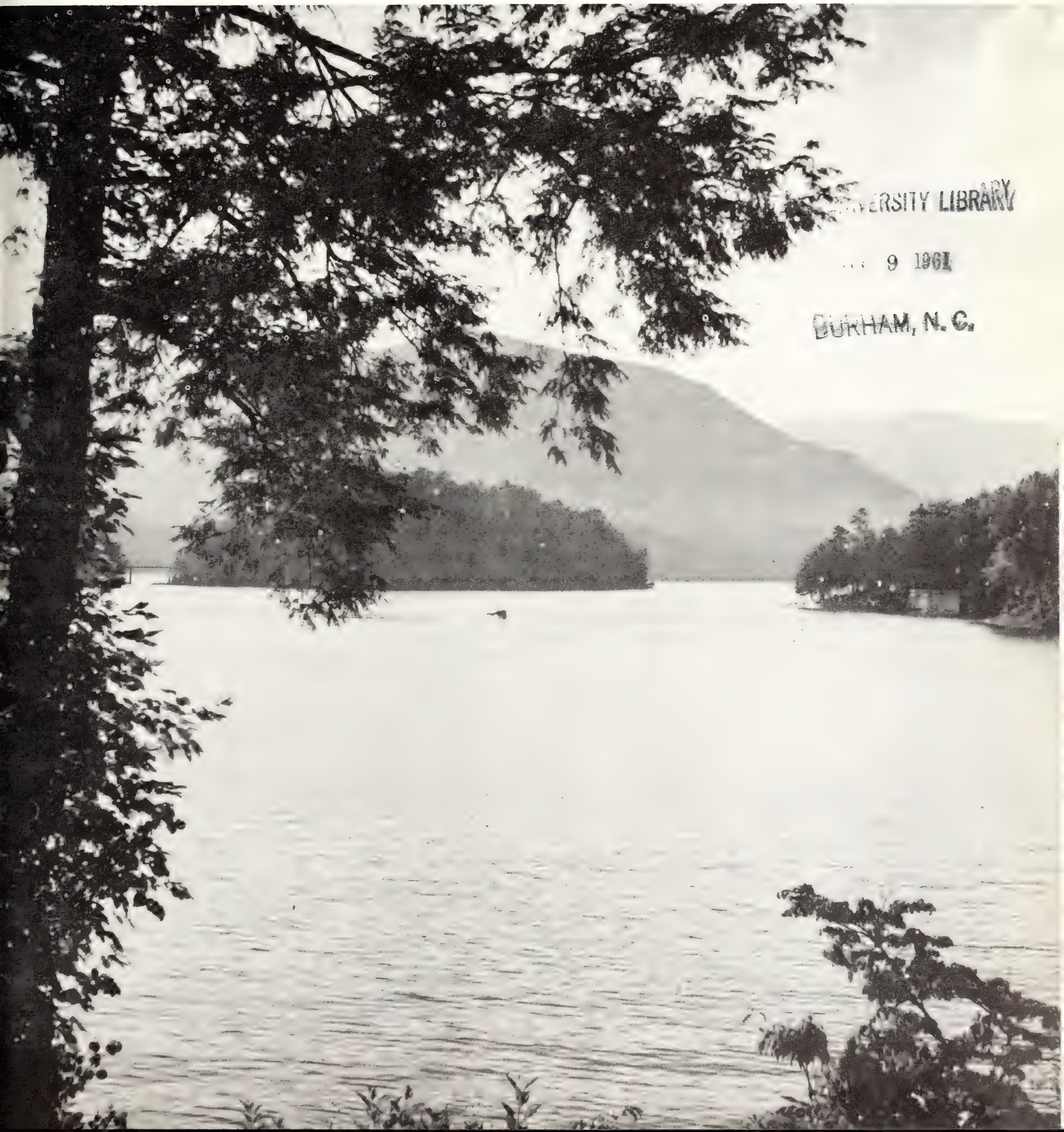
Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, is attending the 41st Annual Convention of the American Association of Junior Colleges, being held at the Sheraton Park Hotel, Washington, D. C., February 28—March 3, 1961. The theme of the meeting is "America's Stakes in the Junior College."

The American Association of Junior Colleges has its national headquarters in Washington, seat of the convention, and represents over 500 of the junior colleges in the United States. These junior colleges are joined together in the AAJC to stimulate their professional development and growth. Representing many different types of institutions, the association voices the interest of junior college education as a whole.

the Free Will Baptist

Ayden, North Carolina, ^{MS} Wednesday, March 8, 1961

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DURHAM, N. C.

EDITORIAL

THE INCREASED FLOW OF CRIME

Just this week, our nation was shocked to learn that the little four-year-old girl, who had been missing for several days in the city of New York, was found murdered, a victim of a sex murderer. When apprehended, the criminal remarked, "It is the worse crime I have ever heard of, and to think I committed it."

It is not ours to understand why such things happen, but only those who are spiritually blind can fail to see at least one major reason why such things happen: namely, as long as sex is exploited and glamorized on the movie screens, in magazines and books, and on television, there will be more and more crimes of the above nature. Never before has our society become so bold.

Emma Kidd Hulbert, writing editorially in the January 14, 1961, issue of "The Union Signal," discusses the increase in crime, and states that many persons are not willing to face the facts, saying, "What you don't know won't hurt you." Let us remind ourselves that ignorance is the most dangerous force in the world; therefore, we must face the reality of it and try to do something about it. The article is in part as follows:

Some individuals consider it almost criminal for newspapers to report crimes. A few are so determined to be ignorant of dangers around them that they actually refuse to read the news. But even those who refuse to read are compelled to listen; crime has increased to such gigantic proportions that it automatically lifts our heads from the sand.

The most horrible of all crimes are sex crimes. Because of their very ugliness, they often go unreported.

"How many sex criminals are loose on the streets of Chicago?" Jack Mabley's column in the Chicago Daily News, November 29, 30, asks and attempts to answer that question. Officials in the best position to know, Mr. Mabley reports, refuse to hazard an estimate.

He spent three days interviewing officials and examining arrest conviction reports. Basing his estimate on the state's attorney's sex bureau report for a recent typical year, he suggests what he considers a conservative number—14,000.

Some are feeble minded. Some are mental cases returned to society before being cured. Others have served terms in penal institutions. Whatever their backgrounds, all need help, and women and children need protection from them. But practically nothing is being done about it. "A small per cent of the offenders are locked up for a short time for punishment and given 25 cents upon being released," Mr. Mabley says. Basic handling of the problem, he points out doesn't differ greatly from methods handed down by our forefathers. Is it any wonder they become repeaters.

The picture is very black. Our mental institutions are crowded to tragic proportions, with not enough doctors or nurses even to begin the job of rehabilitation. Yet, the only hope—for themselves and society—is in

isolating sex criminals. Not in cooped-up city walls, but in the open country when they are forced to work while being treated. But laws will have to be changed and that takes time. While we begin, the problem increases and tragedies multiply.

Where is the money coming from? That is the big question. But where does money come from to investigate crimes? to try criminals? When we wait till the crime is big enough, we find a way to house, to clothe, to feed the criminal. What we spend to punish one crime, if used soon enough, could prevent many crimes.

These particular figures refer to Chicago, and Chicago has the "added hazard . . . of having the recent murderers of seven children among the criminals at large." But every big city has its quota of sex criminals running loose, Mr. Mabley points out. No place is safe. Small towns and rural areas are too near the stolen car carrying the criminal "tourist." Juvenile crime is increasing in rural America at even a higher proportional rate than in cities, according to various reports.

If America would save itself from the moral jungle of the Dark Ages, it must go into action against this horrible problem. Once aroused to the need, citizens would find ways and means. Even at the sacrifice of a few wonderful super highways! Might we not better build first a safe foundation for our feet on this topsy-turvy world than to spend so much exploring space to find other worlds to mess up? What we don't know—and what we don't do—does hurt us.

There must be a return to Biblical moral convictions, and it has to begin among many professing Christians.

Volume 76

Number 10

March 8, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Sin

by Owen Ganey
Plymouth, North Carolina

SIN IS THE ambassador of Satan the cause of the struggle between darkness and light, the taproot of the wicked heart, that thing which wholly pollutes the man.

Sin is the cause of murderers, whore-mongers, sorcerers, idolaters, liars, thieves, unbelievers, fornicators, backbiters, boast-ers, covenant breakers, covetousness, maliciousness, envy, pride, deceitfulness, and all the other kinds of unrighteousness.

Sin is a three letter word that spells the difference between happiness and misery, freedom and bondage, heaven and hell.

The popular idea of sin is that it is a kind of pardonable weakness, an infirmity of the flesh common to all and expected in all. Many people even deny its existence, minimize its influence, or try to evade its consequences. But sin still remains a cold, stubborn, hideous reality, separating the soul of man from God.

The fact of sin cannot be denied. History bears out testimony to its existence and influence. Every history book is filled with events of wars, disease, and tumults. All creation has the mark of sin. The conscience of man also bears witness to his own sinful nature. No man, however good he may say he is, can truthfully claim to be free from envy, pride, lust, greed, or hate. The most important proof of the reality of sin is the Bible. From the beginning to the end, the Word of God faces the reality of sin. Yes, these facts prove there is an existence of sin.

The Biblical concept of sin is: "A missing of the mark"; "a coming short of the purpose of our creation"; "to depart from the way."

The Word of God tells us: "The thoughts of foolishness is sin"; "whatsoever is not of faith is sin"; "sin is the transgression of the law." In other words, every crook in our life, thought, and feeling discovered by the straight rule of God is sin.

Sin is failure to conform to the law of God in any way, whether by omission or commission, negatively or positively. Sin in the light of the Word of God is understood to be against an eternal stan-

dard of right and wrong given to man by God Himself. When men don't keep or live up to these standards they are committing an act of wrong toward God and there is no grave of man's making deep enough to bury this act of sin.

Why do men so often sin? Why are men so constantly aware of their sinful disposition? What happened to plunge the entire human race of men into their sinful estate? We can find the answers to these questions in the Word of God.

In the beginning, God created Adam in His own image. God gave him a free will to choose as he pleased. Adam chose to disobey God. God passed the death penalty on him. Since Adam was the federal head of the whole human race, his sin and its results have therefore been imputed to his descendants, charged to their account. All men today have hanging over their heads the penalty of everlasting death until they come to Christ.

Sin floats all on to the dead sea of eternal darkness. Adam's sin polluted the whole human race. Sin now lies in every human heart outside of Christ.

All men everywhere, and in every age are faced with this problem of sin. The heart of the African savage, like the heart of the cosmopolite, condemns him.

The totality of sin is spoken of in the Bible. It is spoken of to the extent that sin controls every human heart and corrupts man's very life. It speaks of man's being alienated from God and not being subject to his Creator. The heart is the source of this depravity. Sin reigns in the unregenerate heart. The flesh lusteth against the spirit. The carnal mind is enmity against God. Sin hath reigned unto death. The Bible over and over again tells men they are sinners.

That little lump in front of the throat has been called "Adam's apple," from the idea that the forbidden fruit stuck in Adam's throat. The sin did not stick in his throat; it went deep into the heart. The heart, because of sin, is wicked and very deceitful. Sin will first interest a man, then excite him, and then captivate him. The cup of sin is against the cup of salvation. The foulness of sin is warring against the purity of heaven.

Yes, to be sold to sin is to be the

slave of sin because sin has a dominating power. The lovers of sin are lorded over by it, and all who are not saved from it are under the curse of it.

How often we have heard a person try to justify himself by saying, "I am not so bad; I pay my debts; I am a good father and husband; I go to church every week," etc. God, in His Word, tells us "... there is not a just man upon earth, that doeth good and sinneth not" (Ecclesiastes 7:20). Therefore, the extent of sin is universal. Every person, whether he be king or beggar, rich or poor, black or white, tall or short, fat or skinny, has sinned. "As it is written, there is none righteous, no not one: There is none that understandeth, . . . there is none that doeth good, no not one" (Romans 3:10-12). Also in Romans 3:23 we find, "For all have sinned, and come short of the glory of God." David, the man after God's own heart, realized that man is born in sin as he cried out in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Isaiah, the great prophet, wrote these words, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). John, the beloved disciple, proclaims, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

No one may escape sin's guilt. The whole argument of Romans 1:18—3:23 is to the fact that all men, Gentiles and Jews, bond or free, are lying in sin.

Sin is no respecter of age. The baby was conceived in sin from the mother's womb and the aged can look back across the years and marvel that God has spared them in spite of sin in their lives. Yes, sin embraces each, young or old, because it embraces all. All the faculties of man's soul and body are morally perverted, his nature is corrupted, his desires polluted, his spiritual sight blinded, and his will directed away from God.

Not only has God declared that all have sinned and are in rebellion against Him, but also promises and warns that sin has its consequences. In Numbers 32:23 we read, "... and be sure your sins will find you out." You cannot escape the sin question. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Sin not only has its wages in this life through sorrow, heartbreak, shame and unrest, but also in the life to come through separation from God in

(continued on page four)

(continued from page three)

eternal hell. God is a holy God, and therefore cannot have communion with unholy creatures. It is beyond my finite mind to conceive of the awfulness of sin and its consequences. God has connected it with death, corruption, undying worm, weeping and wailing, the bottomless pit and the lake of fire. You can be sure that God is justified in punishing that which is the enemy of His purity and holiness and which separates divine communion with man whom He created for His own pleasure, enjoyment, and fellowship.

We have tried to paint sin in its true nature. Sin is unlovely, sin destroys, sin separates, and sin brings the wrath of God upon those who continue in their wickedness. God says that all have sinned, and that the wages of sin is eternal death! What a dark picture! But wait, God, who hates and punishes sin, also loves and provides a pardon. The answer to the sin question is the forgiveness of sin through faith in the Lord Jesus Christ. It doesn't matter how many or how grievous your sins may be, they may be forgiven. You, if you will come to Christ by simple faith, can know the peace of forgiveness. This is the glorious dawn that follows the night of despair, the calm before the storm, the peace after the conflict. Forgiveness of sin solves the problem of guilt; it heals the sinner's wounded heart; it opens before him a new vista of hope and joy.

Man cannot have forgiveness of sin by any good thing that he may do, for God declares man's righteousness to be as filthy rags. All we can do as sinners is to present our sinful selves to Jesus Christ in true repentance and faith. Jesus came to call sinners to repentance. Jesus said that He will accept anyone who comes to Him for salvation. "... him that cometh to me I will in no wise cast out" (John 6:37). Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Jesus Christ, the Son of God, came to earth at sin's midnight of despair from heaven's noonday of glory in the form of man to live a sinless life that He might give His life and blood as a sacrifice for every person that has ever lived. "Who his own self bare our sins in His own body on the tree, that we, being dead to sins,

Lift High the Banner

by Vance W. Link Jr.

NEARER, my God, to Thee, . . ." came the voices of a choir singing praises to our God! Tonight, as I listened to the short program entitled, "Hymns from Home," many stirring thoughts came to my mind. The program is prepared in a city that we usually think of as being one of chaos and turmoil. Yet, it is from Berlin that this quiet and soul-lifting program goes out over the air encouraging and strengthening the English speaking Christians that live in Germany.

Last week, the mother of our landlady passed away. Although the sad news was sent to the brother of the deceased, he was not allowed to come to the funeral. He is one of the millions of persons that live in the East Zone under the fear and control of the Communists. Oh, how very thankful we should be that we are citizens of a free country!

Often our papers have reports of the disappearance of United States personnel who had been engaged in sightseeing this free part of Europe. Also, the Communist have spies who have infiltrated into many of our army posts, and who work diligently to gain all the knowledge possible, for the benefit of their comrades. Christians need to be alarmed and alerted to what is happening about us.

Communism is rapidly increasing. Perhaps the answer to the question, "Why?" would be, because its members are fully dedicated to their work. How dedicated are we to the cause of Christ? Sin prohibits, blinds, embitters, and

ruins a person's life, making one quite as helpless as those that live under the terrors of Communism.

If you had a brother or a friend living under communistic control, you would be willing to plead, sacrifice, and try to your utmost to help him gain his liberty. Look all around you; your brothers and friends are lost and destined for a place far worse than any communistic controlled country. Without Christ as their Saviour, they are traveling that dark and weary road to hell; the place of the damned; the place where there is never the hope of return. What are you doing to help the lost find forgiveness for their sins, redemption for their souls?

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30). "... Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:35, 36). "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him whom they have not believed? and how shall they believe on him of whom they have not heard? ..." (Romans 10:13, 14). "The harvest is passed, the summer is ended, and we are not yet saved" (Jeremiah 8:20). "... if thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity: but his blood will I require at thine hand" (Ezekiel 33:8).

Arise, oh soldiers of the cross! Lift high the blood stained banner of Jesus Christ. If we will overcome the forces of sin and Communism, we must be properly armed, and we must fight with will and might under the direction of our never-failing Captain, Jesus Christ!

Seed Thoughts

No glory of the Eternal One is higher than this, "Mighty to save"; no name of God more adorable than that of "Saviour," no place among the servants of God can be so glorious as that of an instrument of salvation.—Wm. Arthur.

The Open Secret of Revival

by V. Raymond Edman

REVIVAL is the inexpressibly sweet and gracious moving of God's Spirit in the midst of His people. Revival melts cold hearts so that tears of penitence flow freely. Revival brings the gracious cleansing of the penitent heart, and power to live for the Saviour and to witness for Him. Revival comes first to people of God; and afterward the Spirit of God through them brings conviction of sin to the impenitent, and leads them to salvation.

The term, revival, is often used in connection with evangelistic services. However, the two are by no means synonymous. During special services there can come an outpouring of God's Spirit; but not necessarily so at all. Evangelism is the proclamation of the gospel message. The revival is the outpouring of God's Spirit. One is glad for all true evangelism; but beyond that the heart that loves the Saviour yearns for revival.

By some Christians, revival is believed to be wholly a matter of divine sovereignty and is granted at His pleasure and direction. The reasoning is that mankind is utterly incapable of having any part in such manifestations of divine power. However, Christian experience over the centuries does not bear out that belief. Rather, the history of revival shows that there are conditions which Christians should meet so as to be prepared for revival. Just as the wiring and connections for an electric motor must be complete so that the power will flow into the mechanism, so there are spiritual conditions to be met by the Lord's people for the outpouring of the Holy Spirit in revival blessing.

The American evangelist of the 19th century, Charles G. Finney, has left us the best instruction on revivals that has come to my attention. His testimony is an "open secret," and not something closed nor mysterious. He learned that "a revival is the result of the right use of

the appropriate means. The means which God has enjoined for the production of a revival doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce a revival, we all know, without the blessing of God. It is impossible for us to say that there is not as direct an influence or agency from God to produce a crop of grain as there is to produce a revival . . .

"I wish this idea to be impressed on all your minds, for there has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the church, and nothing more absurd.

"Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign, and will give them a crop only when it pleases Him, and that for them to plow and plant and labor as if they expected to raise a crop is very wrong, and taking the work out of the hands of God, that it interferes with His sovereignty, and is going on in their own strength: and that there is no connection between the means and the result on which they can depend. And now suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results will follow from the church's being persuaded that promoting religion is somehow so mysteriously a subject of divine sovereignty that there is no natural connection between the means and the end."

For the right understanding of true revival, and for creating a hunger and thirst on our part for it, there are two factors that we should face. Let Mr. Finney explain both of them to us.

The first is: What is revival? Finney's reply burns brightly, with deep searching of heart. He said:

"It is the renewal of the first love of Christians, resulting in the awakening

and conversion of sinners to God. In the popular sense, a revival of religion in a community is the arousing, quickening, and reclaiming of the more or less backslidden church and the more or less general awakening of all classes, and insuring attention to the claims of God.

"It presupposes that the church is sunk down in a backslidden state, and a revival consists in the return of a church from her backslidings, and in the conversion of sinners.

"1. A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up.

"2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.

"3. Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to Him.

"4. A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground that they get a fresh impulse toward heaven. They have a new foretaste of heaven, and new desires after union with God; and the charm of the world is broken, and the power of sin overcome.

"5. When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed . . ."

Such indeed is true revival! The heart that has experienced the presence of the Holy Spirit in pungent conviction, soul-searching, repentance, and renewal can
(continued on page nine)

NEWS ^{AND} NOTES

Of Denominational Interest

Rev. C. L. Patrick To Conduct Revival

The Friendship Free Will Baptist Church, Farmville, North Carolina, announces its revival, beginning Sunday night, March 12. The Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Walstonburg, North Carolina, will be the speaker for these revival services.

The pastor, the Rev. W. H. Willis, extends a cordial invitation to everyone to attend these services.

Green Wood Church Announces Revival

The Green Wood Free Will Baptist Church near Camilla, Georgia, announces revival services beginning March 20, with the Rev. Frank Willis of Reynolds, Georgia, as the evangelist. Services will begin each evening at 7:30.

Mr. Willis has done evangelistic work in the state of Georgia for the past four years. He is now serving Mount Olive Free Will Baptist Church at Pottersville, Georgia, on a full-time basis. He is also serving a second church, Prospect, near Reynolds, on first and third Sunday afternoons at 3:00 o'clock. He has served churches and done evangelistic work in Ohio, West Virginia and Florida.

The church and its pastor, the Rev. Larry Williams, invites the public to come each evening and enjoy the gospel preaching and fellowship together.

Important Notice About Intermediate Sword Drill

With enough practice, your state's sword drill contestant could be the winner in 1961. It is hoped that each state having a Free Will Baptist church will represent with one contestant at the Ninth Nationwide League Conference, June 20-22, 1961. This conference is to be held in the city auditorium in Albany, Georgia.

NOTE: Contestants must be between the ages of twelve and fourteen years, and not over fourteen and a half at the

time of the conference in June. Only those who qualify may participate.

Names of contestants must be mailed on or before May 1, 1961, if they are to appear in the conference program. A fee of \$3.00 is charged each contestant for costume and official sword drill Bible. These will be used during the evening and may be kept for souvenirs.

Inquiries about suggested study drill, registration blanks, and fee should be mailed to the National League Board, 3801 Richland Avenue, Nashville 5, Tennessee.

W. A. Convention Convenes With Dilda's Grove Church

The Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with Dildas' Grove Free Will Baptist Church near Fountain, North Carolina, March 29, 1961. The church is located one-fourth mile off Highway 222, east of Fountain, which is the Falkland-Fountain Highway. There is a sign where to turn off 222 directing to the church.

Rev. L. B. Manning to Conduct Beulaville Revival

The Rev. L. B. Manning, Fountain, North Carolina, will be the speaker for revival services at the Beulaville Free Will Baptist Church, Beulaville, North Carolina, March 12-18. The services will begin each evening at 7:30.

The pastor, the Rev. Gene Outland,

Coming Events

March 26—Palm Sunday
March 31—Good Friday
April 2—Easter Sunday
April 2-6—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

extends an invitation to everyone to attend these services.

S. S. Pins Awarded At Barnes Hill Church

The Barnes Hill Free Will Baptist Church, Rocky Mount, North Carolina, had 83 members on the Sunday school roll at the beginning of the year of 1961. Out of the 83, 33 of the members re-



ceived Sunday school pins. They are small in number but they have a good attendance and they thank the Lord for all of them. Below is a list of the ones receiving pins and bars and the year:

Ervin Vick, Grady Vick and Jean Vick, ten-year pin; Barbara Langley, Joyce Langley, nine-year pin; Trent Vick, Etta Vick, eight-year pin; Nellie Nelms, Norma Eason, seven-year pin; Aubrey Farmer, Mike Farmer, six-year pin; Delton Eason, Vonnie Worrell, Henry Eason, Lonnie Worrell, five-year pin; Rosa Lee Langley, Estelle Eason, Cleo Worrell, Beulah Lindsey, four-year pin; Johnny Joyner Jr., three-year pin; Steve Langley, Jo Ann Pittman, Brenda Pittman, Pamela Harris, Susie Lindsey, Monroe Lindsey, two-year pin; Betty Lou Joyner Winstead, Marie Parker, Alberta Lindsey, Alex Nelms, Minnie Pearl Joyner, Brenda Peele, Clayton Rose, six-month pin.

Youth in Action at Robert's Grove Church

In recognition of National Youth Week, the youth of Robert's Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, were in charge of the Sunday school and worship service.

One of the youth, Peyton Lee, acted as superintendent of the Sunday school, (Continued on page fourteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

A Study in Hebrews

by Mrs. Alice E. Lupton
New Bern, North Carolina

(At an executive meeting recently held by the North Carolina Woman's Auxiliary Convention, it was decided to take up the study of the epistle to the Hebrews during the next several months. Each chapter will be given by a different writer month by month.)

If we are to receive the spiritual benefits from this study we hope for, we need to know some of the facts concerning the authorship, the purpose and circumstances, and why the letter was written.

Hebrews is said to be anonymous by some Bible scholars, by others it is accredited to Luke, or Apollos, Barnabas or Paul. The general opinion, however, favors the apostle, Paul, as the author. The date of the writing is uncertain, but from the evidence we have, it was written before the destruction of the temple in Jerusalem, in 70 A. D. It was apparently written to Hebrew Christians and was said to be of a twofold purpose: namely, that of convincing Jewish Christians that since Christ came and died on the Cross, Judaism had come to an end; through the fulfillment of Christ's coming, His sufferings, His crucifixion, and His ascension, we have a New Testament—a new Covenant—which surpasses all other covenants. The chief purpose of the author seems to be to show the glorious truths of the Christian dispensation in comparison to the Mosaic Law of the Old Testament. It was a hard thing for these Jews who had embraced the Christian faith to break entirely away from the rituals and ceremonials of the old law and to accept whole-heartedly the doctrine of the Lord Jesus Christ. We note that the epistle may be divided into two parts: the doctrinal and the practical. The author had a full and complete knowledge of the Levitical Law with all its practices and ceremonies; he also knew the Christ of Calvary and His mission

in the world; and that the covenant was sealed with the very blood of Christ.

We are told elsewhere that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

As we advance in our study of Hebrews, we shall be brought face to face with many facts and phrases which we will be able to apply personally for our own spiritual good.

In the first chapter, the writer deals largely with the *great salvation* and with the exaltation of Christ. We will also find that this epistle connects and compares the Old and New Testaments as no other does.

Sometimes the offices of Christ are spoken of under three divisions, or are threefold: namely, kingly, prophetic, and sacerdotal, the last of which is more necessary for us to consider, because it deals with the priesthood of Christ, His sacrifices and atonement and the power of His intercession.

As laborers together with God, we need to understand more fully the great truths of God, that our spiritual lives may become richer and more fertile in Christian service, and that as we grow in the knowledge of our Lord, Jesus Christ, we may become ". . . strong in the Lord, and in the power of his might" (Ephesians 6:10).

Let us notice:

In Chapter 1, we need to stress the way of salvation and how it may be attained, or obtained. David realized the greatness of salvation when in deep contrition for sin, he exclaimed, "Restore unto me the joy of thy salvation." Salvation means redemption, or deliverance from sin. In David's case it meant restoration.

Today God does not speak to us through prophets, dreams or angels, but through His beloved Son, Jesus Christ our Lord. This Christ He has appointed heir of all things, and by whom He made the worlds.

Our sins purged: ". . . when he had

by himself purged our sins, sat down on the right hand of the majesty on high" (Vs. 3). May we note how the exaltation, or pre-eminence of Christ is emphasized: He is far above Moses and the prophets of old, for the angels worship Him (Vs. 6). In Colossians 1:19, the apostle, Paul, wrote, "For it pleased the Father that in him should all fulness dwell." Through the Gospels, God recognized His Son many times, calling Him His beloved Son in whom He was well pleased. On one occasion God called Him, "My beloved Son," and said also, "Hear ye Him." Hebrews 1:8 reads, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

In connection with the two main topics already spoken of, it might be helpful to notice some things regarding angels and their office work. In the first place, they are to worship the Christ of God; second, they are *ministering spirits* whose chief virtues are strength, wisdom and obedience. "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word" (Psalm 103:20). Their relationship to believers in Christ is said to be that of ministering spirits, sent forth to minister for them who shall be heirs of salvation (see Psalm 91:9-12).

The ministry of angels is an interesting topic and is well worth some of our time in the study of them. As we read and study this letter to the Hebrews, we shall find gems of truth; such as, historic facts relative to Old Testament times, types, ordinances and ceremonies, biographies of prophets and saints of old, together with warnings, appeals and the blessed facts concerning our pre-eminent Christ who is the great High Priest. He is also held up as Redeemer, Mediator, the Son and heir of God, who is coming again to earth to catch up His bride, the church, when the fullness of time shall come.

Great faith is needed to enable us to accept, believe and put into actual practice the things we shall learn, or have brought to our remembrance about the wonderful story that never grows old.

In the latter part of our study, we shall be taken through the great picture gallery of the heroes of faith. As we view them one by one, may it inspire us to emulate them in our dealings one with another in Christian love and in faithful service. May we press on as they did, toward that better country in the heavens not made with hands.

(continued from page seven)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: You have referred to the Trinity many times. Please explain what this means. How can God be three persons and at the same time only one?—Myrtle Jones, Texas.

Answer: That our God is one I understand from plain Scriptural teaching. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6). "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Malachi 2:10). "One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:6). That our God and His Son Jesus Christ are one and that we in Christ are one with God the Father in Christ is also taught. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28).

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

"Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. . . . For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:13, 20). "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans 11:36). "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:11). "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). "For there is one God, and one mediator be-

tween God and men, the man Christ Jesus" (1 Timothy 2:5). These are Scriptures that well suggest that Christ and God the Father are one and the same God, but also that they are separate persons. They do not stop there, but we who are Christians are one with God in Christ.

At the baptismal scene we have all three members of the Godhead. God the Father, Jesus Christ His Son, and the Holy Spirit being manifested in a separate way. The Father in heaven in an audible voice recognizes Christ as His Son. Jesus Christ in bodily form is baptized while in the river, Jordan. The Holy Spirit is shown in the form of a dove. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17). Again the apostolic benediction includes all the three persons of the blessed Trinity. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14). Also we find that in the baptismal formula we are commanded to baptize in the name of (not names) the Father, and of the Son, and of the Holy Ghost. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

The Bible does not teach that God can be one in the same way and at the same time, neither does it teach anywhere that God is one and three in the same sense. Now in what sense and way can He be one and three? Such an answer as I am able to give to a question of this kind may neither be complete nor satisfactory to one who asks it, due to the very nature of the case. Because that in the first place God is Spirit, and numbers belong primarily to the physical world.

Difficulty is sure to arise when one attempts to describe the facts of spiritual being in the terms of a physical expression, and then because God is infinite, and the one who attempts the description finite. Our attempt at a philosophical explanation of the tri-unity of God is an attempt to put the facts of infinite being into the forms of finite thought. At the very best, such an attempt can be only partially successful. This doctrine of the Trinity that has been the accepted doctrine cherished by the church throughout many centuries, is the most successful attempt in that direction, but it may be questioned if it is the full and final statement of this tremendous truth.

The one thing of which we are absolutely sure is that our God is essentially one, and we know also that there are three persons possessed of the attributes of deity—the Father, the Son, and the Holy Ghost, who are called God, and who are to be worshiped as God. Therefore, there is but one God and He makes Himself known to us as Father, Son, and Holy Spirit. However, the Son and the Spirit are subordinate to the Father. God the Father at the present is seated on His own throne in heaven. God the Son is seated on the Father's throne and at His right hand. God the Holy Spirit came to the earth on the day of Pentecost as a gift to the church and to be present with it forever. God the Father is God in the absolute and final sense, God in the source. The Son is God in the out flow, but there is all the perfection of the fountain in the river that flows forth from the fountain, and to the Son the Father has imparted all His own perfection so that it may be said without qualification that ". . . he that has seen me hath seen the Father; . . ." (John 14:9).

This is about as far as we are able at this time to go. How much farther we may go when we are brought into His glorious presence having a body devoid of all imperfections and seeing Him as He really is, not through a glass, but not having anything between us and Him, I cannot say at this time, but am sure there will be a world of difference. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). I take this to mean that we shall see and know Him like He sees and knows us now. If so, that is enough for me. Then as I have head said by several, "The Bible teaching on the Trinity is to be accepted but not necessarily explained nor understood by us."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

JUSTIFICATION

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Galatians 2: 21).

As we continue our meditations on the subject of Justification I want, this week, to think of the impossibility of justification by works. This impossibility is virtually asserted in the text above, and by Romans 10:4 where we read, "For Christ is the end of the law for righteousness to every one that believeth." If Christ is the end of the law for righteousness or justification, then it follows that justification cannot be secured by works. Justification by works would make the sacrifice of Calvary a splendid superfluity. It would proclaim to all the world that there was, when Jesus died, an effusion of blood equally needless and unaccountable. If it be conceded that all men are sinners, and that the impossibility of justification by works follows irresistibly, it results from two facts: No creature can perform an act of supererogation—the idea of paying out—and no act can have a retrospective bearing. The law requires man to love God. We read in Deuteronomy 6:5, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might," and Christ said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . ." (Mark 12:30). If, then, a man should begin now to love with all his might, both inwardly and outwardly, and to serve Him to the utmost extent of his own ability, he would do more than his duty. Even if that love and service continue until death, still they would come strictly within the limits of duty. How manifest, then, it is that there would be no superfluous obedience to make up for past

failures. The performance of present duty never atones for past delinquences. How, then, is justification by works a possible thing? It evidently is not. That no act of man can have a retrospective influence, results necessarily from his inability to do more than his duty. In an act which is a present duty, what influence is there to expend on the past? Absolutely none! But the past must be affected before there can be justification by works. This, however, cannot be, and therefore, justification by the deeds of the law is impossible.

But good works by the Christian must not be ruled out. Just as no one can be saved by good works, no one can continue in a life that is pleasing to God without doing the things He commands. Christ said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). James used most of the second chapter of his epistle to teach the importance of works in relationship to the plan of God for His people while here in our earthly lives. But it never used to teach that men may come into a saving relationship with God by works, no matter how good. Salvation is only obtained by faith in, and acceptance of, Jesus Christ as our personal Saviour.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9).

THE OPEN SECRET OF REVIVAL

(Continued from page five)

never again be the same. Life has an altogether new set of values.

Second factor is: When is revival needed? To this question, Mr. Finney responded that revival is imperative:

"1. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work. When Christians have sunk down into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence toward each other, as when they are all alive, and active, and living holy lives . . .

"2. When there are dissensions, and jealousies, and evil speakings among professors of religion, then there is great need of a revival. These things show that Christians have got far from God, and it is time to think earnestly of a re-

vival. Religion cannot prosper with such things in the church, and nothing can put an end to them like a revival.

"3. When there is a worldly spirit in the church, it is manifest that the church is sunk down into a low and backslidden state when you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels, and other books such as the world reads. It shows that they are far from God, and that there is great need of a revival of religion.

"4. When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a revival of religion. When such things are taking place as give the enemies of religion an occasion for reproach it is time for the church to ask of God, 'What will become of Thy great name?'

"5. When there is a spirit of controversy in the church or in the land, a revival is needful. The spirit of religion is not the spirit of controversy. There can be no prosperity in religion where the spirit of controversy prevails.

"6. When the wicked triumph over the church, and revile them, it is time to seek for a revival of religion.

"7. When sinners are careless and stupid, and sinking into hell unconcerned, it is time the church should bestir itself. It is as much the duty of the church to awake as it is of the fireman to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the fireman sleep, and let the whole city burn down? What would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupid into the fire of hell."

Such is the open secret of revival. Such is the truth to be faced by each one for himself. There is to be nothing of criticism toward others, with observation that "they need revival." I am the one who needs revival. Just as when one leaf catches fire in a pile that has been raked together in the autumn, and from it other leaves quickly catch flame, so the Holy Spirit brings revival to other hearts when once one heart is aflame.—*Gospel Herald*.

There are still a few things you can get for a dollar—nickels, dimes, quarters.—*Selected*.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Dr. Miley Surveys Africa

Dr. LaVerne Miley, Free Will Baptist medical missionary, arrived at the airport in Abidjan, Ivory Coast, on Tuesday, December 20, 1960, to take part in a survey relative to the establishing of a medical work in the Bondoukou Circle.

He was met at the airport by missionaries Bill Jones and Lonnie Sparks. Tuesday night was spent at Koun where the Bill Joneses are ministering. The Daniel Merks are there at the moment while building the Koun station.

On Wednesday morning, the survey proper started from Goumere, a village located about 40 miles north of Koun, where the Lonnie Sparkses work. The region which was given most attention during the survey lies about 140 miles north of Goumere. The population center of this Lobi tribe area is the town of Doropo.

During his stay, Mr. Miley was introduced to various government officials and health workers in the circle. Visits were made to several dispensaries and one hospital.

On Saturday night he spoke at Koun. On Sunday he spoke twice at Goumere. The entire missionary family, along with some friends from Ghana, ate Christmas dinner at Goumere and had a wonderful time of fellowship.

Dr. Miley returned on December 29 to his family in Paris where they were to begin their French language study.

Trust in God

Be not afraid, dear friend! What of sickness? What of sorrow? What of death? Is not this God's world? Are not you God's child? Go forth with a brave heart. When fortune smiles, smile with her. When fortune frowns, smile the more and trust in God.—Selected.



Dr. LaVerne D. Miley is shown as he arrives in Abidjan, Ivory Coast, Africa, to make a medical survey of the Free Will Baptist area of work in the Bondoukou Circle.

Newly Appointed Alaskan Missionaries

Birmingham, Alabama
February 25, 1961

Dear Christian Friends,

"Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD" (Psalm 135:1).

The Lord has done many wonderful things for us since last being in touch with many of you. He has fulfilled time after time the many promises we can claim as ours. He has more than supplied our needs and He has gone before us and prepared the way. He has been ever present with us. Because of His faithfulness, we had a very successful itinerary.

In many of our early services we said that we would leave in May or June to go to Alaska. God has met our need through many of you and we will be leaving March 22, 1961. How wonderful this is because we have prayed all along that we could leave earlier. This has been made possible to the glory of God.

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

We have over the \$2,000 which we had to have. Individuals, woman's auxiliaries, and churches have made very nice quilts, 24 to be exact. We have received blankets, clothes and other items which are needed in Alaska. For all this

(Continued on Page Sixteen)

MISSIONARIES OFF TO BRAZIL



New missionaries to Brazil pause for a time of prayer before boarding the plane for Campinas, Brazil, recently. Pictured left to right are: Mrs. Tom

Wiley, Mrs. Bobby Aycock, Mrs. Bobby Poole, Bobby Aycock, and Bobby Poole with the Aycock children.

NOTES

AND

QUOTES



By J. C. Griffin

THE WRATH OF MAN SHALL PRAISE THEE

Esther Pollitt

Bruce Waring sat in his wheel chair reading his Bible. He would be leaving the hospital in just a few days now.

"He was wounded for our transgressions," he read. With vision blurred by tears, he looked through the window, at the distant snowy peaks.

"Where would I be now, if He hadn't been wounded for my transgressions? What if the train wreck had taken place 50 miles back? Oh, Lord, how great is Thy mercy!" he cried.

He thought of the dark and terrible night, just a month ago, when his train was slowing for a stop at the little Wyoming town, which we shall call Fifer. Due to the thawing earth and water from melting snow, there was just enough of a washout to cause the rails to sink, and cause the wreck. How much greater would have been the catastrophe, had it happened out there in the vast and uninhabited stretch of wasteland. The great rate of speed maintained and the distance out there from human aid—Bruce shuddered, and cast the horror of it from his mind.

Being one of the more seriously hurt, he was taken to the small hospital in Fifer, instead of the large City Hospital, 100 miles away, as the lesser injured were.

It was here that Pete Stoneman got in touch with the bruised and broken brakeman. Pete, a young man saved only a year, was a shining light for his Saviour in this remote country, where little was heard of the way of salvation, except via radio. Pete made it his business to visit everyone who entered the tiny hospital, and leave with them a testimony of God's grace, also a tract or two. This ministry took up most of his spare time; for he worked long hours at the combination garage and filling station.

The night of the wreck, Peter was

among the townspeople who rushed out in the blackness, to give what aid they could to the injured and dying.

Because of the seriousness of Bruce's condition, Pete was not allowed to visit him for several days. A blood transfusion was needed, and Pete gladly gave his own. When another was called for, he looked up one of his own friends and asked him to furnish a pint.

During the time he had to wait to visit the injured man, Pete spent much time in prayer asking the Lord to open Bruce's heart. So it was, that when permission was finally given by the doctor, Pete found a heart which having faced a Christless eternity, was ready to receive the Saviour, after a little explanation of the plan of salvation.

Now as Bruce heard Pete's step out in the hall, he dried his eyes and with a glad smile turned toward the door.

"Hi, pal!" was Pete's greeting. "Guess you'll soon be leaving the sagebrush country. But, thank God, it's as a man alive unto Christ and not as one dead in trespasses and in sin—or as a corpse."

"Pete, I do thank God over and over for what He has done for me. What if the wreck had been back there, miles from Fifer, and I'd never have met you? This Bible—the wonderful Word of God; how I enjoy it! But do you know that it was only about two years ago, that I tore one all to pieces, and threw it out the train window? One of the trainmen who worked the run before me had left it. I hated anything that had to do with religion, so I soon got rid of that Bible.

"But tell me, when were you saved, and who told you about it? What's the matter?"

Pete was staring, unbelieving, at Bruce, "Why it must have been the Bible you tore up, that led me to Christ," he said.

"What?" gasped Bruce in open-mouthed wonder. "Say that again—tell me more."

"Well," said Pete, "about a year and a half ago, I got fed up with everything and everybody; so I thought I'd take off a few days and head for the mountains.

"I left my old car at the end of the road and packed in alone to a remote lake to fish. After spending a day and night in the open, I'd cooled off; and as my supplies were about gone, I decided not to stay any longer.

"Guess I sort of lost my bearings and I was getting a little worried when I noticed a faint column of smoke beyond a distant rise. I made for this, and near a spring-fed stream I found a tumble-down hut built mostly of stone. Its oc-

cupant, an Indian, was sitting in the doorway.

"I told him my plight and asked if I might spend the night, and if he would then show me the way out. He was friendly enough and readily agreed.

"After we'd dined on trout, cold corn bread and coffee, he brought out some torn parts of a Bible.

"'You read this,' he said, handing me a portion which was part of John's Gospel.

"'Where did you get this?' I asked him.

"'Mc Billy Riverbird,' he said, 'me work on tracks—section hand. Find it under sagebrush. It 60 mile,' waving his hand toward the horizon.

"'Then,' he continued, 'white man come, stay here two week and hunt. He read it—get born again. He tell me. I get born again. You read—maybe you get born again.'

"I began reading.

"'Read to me,' said Billy. So I read until I was so sleepy I couldn't keep my eyes open. Billy sat motionless, listening.

"Later, rolled up in my blanket, I lay staring into the darkness. Sleep didn't relieve my troubled thoughts for a long time. The words I'd read disturbed me; 'Ye must be born again.' It was a demand upon me, not a plea. So definite—so final.

"Next morning after breakfast, Billy again brought out the torn Scripture.

"'Read,' he said.

"I was impatient to be on my way; but as he'd shown me kindness, and as I still needed him to guide me back to civilization; I thought I'd better do as he asked. So I sat down and read for an hour to him.

"As I handed him the Scripture he said, 'You ask Father up there,' pointing skyward, 'make you born again.'

"'O. K., Billy, sometime,' I agreed, anxious to be off. Two hours later as I trailed along behind him, he suddenly stopped. 'Over there,' he pointed to a thin ribbon of road several miles away. 'Go on road that way,' waving his hand eastward.

"Shaking hands with him, I thanked him for his kindness.

"'You go see Jim Graves in Fifer,' he insisted.

"'What for?' I asked.

"'He tell you how be born again. He pray for you. Billy pray for you too.'

"I was getting a little tired of hearing
(continued on page sixteen)

STORIES for our BOYS and GIRLS

THE TREASURE BOX

by Delnora M. Erickson

JANET held the box in her hands. Gently she ran her fingers over the colors traced in ivory smooth enamel and separated by fine lines of gold. It was a beautiful box—made by one of the most skilled makers of Japanese Cloisonne. She lifted the lid and looked inside. It was empty, shining and empty. A few minutes before it had held her treasures. She closed the lid and placed the box on the table with a sigh. It was not easy to give away.

Sitting in church that morning she had planned how she would take her one real treasure, the cloisonne box, and give it to the girl who was so very ill in the hospital. The minister had spoken of the girl in his sermon. She remembered his words:

"The child lies there on her cot day after day with no will to live. The doctors have done their best but unless she can be given a desire to get well they can do nothing more. Her parents died soon after she was born. The woman who took her into her home never has loved her or wanted her. I tried to tell her of the good Lord Jesus who loved her but she made no sign that she even heard."

Janet stole a quick look at her mother's face—"not to even have a father and mother"—she thought—"it must be dreadful to be unloved—but Jesus loves her. He loves all children. If she knew Him as her Saviour and Friend she would never have to feel unloved again." It was then she thought of her lovely box.

"She could not help noticing how beautiful it is. If I give it to her she will know I wish to be her friend and then perhaps she will let me tell her about Jesus." The more she thought about it the more it seemed the thing to do. She wondered for a moment what Aunt Sara would say when she found that Janet had given the box away. But her aunt had said that the little box must be shared because of its loveliness. She remembered her aunt's words as she had given her the box for her birthday—

"It's called Cloisonne, Janet, and a good piece it is, too. Bob sent it to me when he first went to Japan. (Bob was Janet's cousin and Aunt Sara's son.) He said there was supposed to be some strange secret about the box. The more I look at it the more I am convinced that its secret is that its loveliness must be shared. That's why I am giving it to you. I know you will treasure it." She bent to kiss Janet as she laid the box in her hands. Janet had treasured it. She placed it carefully on her dressing table where she could see it the first thing on waking each morning. She put her choice treasures into its shiny black interior. Best of all she liked to hold it in her hands and run her fingers over the smooth enameled surface.

It was now almost a year since Janet had been given the box. She had never thought even once of giving it away. Today she knew she must do that very thing. She named over other things she might part with but none of them seemed to suit. It would have to be something that would attract the girl's attention and interest her enough for Janet to be able to talk to her. It would have to be the colored box.

As soon as dinner was over Janet went to her room and took her treasures out of the box. Hesitating only a moment she carried it downstairs and asked her father if he would drive her to the hospital. Her father looked at the little box in her hands and then at Janet's face. He remembered what the minister had said about the sick girl and knew at once what Janet intended to do.

"I'll get the car out of the garage and meet you in front," was all he said. Janet felt grateful that she did not have to explain. She felt a little frightened as she walked up the marble steps to the hospital. Her father stayed with her until they reached the door to the girl's room. Then he left her saying that he would wait for her in the car. She prayed silently under her breath.

"Make her want to talk to me, dear God, so I can tell her about Jesus. Amen."

The girl's face on the pillow was dread-

fully white and her eyes were closed. The minister had said she was twelve years old but Janet wondered how she could be her own age and be so small. The girl seemed unaware of her presence.

"I brought you a present," said Janet softly as she approached the bed. A pair of dark eyes opened—they looked first into Janet's eager face and then at the colored box. Her lips moved but she did not smile.

"It's a lovely box," she said in a whisper as her eyes went back to Janet's face.

"I want you to have it," said Janet smiling into the other girl's eyes as she laid the box in her hands.

"I would like to be your friend but I came today to tell you about another Friend of yours." The girl looked a little startled as she answered,

"Friend—I have no other friend!"

"His name is Jesus. He loves you very much and wants to be your Friend."

"The minister told me something about Him the other day. Do you know Him, too? Tell me more about Him." Janet seated herself in the chair by the bed. Slowly and carefully she explained to Betty, for that was her name, how Jesus had come to earth to save His people—how very much He loved little children—and how much He wanted them to love Him. She knew she dare not stay long because the nurse in the office had told her to stay only a very few minutes. Betty's eyes kept looking at Janet as she talked and she looked disappointed as she rose to say good-by.

"You will come again and tell me more about Him?" Janet promised that she would.

The next day was Monday and a school day but as soon as school was out Janet hurried home for her Bible and then hurried on to the hospital. Betty was watching for her this time. After talking to her for a few minutes she opened her Bible to the book of Mark and read many verses about Jesus. Betty was a good listener. Hungrily she took in every word and begged Janet to come again, when the time came that she must leave.

As often as she could Janet went back. Each time she carried her Bible and read

to her for a short while before leaving. The girls were fast friends now. Often Janet's mother sent along cookies and candies to Betty.

It was several weeks later that Betty said she wished Jesus to come into her heart. This day she was sitting up in bed when Janet arrived. Her cheeks had color in them now and her dark eyes were filled with a new interest. She was holding the little box in her hands. The girls talked a long time that afternoon. It was almost time for visiting hours to be over when Janet knelt by her chair and Betty closed her eyes and the girls prayed.

"He's my Friend now, Janet. I shall never be lonely again. How can I ever thank you for coming to me to tell me about Jesus." Janet's heart was overflowing. Betty had a faraway look in her eyes.

"You brought your lovely box to me so that you would have a chance to tell me about Him. He has to be shared, too. I know that now. This morning I told the doctor about Him when he said I was well enough to leave now. Yesterday I told the nurse about Him when she asked me about the lovely box. I want you to take it back with you, Janet. I shall never forget the day you brought it to me."

"No," said Janet, "the box is yours to keep or share. But I have some very special news for you. Mother says you are to come to our house to stay. She talked to the doctor about it this afternoon." Tears of joy filled the dark eyes and flowed unhindered down Betty's cheeks.

"He is truly my Friend, Janet. He has already answered my prayer and I asked Him only this morning."—*Gospel Herald*.

That's Enough!

A pastor in Norfolk, Virginia, phoned the editor of religious news for a paper and gave him the topic for his Sunday morning's sermon: "The Lord Is My Shepherd." The editor asked: "Is that all?" The pastor replied: "That's enough." The editor, thinking that the words were a part of his subject, announced the pastor's topic as follows: "The Lord Is My Shepherd. That's Enough!" To know the Lord as our protector and provider is enough to allay all fears and assuage all our sorrows.—Rev. Walter B. Knight.

Resolutions Adopted By Eastern Conference

The following resolutions were adopted by the Executive Committee of the Eastern Conference of Original Free Will Baptists of North Carolina when in session February 23, 1961:

Be it resolved, that we call attention to the position of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina on "The Ministry," Page 48, which reads in part: "Each conference or association assumes and exercises authority over the Original Free Will Baptist ministers in its jurisdiction or bounds." Be it further resolved, that this Executive Committee reaffirm our support of this statement as representing the position and practice of Original Free Will Baptists of North Carolina for many generations.

Be it also resolved, that we call attention to the position of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina, Pages 52 and 53, on "The Independence of Churches," which reads in part as follows:

"Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

Be it further resolved, that this Executive Committee reaffirm our support of this statement as representing the position and practice of Original Free Will Baptists of North Carolina for many generations.

Be it further resolved, that a copy of these resolutions be placed in our minutes and that a copy be sent to The Free Will Baptist for publication at an early date.

I certify that the above is a true copy of resolutions passed unanimously in the above mentioned meeting of the Executive Committee of the Eastern

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER W. L. HART

Elder W. L. Hart was licensed to preach the gospel, July 23, 1910, at Harrell's Chapel Free Will Baptist Church in Greene County, North Carolina. His credentials show that he was ordained November 10, 1916, by the Central Conference of North Carolina. He remained a member of the Central Conference until his death. Elder Hart was active in the Central Conference and the Fourth Union Meeting District, serving in many different offices.

Elder Hart served the Antioch Free Will Baptist Church in Wayne County for 25 years, along with many other of the fine churches in eastern North Carolina. Brother Hart died on Wednesday, April 30, 1958, in a Wilson Hospital of a heart attack, at the age of 74. Surviving him are his wife, Maude Winstead Hart; two sons, Elias and Carlton, both of Snow Hill, North Carolina; two daughters, Mrs. A. W. Austin of Smithfield, North Carolina, and Mrs. M. E. Tyson of Carrboro; three brothers, A. C., R. E. and Johnny, all of Snow Hill, North Carolina; one sister, Mrs. E. B. Chase of Snow Hill, North Carolina.

Services were held at Harrell's Chapel Free Will Baptist Church, Friday, May 2, at 4:00 p. m., by the Rev. L. R. Ennis of Goldsboro, assisted by the Rev. Graham Baker of Greenville, North Carolina.

He was laid to rest in the church cemetery. Sleep on dear brother. It was a pleasure to share with you a portion of the 58 years you served our wonderful Lord. May we meet again on the resurrection morn on that great day that the dead in Christ shall rise to meet our dear Lord and so shall we ever be.

Hubert Burress

Conference of Original Free Will Baptists of North Carolina.

Ralph Lightsey, Clerk

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

the guest minister. There will be special singing each evening.

The pastor, the Rev. Randy Cox, extends for the church a most cordial invitation to all churches in this area to worship with them.

Faith Church Changes Revival Schedule

According to the pastor, the Rev. Carroll Alexander, the revival scheduled for Faith Free Will Baptist Church, Kingston, North Carolina, March 6-15, has been changed to March 20-29. Services will begin each evening at 7:45 as previously announced, with the Rev. Robert L. Shockey bringing the messages.

State Convention Adopts Resolution

The following resolution was adopted unanimously by the Executive Committee of the North Carolina State Convention of Free Will Baptists, February 17, 1961:

Be it resolved that we call attention to the position of the Statement of Faith and Discipline of Original Free Will Baptists of North Carolina, Pages 52 and 53, on "The Independence of Churches" which reads in part as follows:

"Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

Be it further resolved that this Executive Committee reaffirm our support of this statement as representing the position and practice of Original Free Will Baptists of North Carolina for many generations. Be it further resolved that a copy of this resolution be published in *The Free Will Baptist* and that a copy be sent to the moderator of each conference or association.

Florida Bible Institute Opens

The Florida Free Will Baptist Bible Institute held its formal opening on Saturday, February 25, 1961.

The opening service was attended by a large representation of the churches in Florida, from Tallahassee across Florida, west to Pensacola, and from Alabama across the Georgia line, west to Atmore, Alabama.

The speaker at 11:00 a. m. was the Rev. Charles Thigpen, dean of Free Will Baptist Bible College, Nashville, Tennessee. Other speakers on the program were: The Revs. D. W. Poole, Wayne Hicks, John Edwards, Freeman Edwards, Harold Harrison, Clyde Owen, H. L. Henderson and Mr. Ernest Owen.

Lunch was served by the ladies of the Salem and Liberty District Associations in the library and study hall.

After lunch, the office was opened for the enrollment of the first students. There was thirteen present to enroll and several mailing in their applications, making the total enrollment above twenty.

Classes for the time being will be held on Tuesday and Thursday nights with

the following subjects being offered: Evangelism, Bible Doctrine, Daily Vacation Bible School, Techniques of Teaching, Bible Survey and Sunday School Administration. A registration fee of \$2.00 is required with \$5.00 per subject for each semester.

The institute cannot board students at present, but board and lodging can be arranged for in the community, and part-time work in some instances can be had; but the institute cannot accept no responsibility for this, but will assist each student in this as much so as possible.

Officers for the institute are: Rev. Harold Harrison, administrative dean and instructor; Rev. Freeman Edwards, instructor. Board members are: Revs. Chester A. Huckaby, H. L. Henderson, H. D. Harrison, Clyde Owen, and Mr. Ernest Owen.

Classes will began March 7, the deadline for enrollment in this semester will be March 14.

Address all correspondence to: Rev. Harrold D. Harrison, 677 Forrest Avenue, Chipley, Florida.

This new Free Will Baptist Institution is located on U. S. Highway 231, five miles south of Cottdendale, Florida.

Deep Run Auxiliary Announces Pre-Easter Revival

The Woman's Auxiliary of Deep Run Free Will Baptist Church, Deep Run, North Carolina, announces its pre-Easter revival beginning Monday evening, March 13, with the Rev. Norman Ard, pastor of Gray Branch and Christian Chapel Churches, as the evangelist. Services will begin each evening at 7:45.

The auxiliary and pastor, the Rev. S. A. Smith, extends a cordial invitation to everyone to attend these services.

Rev. Gordon Sebastian to Conduct Beaufort Revival

The spring revival of the First Free Will Baptist Church, Beaufort, North Carolina, will be held March 12-22 with the Rev. Gordon Sebastian, pastor of Sea Level Free Will Baptist Church, as

NEWS NOTES

(continued from page six)

while Jerry Lee Honeycutt had charge of the devotional. The call to worship at 11:00 a. m. was rendered by a choir made up of Y.P.A. girls and boys, who also rendered a most inspiring song service. Following the morning prayer by the pastor, the Rev. Carey Cheshire, a solo was sung by Mary Lynn Barefoot. The morning talk was given by Gary Barefoot, and the benediction was said by Marie Starling.

Linda Grey Starling, Y.P.A. reporter, states: "The spiritual exercise is just as important to our youth as the physical exercise is to our body. Anything that we can do in the work of the church, whether it be large or small, will help us grow."

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

What Does Christ Desire for Us?

(Lesson for March 19)

Lesson: John 17:13-26

Golden Text: John 17:15

I. INTRODUCTION

Alfred Lord Tennyson, great English poet of the past century, made a statement in one of his poems that more things are wrought by prayer than this world dreams of. Though the world does not give credit to the power of prayer, the follower of the Lord Jesus fully realizes that it is the medium through which the wisdom and the omnipotency of God is called to the assistance of man.

Jesus is vitally interested in the welfare, and especially the spiritual welfare, of His followers. When Satan had desired to have Peter, Jesus had prayed for him. Peter, perhaps, did not even realize that he was being thus tempted, but the Lord Jesus knew, and He prayed to the Father that the faith of Peter might hold firm.

Satan complained to God that a hedge of protection had been built around God's servant, Job. The Scriptures also maintain that the angel of the Lord encamps about them that love God. The Christian through the medium of prayer is thrice armed—he can exercise his own faith, he is blessed by the Spirit of God in giving voice to his prayers, and he enjoys the intercessory power of the Lord Jesus.—*The Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

John 17:13: We might call the prayer in this text the real Lord's Prayer. The prayer found in Matthew 6 is a "model prayer" given to the apostles by Christ.

Vs. 14: The disciples would be in the world, but not a part of it. Boats are made to be in the water, but not water in the boats. Up until this time they had not realized the greatness of the world's hate.

Vs. 15: Christ prayed that the Father would keep the disciples from the evil Satan. They could not be taken from the world for a while, for all was depending on them.

Vs. 16: They had come out of a world of unbelief and were no more a part of the darkness of the world than was Jesus.

Vs. 17: To sanctify is to set apart. Sanctified persons are consecrated to God. All sanctified are saints. All Christians are saints. There must be a new birth before one can be sanctified.

Vs. 18: God sent Jesus with a great commission. Now Jesus was ready to send the disciples with a great commission. They were servants; He was the Son.

Vs. 19: Jesus was entirely separated from the world. He had not one worldly ambition. He prayed that His followers would never bow to the powers of this world, but would keep true to the word of truth. The Holy Spirit would soon be their helper and comforter.

Vs. 21: For them to be one they must be one with the Father, Son, and Holy Spirit. Their unity would not be in organization, but in faith. In unity there is strength and faith. There is no quarreling or division.—*The Standard Commentary*.

Vs. 24: During His earthly ministry, the disciples had witnessed Him being mocked, lied about, schemed against, persecuted, longed for them to see Him in His rightful estate in heaven, clothed with all the glory and majesty of the universe. He prayed for an eternal reunion. Hallelujah.

Vs. 26: God's special provision of love does rest upon those earnest souls who retain Jesus in their hearts to direct them. Jesus' unselfish desire that people share in the Father's love, even in such measure as He shared in the Father's love, was what brought Him to the earth and what drove Him to the Cross of Calvary. Behold, how He loved us!—*The Bible Student* (F.W.B.).

III. ADDITIONAL TRUTH

1. "Sanctify them through thy truth:

thy word is truth" (Vs. 17). The word, sanctification or sanctify, has one uniform meaning throughout the Scriptures: namely, to set apart. There is a sense in which we are sanctified when we are saved—we are set apart by the washing of regeneration. However, there is a great body of evidence in the Scriptures to prove that this is but the initial stage of our sanctification. As children of God, our sanctification continues through the Word of God as we become more and more like the Master. While we live in the flesh our sanctification can never be complete, but we keep growing as we feed upon the Word of God. When we lay down these weak, sinful bodies then our sanctification becomes complete—it then becomes glorification because then we can perfectly glorify God.—*The Advanced Quarterly* (F.W.B.).

2. Once while reading his New Testament in the original Greek, Hudson Taylor was arrested by a short sentence of three brief words. He turned to his King James edition of the English New Testament and read the familiar words, "Have faith in God." In the original Greek there was an insight, which the authorized version had failed to render. For this is how Taylor discovered it read: "Hold to the faithfulness of God." Our faith might fail, but the faithfulness of God is everlasting. — *The Bible Teacher* (F.W.B.).

3. Brooks says: "As a painted fire is no fire, a dead man no man, so a cold prayer is no prayer. In a painted fire there is no heat, in a dead man there is no life; so in a cold prayer there is no omnipotency, no devotion, no blessing. Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven.

Take the case of the Syrophenician woman. When she called to the Master, it seemed for a time as if He were deaf to her request. The disciples wanted her to be sent away. Although they were with Christ for three years, and sat at His feet, yet they did not know how full of grace His heart was. Think of Christ sending away a poor sinner who had come to Him for mercy! Can you conceive such a thing? Never once did it occur. This woman put herself in the place of her child. "Lord, help me!" she said. I think when we get so far as that in the earnest desire to have our friends blessed—when we put ourselves in their place—God will soon hear our prayer.—*D. L. Moody*.

NOTES and QUOTES

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about being born again, but I promised I would look up Jim Graves.

"A few weeks later, I hadn't been able to shake off the admonition: 'Ye must be born again.' I couldn't sleep well and I was becoming more troubled all the time.

"Finally I decided to find the man Jim Graves. That wasn't too difficult in a town the size of Fifer. To make a long story short, he led me to Christ. He told me later how his own salvation had come about through reading the torn pages of the Bible, found and cherished by the red man."

"As near as I can remember," said Bruce softly, "it was 75 or 80 miles from here, about 30 minutes out of Rock Springs, that I threw that Bible out. Must have been it which the Indian found."

They sat quietly for a moment—then in a voice barely audible, Pete said, "'Surely the wrath of man shall praise thee.'"—*Gospel Herald*.

Woman's Auxiliary

(continued on page sixteen)

"And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Hebrews 1:10).

May the Lord bless abundantly this first lesson for our good and to His glory. May he direct each message with the writers for each month.

Eastern District Youth Fellowship

The Eastern District Youth Fellowship will be held Friday, March 17, in the Bridgeton, North Carolina, School Auditorium. Carrying out the suggestion of the national youth chairman, Mrs. Eugene Waddell, we're asking each G. T. A., B. A. and Y. P. A. to bring a "Money Shower" for the national youth project which is "Supplying of Medical Facilities in the Children's Division for the Free Will Baptist African

Hospital." Receipts for money already sent this year should be brought to the meeting.

Youth chairmen and sponsors, round up your young people and come and enjoy an evening of Christian fellowship. Also, please send me the name of auxiliary and names of contestants who will participate in the declamations, essays and rank drills.

Let's go over the top in attendance and also in our offering for our national project.

The following program has been planned:

- 4:30—Registration
- 4:45—Devotions, Macedonia Y. P. A.
—Welcome, Bridgeton G. T. A.
—Responses, Bethel G. T. A. and
Newport Y. P. A.
- 5:00—G. T. A. and B. A. Declamations
- 6:00—Special Music, Cove City Evangelists
- 6:15—Y. P. A. Declamations
- 7:00—Snack Supper, Compliments of
the Women of Bridgeton and
Pleasant Acres Churches
- 7:30—Singspiration
- 7:45—Rank Drills
—Special Music, St. Mary's Y. P. A.
- 8:15—"Money Shower" and Dedication
- 8:40—Presentation of Awards
- 9:00—Benediction

Mrs. W. J. Gaskins
Eastern District Youth Chairman

MISSIONS

(continued from page ten)

expression of your love, faith in God, and us, we thank each of you from the depth of our heart. May God reward you with many blessings in return.

"... Behold, a sower went forth to sow" (Matthew 13:3).

As we go to this portion of God's vineyard to work in that He has chosen for us, please pray that we will be faithful to His call. There is much work to be done before the Master returns and with all of us working together much can be accomplished. It is a joy to our hearts to know that He had prepared our way.

"... For thine is the kingdom, and the power, and the glory for ever. Amen" (Matthew 6:13).

We give Him the honor and glory. To you our friends goes our deepest and warmest love and thanks.

In Christ,

Kirby and Lib Godwin

THE MAIL BOX

RESIGNS PASTORATE

"I am resigning my pastorate from the Friendship Free Will Baptist Church in Greene County, effective the last of August, 1961. The church has been very co-operative during my pastorate and has always been willing to go along with my program. The church is one of the best organized churches that I know of and I do hate to leave them. However, I do feel led of the Lord to go to other fields."—Rev. W. H. Willis, Greenville, North Carolina.

DESIRES PASTORATE

"This is to state that I am resigning my present work at Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina. I would like to consult with any church desiring my services."—Rev. Dan Beaman, Snow Hill, North Carolina.

CHANGE IN CAPE FEAR CONFERENCE BIBLE CONFERENCES

Instead of meeting at the First Free Will Baptist Church of Smithfield, North Carolina, on March 15, 16, the Bible Conference sponsored by the Cape Fear Conference will meet with the Garner Free Will Baptist Church, Garner. The program will be the same as previously scheduled for the Smithfield Church. The Rev. Eugene Waddell is pastor of the Garner church and will preside over the conference.

The conferences as scheduled for the First Church of Goldsboro, March 13, 14, and Shady Grove Church, Sampson County, March 17, 18, will remain the same.

the Free Will Baptist

Ayden, North Carolina, Wednesday, March 15, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

LACKING ONE THING

This life affords many opportunities for service, both to God and man. There are many vocations and occupations from which to choose. Some of them, however, are not in keeping with God's will for man. Some are not Christ honoring. Many persons live their entire lives without ever coming to the place when they realize why they are here and where they are going. Such persons have never trusted in the divine providence of God. Their life is void of purpose and meaning.

There is an age reached by all persons when they realize that life is short and whatever they plan to do in life must be done quickly. Just how they chart their course from there on is what really matters. Men must come to this realization, but then they must come to the proper source: namely, God and His plan for them. Sooner or later one comes to this place; he then realizes, among other things, that something has been lacking in his life if God has been excluded.

During Christ's ministry, there were many who came to Him who realized there was something lacking in their lives. Among them was the rich young ruler. When he came, he had first realized that there was something missing in his life; and it was then that he had the opportunity to fill that vacuum. He was sincere in his approach to Christ, and surely he recognized that Christ could meet his needs. May we note the passage of Scripture as found in Matthew 19:16-22:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me."

This young man was morally good, and he had every earthly or material thing that he could ever want. He had been obedient to the commandments of God; yet, there was something missing in his life. His possessions did not satisfy the hunger of his soul, but when Christ revealed the reason for his dissatisfaction, he was unwilling to part with it. He was lacking in just one thing, and he counted it dearer than eternal life.

Nicodemus is another example of a man who had everything of this earth, but he was lacking one thing. He had honor, rank, and he was educated. He was respected and admired, but something was missing in his life. He, too, came to Christ seeking to have his need met. His inquiry and discussion with Christ reveals his knowledge and understanding. According to the

Scriptures, he sometime later turned to Christ by faith. That one thing which was lacking was found.

There are many persons who are standing on the threshold of eternal life and the blessings of God. These persons are found in our church services on Sunday morning. They are also found among the religious of the land, but they have never taken that step of faith which brings satisfaction of heart and soul. It seems that those who are nearest the kingdom of heaven are the hardest to reach, for there is that one thing they are not willing to give up.

DRINK IT ALL

A little boy, one of a large family of children, met with an accident and was taken to a hospital. He came from a poor home where his hunger was seldom satisfied. He did not know what it was to drink a full glass of milk. Always he had to share it with two or three of the children.

In the hospital a nurse brought him a large glass of milk. He looked at it longingly, and then, with the memory of past experiences, he asked, "How deep shall I drink it?" To which the nurse replied, "Drink it all."

Likewise we may drink of the grace of God all that we need. Do we need forgiveness? All may come. None who come in penitence are turned away. Do we need strength for our daily burdens? God is anxious to give us all the strength we need.

God is infinitely gracious. As it is in the heart of man to receive, it is God's nature to want to give.—"The Free Methodist."

Volume 76

Number 11

March 15, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Power Of Spiritual Forces

by the Rev. Charles Sapp

TEXT: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:17).

the wall of the city, climbed up the rampart for a look at the surrounding country. What he saw filled him with morbid fear. Everywhere he looked—north, east, south, west—there the Syrians were. They surrounded the city. The rising sun was reflected back into his eyes from the horses, chariots and shields. Terrified, he runs to his master, Elisha, "Alas, my master, what shall we do?" he asked.

Elisha simply answered, "... they that be with us are more than they that be with them" (Vs. 16). "Had Elisha lost his mind?" he wondered. "We are only two, what is that among so many?" Elisha, knowing his unbelief, prays, "Lord, open his eyes." Then the young man saw that the mountain was full of horses and chariots of fire around Elisha.

The Syrian army, in answer to Elisha's prayer, was smitten with blindness. He then led them to Samaria, where their eyes were opened again. They were dismissed and sent in humiliation to their country. Here is a striking demonstration of the reality of spiritual forces.

WE ARE WELL INFORMED CONCERNING PHYSICAL FORCE

We have no need to be taught the power of physical forces. We are reminded constantly in our world today that man has mastered many of the material forces, the creative energies, of this mass of something on which we live. The sputniks circling our earth are sufficient reminders. Brute physical force is what men live by. Despite our intellectual aspirations, by which we

sought to conquer nature's forces, and control them for the betterment of man, we have played the fool. That which we have created threatens to turn upon us in devastating destruction. The irony of it all is that the only way we have found to control it is to create more of it, so we mass piles of atomic materials knowing all the while that a slip, a miss calculation, would trigger global destruction. No, we do not have to be told about physical power, but the Elishas of our day, if there are any, had better pray that our eyes may be opened to the power of spiritual forces. Material force can be creative and most often is, but it must be controlled; and we are doing such a poor job of it because our eyes have been blinded to the power of the spiritual.

WHY ARE WE BLIND TO SPIRITUAL FORCE?

Why is this so? How is it that some men, such as Elisha, can look up and see the power of God evidenced in his horses and chariots of fire and others never see it unless by miracle their eyes are opened? Why did some men look at Jesus and see a man above the ordinary, while others look and see far more? Some see Him as the Christ, the Son of the living God. Any one of us would be hard to answer the question, but part of the answer lies within the individual who sees, and that added factor must be faith in the unseen reality. This faith opens our eyes to the spiritual world. It is not tangible, but it is more real than life, and as sure as death itself. Things visible, Paul tells us, are temporal, but things invisible are eternal. We are to endure, the Bible tells us, as seeing Him who is invisible. One might well say that there is a world within the world, but this is romanticism. Another will say that each man lives in his peculiar own world, but this is subjectivism. Someone else says, "The world that I see, touch, and smell is the only world," but this leads to a pragmatic view of realism and reduces all values to what is in our own limited experience. Another says, "I do not know what the

(continued on page four)

THIS was the same young man. He had the same eyes, but a moment ago he could see nothing but disaster in the presence of a Syrian army; now he could see a mountain full of horses and chariots of fire around Elisha. This was a real change, whatever else we may say about it. What he formerly could not see was now as plain as day. What he had seen up to this moment paled into insignificance. That which had caused him to fearfully cry out in desperation, "What shall we do, Master?" now seemed to be no real threat at all. You might say for the first time he saw things as they really are and not for what they appeared to be, but let us get the full story.

Benhadad, the inveterate and congenital enemy of Israel, had been bringing his army into Israel for many years and making havoc of the land; but of late, the tables had turned. His campaigns against the king of Israel would be known and the element of surprise which he depended on for victory was gone. The keen edge of his knife was getting dull in its scabbard. Convinced that there was a spy on his military staff, he called them together and demanded to know which one of them was working for the king of Israel. "And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber" (2 Kings 6:12). Therefore, the king was convinced that he must get this prophet out of the way before he could have a successful war against the nation of Israel. So he says, "We'll do a little spying ourselves. We will send spys into Israel, find out where this prophet stays, and bring him over to our side." Then the king was told that the prophet was in Dothan.

Benhadad then dispatched an army immediately to Dothan. They marched all night long. Before the sun arose in the morning, they were camped around the city of Dothan. Elisha's servant, probably a student of the prophet, taught by Elisha, happened to arise early on this particular morning, and going to

The Power of Spiritual Forces

(continued from page three)

world was, or will become. What is important is my present participation." That is existentialism. These are the philosophies that are in ideological warfare with our souls. They are the grand but futile thoughts of men facing their ultimate concern with only the light of their own eyes by which to see in this maze of spiritual darkness. Each of us is consciously or unconsciously affected by them. Man's efforts to grasp the unseen may be viewed as noble. His effort to extricate himself from his human situation can be described in terms of appreciation, but we might as well learn that our efforts are ineffectual. It is not in man to direct his thoughts.

OUR EYES MUST BE OPENED TO THE SPIRITUAL

Insight into the unseen spiritual world is not initiated on man's part. It is a downward movement. We ask our questions because God has answered before we ask. Had He not already answered, we would never ask. If we speak, it is because God has already spoken and heard us; had He not, we would never speak at all. We ask and hear because God is answering and hearing man. Our insight into the spiritual is, therefore, a response to God's breaking into our existence with His word of demand and promise. Our Old Testament story illustrates this clearly. Elisha prayed, "Lord, open his eyes, that he may see," and the man saw. God's answer was there before his question was asked. God answered before he could see.

His seeing was a response to the unseen reality. God had not changed, the only change occurred in the young man's response to the situation as it really was. In surrendering what he thought was actual, he could accept the actual, and in doing so, his fear vanished. It always happens that way. It is not meant that insight into the spiritual reality delivers us from history. The power of the Spirit so changes our perspective that we see and realize our purpose in history. The real difference between the man who knows Christ as Lord and Saviour, and the man who does not, is this sense of purpose. He can say, "I have learned in whatsoever state I am in, therewith to be content." He knows that "... all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). In the class-

ic terms of our faith, he no longer fears death, because its sting has been removed. He has met the one who has power over death and hell. When the storm rages, he knows that his Lord is the master of the storm. When cast into the fiery furnace, he knows the God who cools the flames by His presence. When troubled, he is not distressed; when perplexed, he does not despair; when persecuted, he is not forsaken; when cast down, he is not destroyed.

This, my friend, is the power of the spiritual life. God does not change history, but He changes us in the course of history. The shallow faith that is preached in most pulpits today feeds our people with a message of escapism. We have told them that God smooths out rough places and protects us from the ill winds of time and history. We have come to believe in a God who acts like a big brother who fights our battles and relieves us from the results of our own experience. Like Israel of old, we are sure that nothing can happen to us. We say that God will not allow nations more wicked than we are to judge us. We have preached a security when there is none, especially of the type which we have been taught to expect.

"But wait a minute preacher!" someone says, "was not Elisha and his servant delivered? Or did you read this passage wrong?" Yes, they were delivered, and that is just the point I'm hammering at. The prophet's servant expected something to be done to the heathen army. He wanted God to get history off his back. What he did not understand was that God had to do something to him if he were to act in his experience. This is the point. God is working in our experience. He has never ceased to work, but He refuses to be efficacious in our experience until our eyes are open to His invasion into our situation. This requires the miracle of His coming and our response in faith to the unseen reality.

The spiritual force that has entered our experience makes it possible for us to look at life not as it appears to be, but as it actually is. In the midst of life's testings, we fail to see the chariots of fire because our response has been to our situation rather than God's demand. We see the threat to our existence because we have not accepted His promise. We can be crushed only by the things we love and fear. If we love and fear the world and our situation in it, we can be crushed by it. If we love and fear God, we can have confidence be-

cause of the kind of God He is. When our eyes are open to the power of the spiritual life, one of the first things we learn is the blindness in which the world walks as it resists the God who created it and gave it life. Jesus said, "I am the light of the world, he that will follow after Me shall not walk in darkness, but shall have the light of life."

It is quite obvious to you that we have left our Old Testament illustration. We had to, even though it has other lessons which should be shared with you, and perhaps that will be possible in a later message, but right now I want to press home this central truth which is before us.

RESTATING OUR QUESTION

Why is it that the experiences of life mold and mellow some into greater service for Christ and the church and the good of those about them? How do some men find the grace of God in life's bitterest disappointments, while others are crushed with life's load? I believe our passage has suggested at least part of the answer. Those who have had their eyes opened to the power of the spiritual life cannot be defeated by the power of temporal physical forces. True, they may be cast down, but not destroyed; persecuted, but not forsaken; perplexed, but not in despair; troubled, but not distressed. It is because they know their real situation is in the hands of the God who revealed Himself in Jesus Christ, shared our experience, learned obedience through the things which He suffered, and was tempted in all points as we are, yet without sin; therefore, He is our faithful High Priest. We live unto Him, and no longer live unto the world. Our life in Him spells our death to the world. What we are dead to, can no longer hurt us. This is the power of the spiritual life. We are hurt in life's situation because we are alive to its demands. If we are dead to its demands and alive unto Christ, it cannot touch us.

The Syrian armies of this world will continue to threaten and assail us. There will be temptations; snares of Satan will await our every step. There will be waves of adversity and sorrow, clouds of doubt may obscure the heavens. Without will be fightings, within will be fears! "Alas, Master, what shall we do?" The answer is in Christ, of whom it is said, "Greater is He that is within you than he that is in the world." We shall succeed through the one who spoke to the winds and waves and they became calm. After He had stilled them, He

turned to the disciples and said, "Why are ye so fearful? How is it that ye have no faith?"

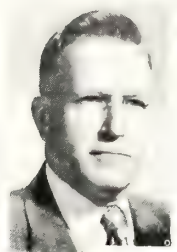
There is a great scene in Bunyan's immortal allegory of the soul's pilgrimage and warfare in which he tells how Christian and Hopeful, weary after the long rough way they were traveling, left it and went over to by-path meadow, where it was easy on their feet. When the night came on, they found they were lost. Falling asleep under a tree, they were seized by Giant Dispair and thrust into the dungeon of Doubting Castle. After several days imprisonment, and as they continued in prayer, Christian suddenly broke out and said to his companion, "What a fool . . . am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then Christian pulled it out of his bosom, thrust it in the lock, and opened the door. So they came again to the King's highway.

How often like Christian and Hopeful we are, when there is a key of promise which can open our eyes and set us free of our earth bound existence.

Prayer: Lord, open our eyes that we may see the reality and power of spiritual forces. Lord open our eyes that we may see that great cloud of witnesses, who in thy name have come through victoriously; and who with never ending interest observe thy kingdom as it marches across the ages. Lord open our eyes that we may see beyond this world to that better country, where is our inheritance, incorruptible, undefiled that fadeth not away, reserved in heaven. Lord open our eyes that we may know the power of the spiritual life; that in greater perspective we may perform our separate vocations. We do not ask to be delivered from the stage of life in which thy role for us is cast, but we ask only thy guidance. Acts within our experience, purging away all this is unlike Thyself. Create that which brings us closer to Thee in character and life. We make our prayer in His name, who is the author and the perfecter of our faith. Amen.

HYMNBOOKS AVAILABLE—The Richmond Free Will Baptist Church, Richmond, Virginia, has fifty (50) Inspirational Hymnbooks for sale. They are in good shape and can be bought for \$1.00 each. If interested, please contact the Rev. W. A. Hales, 5218 Monument Avenue, Richmond, Virginia.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

JUSTIFICATION

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

By the teaching of this text we will at once see that justification can come to us through Christ alone. He is the end of the law for righteousness. Believers are said to be "justified by His blood" and "saved from wrath through Him"; "justified freely by divine grace, through the redemption that is in Christ Jesus"; "justified by the faith of Christ," and many more. These are but specimens of the many passages of Scripture which teach the only true method of the sinner's justification before God. They direct our attention to the interposition of Jesus Christ in man's behalf. He suffered *the just for the unjust*; and He was delivered for our offenses, and rose again for our justification. The obedience and death of Christ constitute the meritorious basis of a sinner's acceptance with God.

"The obedience and death of Christ," said one great preacher, "are usually denominated His righteousness. This righteousness must be imputed to the sinner, in order to his justification." Imputed righteousness, I am aware, is a phrase to which many persons make objections. I freely admit that many absurd things have been said and written on the subject of imputation. But, notwithstanding this, the doctrine, properly understood, is replete with comfort. Though our sins were imputed to Christ, they were not imputed in such a sense as made Him a sinner; and, though His righteousness is imputed to us, it is not so imputed as to render us personally worthy of the favor of God.

Christ was treated as if He had been a sinner, and we are treated as if we were righteous. He was so treated for our

sakes, because He bore our sins in His own body on the tree; we are treated so for His sake, because the robe of His righteousness adorns us. Neither sin nor righteousness is transferable, except in its effects. A transference of moral qualities is impossible. Christ died, the just for the unjust. There was surely no transfer of the moral qualities of those for whom Christ died to Him. For, if there had been, He could not have remained just, nor could they have remained unjust. But the awful consequence of their guilt, which was obnoxiousness to the curse of the law, was transferred to Him; the glorious consequence of His righteousness: namely, a full satisfaction of the law's demands is transferred to them. Some prefer speaking of the obedience and death of Christ, as constituting His merits, rather than His righteousness. But this is only employing a different term to express substantially the same idea.

"We are justified," say some, "by the merits of Christ." By this is evidently meant that God deals with them as justified, or righteous persons, on account of the merits of Christ. We are justified, then, for Christ's sake. We are reinstated in the favor of God on account of what Christ has done. The justifier, in justifying, takes into consideration the work of Christ alone. The cross supplies the only reason for the exercise of justifying grace. It is emphatically through the redemption that is in Christ Jesus that we are justified.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Jimmy Spain

Our beloved brother in Christ, Jimmy Spain, was called to be with the Lord on December 1, 1960. His passing made our church family be drawn closer together and closer to the Lord. His absence is deeply felt in every phase of the church as he worked so faithfully and enthusiastically with all groups. Be-

(continued on page nine)

NEWS AND NOTES

Of Denominational Interest

Youth Sunday Observed At Fairmount Park



Sunday, February 26, was Youth Sunday at Fairmount Park Free Will Baptist Church, Norfolk, Virginia. There were youth ushers for both services. The "Children's Choir" and the "Teen 'n Twenty Choir" presented special music for the services. On Sunday evening the theme was "Youth Wants to Know." Three subjects were discussed: Youth Wants to Know God, Youth Wants to Know Their Vocation, and Youth Wants to Know Their Mate. "Others with Me," a reading, was given by Elyse B. Creech.

Participants in the evening service are pictured above: Front row, left to right: Joyce Maxwell and Ronna Ramsey; second row: Tommy Jackson, Rev. Fred A. Rivenbark, the pastor, and Tommy Wood.

Special Identification Service Elm Grove Church

A special identification service is being planned at Elm Grove Free Will Baptist Church, Ayden, North Carolina, for Sunday, March 26, at the eleven o'clock service.

All members of the church who are now members of active service, and all members for various causes, who are now inactive, wishing to maintain their identification with the church are invited to attend this special planned service. The

entire membership of the church is asked to make known its concern for the church by attending this special service.

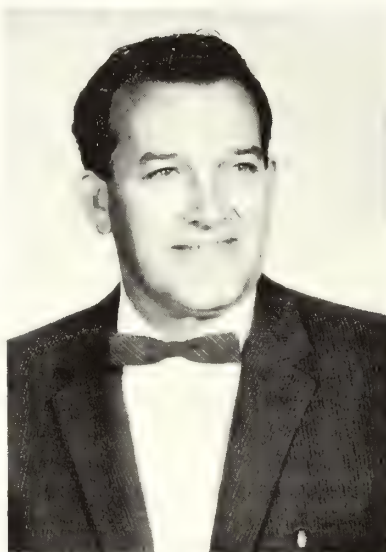
All immediate relatives to those who are now members, or who have in the past held membership with Elm Grove Church, are invited to attend.

An honorary service for the oldest and the youngest member now living is planned, and honorable mention will be given to charter members, also all former pastors. This will be a special feature during the morning service.

A picnic lunch will be served on the church grounds at the noon hour. At the close of the service a special honorary offering will be received.

The pastor of the church is the Rev. Wayne W. Smith.

Ormondsville Church Announces Spring Revival

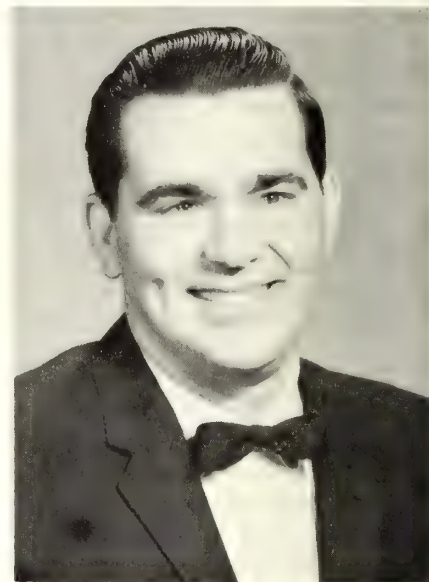


The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its spring revival, March 19-25, with the Rev. Wayne W. Smith, pastor of Elm Grove Church, Ayden, as the guest speaker. Services will begin each evening at 7:30, and will feature special music throughout

the week. The pastor, the Rev. Clifton Rice, will assist Mr. Smith in the services.

The pastor and church extends a cordial invitation to the public to attend these services and be much in prayer for its success.

Lonnie Graves to Conduct LaGrange Revival



The Rev. Lonnie Graves of Durham, North Carolina, will be the evangelist for revival services at the LaGrange Free Will Baptist Church, LaGrange, North Carolina, March 20-26. Services will begin each evening at 7:30. The pastor of the church, the Rev. Thurman B. Hall, will assist Mr. Graves in the meeting.

The pastor and church invites the public to attend these services.

Revival Services in Progress At Fellowship Church

The Fellowship Free Will Baptist Church of Washington, North Carolina, is in the midst of revival services which began Monday evening, March 13 and will continue through March 18. Services are being held each night at 7:30. In addition to stirring messages from the Word of God, special singing is being offered each night.

Highlight of the revival will be Saturday night which is designated as youth night, when the film, "Calvary," produced by Bob Jones University, will be shown. Also on Saturday night music will be offered by the Prescott Quartet.

Special speakers for the services include Melvin and Milton Worthington,

Owen Gancy, Luther Burns, M. E. Cox and Daniel Gaskins.

The pastor, the Rev. Charles Bryant, and the church invites the public to attend the remaining night of the revival.

Brookwood Original Church Announces Revival

The Brookwood Original Free Will Baptist Mission, Fayetteville, North Carolina, announces its revival to be held

March 20-26, with services beginning at 7:30 each evening. The Rev. Bennie Turner, pastor of the Free Will Baptist Church, Manning, South Carolina, will be the speaker for the meetings.

The Rev. Thomas K. Johnson, pastor of the mission, extends a cordial invitation to everyone to attend these revival services, and request that you send him the names of any friends or relatives who may live in or near Fayetteville or Fort Bragg.



Progress Reported at Northeast Church

The Northeast Free Will Baptist Church of Mount Olive, North Carolina, is one of the oldest churches in the denomination and its members have very much to thank God for in the way of progress. The Eastern Conference minutes dated November, 1898, reports that the Northeast Church was represented with delegates at the third annual conference of the Original Free Will Baptists, but it is assumed that the church was founded many years prior to the minutes of 1898.

The pastor, the Rev. Richard Mabe, makes the following statement of progress for the church: "The church has remained true to the discipline and doctrine of the Original Free Will Baptist faith and has steadily advanced in the Kingdom work of our Lord Jesus Christ. Being a rural church, the services were quarter time in the beginning and advancing to half-time services, due to the church's ministry, until April 5, 1960, when the church began its full-time service. We are happy to acknowledge two outstanding preachers of our denomination who at one time were pastors of the church: The Rev. David W. Hansley who is presently serving the First Free Will Baptist Church of Kin-

ston, North Carolina, and the Rev. Lloyd Vernon who is serving in Richland, North Carolina. These two ministers have encouraged much of the work and growth of the church, and to them we are deeply grateful.

"In the wonderful years of our Lord, 1960, we experienced the greatest revival of the church's history and many were saved. It was a year of continual growth, beginning with the complete remodeling of the church sanctuary and the completion of our new parsonage, which we value at about \$8,500. We are deeply grateful to the many who contributed to the building of the much needed parsonage and especially grateful to the faithful labors who worked so diligently to complete it. Beyond this, let it be known that all of our thanksgiving, praise, honor and glory go to the Christ Jesus who has bestowed upon us His wonderful blessings which has enabled us to grow thus far in His Kingdom work, and we dedicate ourselves anew and the building to Him for further use in God's work.

"Our plan for the future is for a greater expansion in Sunday school space which is now needed. As we see clearly the vision, so let us build, for God's church has no time for standing still, not backward movement, but forward to win men to Christ."

N. C. Children's Home Report For February, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for February, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 304.30
Blue Ridge Association	12.78
Cape Fear Conference	51.49
Central Conference	751.11
Eastern Conference	801.98
French Broad Association	63.37
Jack's Creek Association	7.00
Pee Dee Association	43.69
Piedmont Association	10.00
Western Conference	336.19
Miscellaneous	2,001.64
Duke Endowment Foundation	10,862.32
Coupons	72.98

Clothing Fund

Central Conference	50.00
Central Conference Building Fund	
Central Conference	64.00
McLeod Education Loan Fund for Boys	
Miscellaneous	1,000.00

Total February Receipts \$16,432.85

N. C. Superannuation Report for February

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for February, 1961:

(continued on page nine)

Coming Events

- March 26—Palm Sunday
- March 31—Good Friday
- April 2—Easter Sunday
- April 2-6—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 8—State Youth Fellowship Day, St. Mary's Free Will Baptist Church, New Bern, North Carolina
- April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina
- May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Since we know that no earthly father would consign his son to a place or condition of everlasting suffering, can we believe that God is not in every sense as good as we are and that He would not in anyway treat His children more cruel than we?—J. M. C.

Answer: In the first place a fallacy to be observed in this question is that it assumes that all people everywhere regardless to creed, conduct or condition are the children of God. Nothing could be farther from the truth. Jesus, when here on earth, pointed out the fact that some are to be regarded as the children of the devil. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Besides this statement from Him, He also made clear to His hearers that one must have experienced the new or spiritual birth before he could even see the Kingdom of God. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). All men everywhere are God's creatures and were created originally in His image and likeness and in this sense may be regarded as His offsprings as seen in, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; . . . Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:26, 29). Men become children or descendants of God now since Adam's transgression only when they personally accept Christ His Son as their Saviour. "But as many as received him, to them gave he power to

become the sons of God, even to them that believe on his name" (John 1:12). "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26).

Furthermore God is something other than the Father even of believers, for He is the moral governor of the whole universe. As a righteous, moral governor of the whole of creation He cannot let sin go unpunished and His eternal characteristics require that this punishment of sin be eternal. Would not a wise, earthly father separate his other children from one who persisted in sin? No man of good judgment would allow a son who was a moral monster associate with his pure, virgin daughters and having upon him no restraints. If someone who you dearly loved were to commit a gross wrong against someone else whom you loved more, and should persist in this eternally, would you not consent to his eternal punishment?

Then again it is never safe to measure what an infinitely, holy God would do by what we think we might do in a situation. As we observe things around about us in this world today, do we not behold men and women suffering under agonies we would not allow our children to undergo if we were able to help it? What one of us could or would be able to endure seeing his sons and daughters suffer what we know some folks on Skid Row to suffer? Just why our God, a God of love, allows this to go on it may be hard to explain, but the fact that this does go on we are fully aware. That both men and women suffer right here in this life as a result of their disobedience to God we surely know. The misery to both the individuals who go deep in sin and sometimes to their loved ones is something that most of us are keenly aware of each passing day and yet we neither feel that the authorities nor any but those sinning are responsible. The sinners live their miserable life of suffering here because they choose it to whatever else they have an opportunity to do here in a decent society. Whatever suffering those who are disobedient may counter here in this

life is that of their own choice. Had they chosen the path of obedience to God and His Word, and because of this they should have met with the same kind of suffering, the thought that at this life road's end they would be relieved of all pain one might understand, but why the wicked who suffer here because of sin and knowing the eternal consequence, is beyond human reason. Yet that is just what is happening in the lives of millions of American folk. The rejection of Jesus Christ calls for suffering, a fact that every American ought to know if they would avail themselves of the gospel information that goes out over the air day by day, but instead they prefer listening to and believing lies that go out just as freely.

It may sound sophisticated to hear some say, I believe in a God of love and do not believe that He will permit any to go to an eternal hell; but if we would only look up with the eyes of our understanding opened to the facts as they now stand before us on every side and in every direction we shall see how empty such speculation on these points are. We may not see even now this same God of love permitting many of His creatures to undergo tremendous hardships and even increasing agonies in this present life. Not only this, but what of the sufferings of Jesus and of the many Christian martyrs that only sought good for those who destroyed their bodies? To Stephen and to Paul God was a God of love and yet they were martyrs.

Club Establishes Memorial Fund

The Mount Olive Rotary Club has established a memorial loan fund at Mount Olive College to be used in making education loans to worthy and needy students. George Sutton, treasurer of the Mount Olive Club, presented Rotarian W. Burkette Raper, president of the College, an initial check in the amount of \$251, representing gifts in memory of the late Jim Batson, former club president and district governor. Sam Warren served as chairman of the Rotary Committee which recommended plans for the fund. Other Rotarians will be memorialized through this fund in the future. The fund will be administered by Mount Olive College and will make loans to qualified students without interest during the time they are in college.

NEWS NOTES

(continued from page seven)

Receipts

Balance on Hand February 1, 1961	\$5,371.66
Regular Receipts for February	702.65
Earmarked for State Only	3.78

Total to Account For \$6,078.09

Disbursements

Minister's Monthly	
Checks	\$218.50
Operating Expenses	29.50
Paid to National Board	67.32
Total Disbursements	315.32

Balance on Hand March 1, 1961 \$5,762.77

Receipts by Conferences

Albemarle	\$ 32.06
Blue Ridge	7.78
Cape Fear	12.76
Central	252.41
Eastern	176.78
Piedmont	5.00
Pee Dee	15.00
Western	204.64

Highlights of State Youth Fellowship Day

The contestants for the declamation contests, being held April 8, 1961, are requested to meet at St. Mary's Free Will Baptist Church in New Bern, North Carolina, at 10:00 a. m., Saturday morning, April 8.

The G. T. A. declamations will be held in the basement and the Y. P. A. in the auditorium.

Visitors are welcome; however, the winning declamation will be given in the afternoon program. Each person will be expected to obtain his own lunch uptown.

The program will begin at 2:00 p. m. The first thing will be the recognition of local Y. P. A. and G. T. A., that give the most to the national youth project—medical facilities in the children's division for the Free Will Baptist African hospital. (If your money was

not sent to District Fellowship Day, please send it to Miss Leah McGlohon, P. O. Box 161, Mount Olive, North Carolina, before the State Youth Fellowship Day, or have it brought to the meeting so it will be counted. It is preferred that you mail it in.)

This year for the first time, there will be drills on ranks. The winners of rank drills in the district contests will compete against one another.

There will be winning declamations, songs, missionary message and other features of interest.

The banquet will be held at 5:30 p. m. Miss Melissa McCoy, Y. P. A. member from Core Creek Church, will be in charge of the program. You are requested to note the following form, cut it out, and send it to Miss Leah McGlohon, P. O. Box 151, Mount Olive, North Carolina, by April 1, 1961.

National Sunday School Board Nears Debt Free Goal

According to the auditor's report for the year 1960, the Sunday School Board of the National Association of Free Will Baptists is nearly debt free.

During the year and the first quarter of 1961, the Free Will Baptist Press, Ayden, North Carolina paid approximately \$9,000 to the Sunday school board as commission on literature sales. During 1960 the total was \$7,318.80. The board also received \$2,145.21 from the Co-operative Plan of support and \$3,018.03 as gifts. The profit on literature sales was \$49.46, making a total income of \$12,531.50.

Shiloh Church to Observe Youth Sunday

Youth Sunday will be observed at Shiloh Free Will Baptist Church, Pine-town, North Carolina, March 19, 1961. The youth of the church will be in charge of both the Sunday school and the morning worship. Dwight Boyd will bring the message at the eleven o'clock service. All officers and teachers will be the youth of the church.

The pastor, the Rev. Daniel Gaskins, and the church invites the public, especially the youth of the community, to attend these services.

Mission Study Course Goldsboro Church

There will be a mission study course taught by Mrs. Josephine Stevens, our missionary to Africa, on Tuesday, March 21, beginning at 7:00 p. m., at the First Free Will Baptist Church, Goldsboro, North Carolina. The public is invited to attend.

OBITUARIES

(Continued from page five)

sides being choir director, leader of the Y. P. A., teacher of Teacher Training Class, trustee, he was past Sunday school superintendent and deacon of Grace Free Will Baptist Church, Greenville, North Carolina.

He also served as president of the Youth for Christ movement among Free Will Baptists in this area and as past president of the Sunday School Convention of the Western Conference.

Jimmy's life touched so many, saved and unsaved, that even now as his testimony shines brighter than ever souls are still being saved. We, as Jimmy's church family, love and miss him, but know that our loss is heaven's gain.

Woman's Auxiliary

Grace Free Will Baptist Church

Mr. Allen Kennedy

Whereas our heavenly Father in His divine wisdom has seen fit to call from our midst unto Himself the spirit of our dear brother and friend, Allen Kennedy, we, the members of the Holly Springs Free Will Baptist Church, Kenly, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful brother and God's servant.

Brother Kennedy passed to his reward on February 5, 1961, having served as a faithful member of our church for a number of years. Surviving are his wife, Mrs. Minnie Ballance Kennedy; one brother, Clarence Kennedy; four sisters, Mrs. Thurman Stilley, Mrs. Fred Cud-dington, Mrs. J. M. Todd, and Mrs. Archie Capps.

We shall miss him, but we feel that his mission here has been courageously fulfilled.

Nellie Atkinson

Marvin Atkinson

RESERVATIONS FOR BANQUET

Please reserve _____ plates for the banquet to be held at the State Youth Fellowship Day at St. Mary's Free Will Baptist Church in New Bern, North Carolina, April 8, 5:30 p. m.

Enclosed is \$_____ (\$1.25 each)

My name and address is _____

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)



STATE GROUP HOLDS MEETING IN TIFTON, GA.

Six members of the State Executive Board of the Woman's Auxiliary of the Free Will Baptist Church made plans for the year's work, particularly with reference to youth, at a recent planning session in Tifton, Georgia. Grouped around the table, they are: seated, left to right, Mrs. J. W. Franks of Tifton,

youth chairman; Mrs. M. G. Shiver, Elmodel, state president; Mrs. O. B. Ever-son, Colquitt, representatives of the Dot Harvey Loan Fund; Mrs. E. C. Morris, Tifton, field secretary; and standing, left to right, Mrs. J. W. Clower, Arlington, recording secretary; and Mrs. Billy Hous-ton, Albany, treasurer. The meeting was held in the First Free Will Baptist Church of Tifton.

AUXILIARY CONVENTION TO CONVENE WITH SOUND VIEW CHURCH

The Eastern District Woman's Aux-iliar Convention of North Carolina will convene with Sound View Church, Beau-fort County, North Carolina, Thursday, March 23. The theme for the con-vention will be, "And being fully per-suaded that, what he has promised, he was able also to perform" (Romans 4: 21). The subject is "God Is Able." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—"How Firm a Foundation," Mrs. J. C. Griffin
- Devotions, Mrs. Willie Marie Padgett
- 10:15—Welcome, Mrs. Hilda Tyndall
- Response
- 10:25—Greetings

—President's Message, Mrs. T. O. Terry

10:40—"God Is Able to Do Marvelous Things in Our Children's Home," Mrs. S. A. Smith and Mrs. Wilbert Everton

11:05—Hymn and Offering
—"God Is Able to Prevail Through All Circumstances in Our Mis-sion Work," Mrs. D. W. Han-sley

11:15—"God Is Able to Perform His Will by Reaching for Others," Mrs. R. Styron

11:20—"God Is Able to Reveal His Love Through Our Benevolent Work," Mrs. William McCoy

11:25—Appointing Committee
—Special Music, Mrs. Norman Ard

11:30—"God Is Able to Strengthen Our Youth in These Trying

Days," Mrs. Marie Gaskins

—Winners of Declamations

12:00—Lunch

Afternoon Session

1:00—Hymn, "Leaning On the Ever-lasting Arm"

—Scripture and Prayer, Romans 8: 26-39, Mrs. Carroll Hansley

—Essays, Y. P. A. and G. T. A.

1:40—"God Is Able to Make Us Bet-ter Workers Through Our Wor-ship," Mrs. Annie Heath

—"Christ Is Sufficient in Our Ev-eryday Lives," Mrs. J. K. Rhodes

—Denominational Enterprises

—"Cragmont," Mrs. Willis Park-er

—Secretary's Report

—Treasurer's Report

—General Business

—Appointment of Delegates to Other Conventions

—Adjournment

—Pianist, Mrs. Ed Coville

—Music Director, Rev. Andrew Hill

STUDY COURSE WORKSHOP TO BE HELD AT HOPEWELL CHURCH

There will be a study course workshop held at Hopewell Free Will Baptist Church, Smithfield, North Carolina, March 21, 1961, at 7:30 p. m. All study course chairmen of the Cape Fear District are urged to be present, along with all other auxiliary members who can attend. The instructor will be Mrs. Carl Dudley, state field worker.

Rocky Mount, N. C.—The Woman's Auxiliary of the First Free Will Bap-tist Church met at the home of Mrs. Otto Merritt on Thursday night, Febru-ary 16, for the purpose of a study course. The theme was "My Job for the Year 1961 and What I Aim to Do About It."

The meeting was called to order by the president, Mrs. Snowe Armstrong, who led the group in singing, "Onward Christian Soldiers." For the devotion, Romans 12 was read, followed by pray-er by Mrs. Velma Hughes. Each offi-cer, as they were introduced by Mrs. Merritt, the study course chairman, gave a very interesting ten-minute talk on the duties and the plans they had for filling their office for the year. The officers are as follows: Mrs. Snowe Armstrong, president; Mrs. C. A. Tripp, vice-presi-dent; Mrs. Ruth Walker, program-prayer chairman; Mrs. Mattie Denton, personal service chairman; Mrs. Davis Brake, sec-
(continued on page thirteen)

NOTES

|| A D ||

QUOTES



By J. C. Griffin

BITS OF HISTORY

In the year of 1858, we find that one, Elder S. D. Collins, was received into the Cape Fear Conference of North Carolina in session at Elbethel, Roberson County. The next year, 1859, the name of Elder S. D. Collins was discontinued, while the conference was in session at Long Branch. History does not give the location of Long Branch Church, thus the aforesaid, S. D. Collins was only a member for one year of the Cape Fear Conference. No charges were recorded against the elder. History only says, "On motion, the name of Elder S. D. Collins be discontinued." This was a pretty short way of doing business, but so far as we know, the elder never fought the action.

ACTION BY CAPE FEAR CONFERENCE TOWARD THE COLORED—1866

The following preamble and resolutions, respecting the colored of our connection being allowed to preach the gospel, were offered by Brother B. B. Holder and adopted:

"Whereas, the political condition of the colored members of our connection has been changed, they formerly having been slaves, and deprived of the privilege of preaching the gospel, but declared free by the authority of the United States, and no longer to be deprived of such privilege; and whereas, some of them having applied to this conference for legal church authority; therefore, be it resolved: That if any colored member of our connection shall feel divinely called to take upon himself the public ministry, he shall have the liberty to apply to the church of which he is a member, and if the church on examination, should find him worthy, may grant him license to exhort among his own color.

"Resolved second, that if the licentiate shall prove worthy, sound in faith and doctrine, and shall promise usefulness in the cause, then the pastor may, by the request of the church, proceed

to a second examination, and if the candidate is found orthodox, may set him apart to preach the gospel, administer its ordinances, receive members, raise up churches of their own color, to be held under the jurisdiction of the conference and governed by the same discipline.

"Resolved third, that the conference appoint a committee of three ministers to visit said churches, whose duty it shall be to ascertain the statistics of said churches and report annually.

"Resolved fourth, that such churches shall be represented in the annual conference by the committee having the oversight of them, and enrolled on our minutes as the African Free Will Baptist Church."

Thus, we see that North Carolina Free Will Baptists began to look after the spiritual welfare of the colored people as soon as these colored people were free from slavery. Seemingly this spirit of fellowship and Christian recognition was being emphasized right here in North Carolina, according to Harrison and Barfield.

We understand that the copy is prepared for the reprint of the entire history. We hope to live long enough to see this work reprinted and back on sale and used as a helper, and possibly a leader in the knowledge of Free Will Baptist History in North Carolina.

OUR MINISTERS OF FORMER DAYS

I was advised, and told frankly by some of my relatives and friends not to be a Free Will Baptist preacher, unless I wanted to starve. But my choice was Free Will Baptist. I was told about my pastor, or he was held up as an example of poverty. He rode a bicycle thirteen miles, twenty-six both ways, leaving his home Saturday morning and returning Monday to his home. After getting home and getting a little rest, he gathered his carpenter tools and started on the job to earn a livelihood for his family. He received \$4.00 for his trip to preach at my church; this was one time each month. Carpenters received about \$1.50 per day for work if the weather was good. On an average, this man of God, preaching and working with his carpenter tools, would receive \$10.00 or \$12.00 per week, when it was his week to preach at my church—the church where I was a member; however, at the time of my ordination, this man of God had moved much nearer to the church, only about five miles and did not have to travel so far as before.

My experience as a follower of this man of God and others of my day is as follows: I received an average of \$8.33, one-third from each of my churches—I had four of these churches. I had one church that paid me \$8.33 one month and \$8.34 the next month. This was exact. The other church sometimes would fall under the amount but would make it up at the end of the year, so as to reach the \$100.00. Thank the Lord that some of these churches are giving their pastors \$75.00 to \$100.00 per week. Many of the churches of eastern North Carolina were established by men of God who took to the mission work and went out and began to preach under brush arbors and rural school-houses and got a few people saved and organized a church. The only mission boards here in North Carolina during those days were individual men who loved God and presented their bodies a living sacrifice and went out winning the lost to Christ. They did a good job in their day. Of course times have changed. Thank God for the change. Ministers were uneducated. They preached to uneducated audiences. Some of them could not read the Scriptures correctly, but God honored His Word and men and women were saved. I am old enough to appreciate the memory of those old soldiers of the cross, whom I knew and worked with and having heard of others. I came along in the period of transformation—the beginning of the talk for better education. Though the move for an educated ministry was fought by some, in spite of ignorance which ruled in many instances when the talk for education would rise up, we have continued from the dark ages of the 1800's to where we have many college men in the pulpit. Now don't get me wrong; as said before, in former issues, "Education does not make a preacher." God makes a preacher. I say again, "If God calls a man to preach, that man will study to show himself approved unto God, a workman that need not to be ashamed." I have heard some men preach who had but little education and book learning, that were great soul winners.

I have been told by some who differ with me about education, who said, "Most of the apostles were uneducated." I say to you brother, "The apostles were the best educated men that ever preached." Why? Because they had been taught for three years by the greatest Teacher that ever walked on the earth.

STORIES for our BOYS and GIRLS

Little-Gift Goes Fishing

by Edna O. Menzies

LITTLE-GIFT ran along the hot dusty pathway. Her heart was going pit-a-pat, pit-a-pat, at a great rate. She wanted to be on time for the class but so many things had hindered her.

Oh, why had her baby brother, Son-of-Sunday, been so cross and cranky all morning? She had given him more than half of her warm bean cake, but still he had cried and fussed.

As she reached the tall mango tree beside the schoolhouse she heard the children singing.

"Oh, good," panted Little-Gift, "they are just beginning so I haven't missed the story."

She slipped quickly into the little grass-roofed schoolhouse and wiggled in between Maryamu and Fibi on the low mud bench.

"Now," said the teacher, "we are going to have a lesson on fishing. How many of you have ever caught a fish?"

Five, six, seven little brown hands waved excitedly. The teacher looked at Little-Gift. "Well, Little-Gift, tell us how you caught your fish."

Little-Gift stood up and began eagerly. "I was washing my sleeping-cloth at the stream and a little fish swam right up to me. I caught it quickly in my hands. My mother cooked it in the gravy that night."

"Thank you," said the teacher. "Now I want to tell you what happened one day when the disciples of Jesus went fishing."

"The disciples had been fishing all night but they had not caught any fish. I am sure they were tired and hungry as they pulled their boats close to the shore and began to wash their nets."

"There was a large crowd of people on the shore and Jesus stood in Peter's boat and taught the people."

"Then Jesus said to Peter, 'Go out into the deep water and let down your net.'"

"Peter obeyed and he caught so many try." One, two, three, skip—"Who shall it be?"

fish in his net that he had to call his friends to help him gather the fish into the boat.

"Peter was surprised, but Jesus said to him, 'Follow Me, and I will make you fishers of men.' And that is what Jesus wants us to be for Him—fishers of men."

Little-Gift put up her hand, "What does it mean, to be a fisher of men?"

The teacher explained carefully. "That means that we should tell others about Jesus so they will come to know and love Him too."

Later Little-Gift was very thoughtful as she skipped along the path on her way home. "I was so happy the day I caught my fish at the stream," she thought. "I wonder if I would be that happy if I told someone about Jesus?"

One, two, three, skip—"I think I'll 'Oh, I know," she cried, and gave three big skips that landed her right into her own round hut. "I'll tell blind Bimbo about Jesus. I'm sure she doesn't know about Him."

The next day Little-Gift worked so quickly that Mother-of-the-House was amazed.

As she pounded the grain into flour she sang, "I Will Make You Fishers of Men," in such a happy voice that Son-of-Sunday gurgled and chucked with delight.

When all was finished she asked Mother-of-the-House if she could go and visit blind Bimbo. Her mother looked at the big calabash of flour and smiled. "Yes, you may go, only be sure and be back before dark."

Away Little-Gift ran. Down past the dye pits where the men were busy dyeing sleeping-cloths into bright red and blue colors. Past the meat market where the flies swarmed and buzzed. On and on she ran until she came to the little mud hut by the big palm tree.

"Peace to you," she called, as she stopped at the doorway.

"To you peace," answered old Bimbo, as she smiled a welcome.

Little-Gift sat down in the sunshine beside the old woman. "I have come to tell you some good news," she said eagerly.

"What news could be good in this old world?" asked blind Bimbo sadly.

"Oh, but it is good news," repeated Little-Gift. Then she began from the beginning and told blind Bimbo all she could remember about God's love and how He sent the Lord Jesus to die for her.

"And now," concluded Little-Gift, "all you need to do is to believe that the Lord Jesus Christ died for your sins, and ask Him to forgive you. He will come to live in your heart and some day you can go to live with Him forever in heaven. Oh, heaven is such a beautiful place, Bimbo. You want to go there, don't you?"

"What good would a beautiful place do me?" answered Bimbo. "I couldn't see it. I am blind."

"Oh, but you will see it," Little-Gift clapped her hands in glee. "The Bible tells us that there won't be any sickness in heaven. Jesus will give you new eyes, I'm sure."

"Well, that's different. I think I would like to go, but what do I have to do?"

Little-Gift explained again. "All you need to do, Bimbo, is to really believe in your heart that the Lord Jesus died for you. Do you believe that?"

Bimbo nodded slowly, "Yes, Little-Gift. I know in my heart it is true."

"And do you know you are a sinner, too, Bimbo?"

Two big tears began to roll down old Bimbo's withered cheeks. "Yes, Little-Gift. I've known that for a long time, but I didn't know what to do about it."

"Well then," said Little-Gift very gently, "let us bow our heads and you just tell the Lord Jesus that you are a sinner. Tell Him that you believe He died to save you. Ask Him to forgive you and come and make His home in your heart."

At last Bimbo understood. In a faltering voice she began to pray. When she had finished Little-Gift prayed too. With a happy heart she thanked God for saving Bimbo.

"Now," said Little-Gift, when she (continued on page sixteen)

Woman's Auxiliary

(continued from page ten)

retary; Mrs. Alma Wooten, treasurer; Mrs. Otto Merritt, study course chairman, Mrs. James Taylor, orphanage chairman.

The meeting was closed with prayer by Mrs. Armstrong. Refreshments were then served by the hostess. Everyone enjoyed the fellowship together. There were eleven members present.

NOTICE TO NORTH CAROLINA EASTERN AUXILIARIES

I want to urge our auxiliaries to plan now to observe all three weeks of prayer in 1961. There are three during the year: pre-Easter week, pre-Thanksgiving week, and pre-Christmas week. Many of our auxiliaries fail to observe more than one or two during the year. We trust this year that we will be greater prayer warriors than ever before since that is where our source of strength is. Therefore, let our weeks of prayer be the means of us drawing near to God. Then we can truly see the meaning of Easter, Thanksgiving, and Christmas.

Mrs. J. K. Rhodes
Program Prayer Chairman
Eastern Auxiliary Convention

SIDNEY F. W. B. CHURCH OBSERVES YOUTH SUNDAY

The youth auxiliary of Sidney Free Will Baptist Church was in charge of the services Sunday, March 12. Sunday school began at 10:00 a. m., and the young people took over all jobs. Maurice Ray Paul acted as the superintendent.

Church began at 11:00 a. m. Chester Smith was master of ceremonies and the rest of the club acted as ushers and choir members. Special music was provided by youth from other churches in the area. The message was delivered by Neal Hearn, a high school junior from Columbia. At Columbia, he is an active member of Malachi Chapel Free Will Baptist Church. Neal plans to enroll at the Free Will Baptist Bible College in Nashville, Tennessee, after his graduation next year.

The youth of Sidney invited the public to come and worship with them. This was their fourth youth Sunday and much effort and prayer went into the planning of these services.

N. C. Woman's Auxiliary Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the third quarter, December 1, 1960, through February 28, 1961:

	Balance Brought Forward	Received This Quarter	Disbursed This Quarter
Home Missions, Special:			
Alaska, D. L. Whaley	\$ 109.50	\$	\$
Alaska, Kirby Jo Godwin	11.00		
Mexico, Molly Barker	1.00	121.50	121.50
Foreign Mission, General Fund		155.69	155.69
Foreign Missions, Special:			
Tommy Willey Jr. (Cuba)	345.50		
Carlisle Hannas	6.00		
Anita Sparks	7.50		
Bobby Aycock	39.42		
Bill Jones	47.00		
Bill Fulcher	5.00		
John Mochlmann	9.68		
Japan	3.50	463.60	463.60
Free Will Baptist Bible College	40.00	39.87	39.87
Mount Olive Junior College (Books for Library and General Fund)	50.63	90.63	90.63
Free Will Baptist Children's Home			
Life Membership	25.00		
General Fund	42.00		
Freezer Room	9.00	76.00	76.00
Superannuation			
General Fund	78.50		
Adopted Widows and Ministers	121.00	199.50	199.50
Cragmont Assembly, Inc.			
General Fund	12.50		
Motel Furniture	6.00	18.50	18.50
Co-Laborer Band		144.79	144.79
1960-61 Project, Miley's African Medical Mission		271.92	271.92
Anna Phillips Loan Fund		35.00	35.00
Total		\$1,617.00	\$1,617.00
SUMMARY			
Balance in Bank End of Second Quarter	\$	\$	\$1,034.42
Receipts for Convention General Fund:			
State Auxiliary Missions	246.15		
For California Trip	15.00		
Reimbursement	3.90	265.05	
Receipts for Designated Denominational Enterprises		1,617.00	
Total to Account For			\$2,916.47
Less Checks Written for Denominational Enterprises		\$1,617.00	
Convention Expenses		366.73	1,983.73
Balance in Bank End of Third Quarter			\$ 932.74
CONVENTION EXPENSES			
Treasurer's Salary and Expense		\$ 60.97	
Executive Committee Meeting		69.80	
Field Worker		30.00	
Mrs. L. E. Ballard for "Look"		41.00	
Secretary Expense		20.64	
Life Award Pins		52.82	
Guidebook for Field Work		1.50	
YPA and GTA Contestant Checks		40.00	
Mount Olive College Annual		50.00	
Total		\$366.73	

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Newsletter from Alaska

P. O. Box 277
Anchorage, Alaska
March, 1961

Dear Friends of Missions:

I am quite conscious that it has been several months since you have heard from us by means of our newsletter, but with a busy schedule, weeks become almost as days. Time passes so rapidly; nevertheless, it is a joy to share with you the news of this our field of labor together in Alaska.

"Giving thanks always for all things unto God . . ." (Ephesians 5:20).

1. This winter we have had almost record-breaking weather when it comes to mildness. The temperature has averaged in variation from 8 to 28 degrees with very little sub-zero weather. These favorable conditions have added much to the pleasantness of our work.

2. The entire family has been blessed with better health this winter. Vernon had one flare-up with his eyes that subsided without too much trouble, and we have had less colds and flu, for which we are most grateful.

3. In general, the work is making favorable progress. Because of the transition of the people, the church doesn't grow rapidly; but we are seeing souls saved and there are indications that our people are growing spiritually. We rejoice in seeing our young Christians as they are dedicating their lives to serve the Lord in whatsoever capacity they are able.

PRAYER CHALLENGES

" . . . but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

1. At present plans are being made to begin a series of services April 9 with the Rev. Kirby Godwin delivering the messages. We are trusting the Lord for a great revival.

2. Never before in the history of our work in Alaska have we been as pressed financially for funds to work with. For several months our support has contin-

ued to drop until it is at its lowest ebb.

3. Our church has been making the property payments and paying its own operating expenses which totals more than \$300 per month. This is a heavy load, taking into account that many of our number are unemployed at this time. Presently, our church is unable to meet its obligations and we are facing some very embarrassing experiences. We are trusting the Lord to undertake that there be no reproach brought upon our witness here. It's difficult for our people in the southern 48 states to comprehend fuel bills that soar to over \$100 per month and electric bills as much as \$58 some months.

4. One of the most effective means of preaching the gospel in Alaska is by radio. For several months we have had a fifteen-minute weekly broadcast, and have had mail from as far as four hundred miles out into the interior, saying the program had been heard there. We could also put the same program on a Fairbanks' station and enable people as far north as Point Barrow to hear the message. But unless God undertakes, this ministry will have to be discontinued. We are praying that God will raise up organizations and individuals who will assume the responsibility of some portion of this expense monthly.

5. With great anticipation we are looking forward to the immediate arrival of the Rev. and Mrs. Godwin to be partakers in the expansion of our ministry into other areas of Alaska. Much consideration and prayer is being given to entering Fairbanks, Alaska's second largest city, and a field of challenge. Fairbanks is located 438 miles north of Anchorage where the temperature drops as low as 60 degrees below zero at times. Living expenses there are 54% higher than in Seattle, so this undertaking is worthy of much prayer.

MARCHING ORDERS

" . . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

Even as Moses pressed forward in the confidence of God, we are trusting the

Lord to go before us and fight our battles and open the seemingly impossible doors. God has given the orders to evangelize and His promises are never failing. This can be accomplished by faith in God and all of us working together as co-laborers of the Lord.

Be sure to earmark your gifts to the Alaska missions and send them to your state or National Home Mission Board.

Yours for souls in Alaska,
The Whaleys

N. C. Missions Board Treasurer's Report

The Rev. A. B. Bryan, treasurer of the North Carolina Mission Board, reports as follows for the month of February:

Balance in Bank February 1,
1961 \$2,213.73

Receipts

Foreign Missions, General	\$288.84
Foreign Missions, Designated:	
Aycocks, So. America	113.50
Calverys, Japan	20.00
Cronks, India	10.00
Eaglestons, South America	10.00
Esterez, Cuba	75.00
Fulchers, South America	147.30
Hannas, India	85.00
Herseys, Japan	16.00
Jones, West Africa	10.00
Dr. Miley, France	40.50
Moehlmans, Costa Rica	10.00
Pooles, South America	10.00
Ellen Rice, on Itinerary	1.00
Sparks, Africa	47.50
Stevens, South America	10.00
Wajds, Japan	13.00
Wilsons, India	85.00

Total Foreign Missions	992.64
National Home Missions, General	\$175.12
National Home Missions, Designated:	
Billows, Old Mexico	40.50
Baker, Arizona	72.00
Godwins, Alaska	110.59
Martinez, Miami	16.60
Miami Church Project	67.50
Owens, New Hampshire	136.10
Sanders, Hawaii	6.62
Walkers, Washington, D. C.	1.00
Whaleys, Alaska	80.77

(Continued on Page Sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Christ Died for Us

(Lesson for March 26)

Lesson: John 19:17-24, 28-30

Golden Text: John 10:11

I. INTRODUCTION

Before attempting to teach this lesson, the teacher should make a comparative study of the account of the crucifixion in all four of the Gospels. Some differences will be noted in the four accounts, but these will be mostly due to individual emphasis. The main thing that a teacher should look for is the number of details mentioned by some that are not accounted important to the special emphasis of others. A case in point is the requisitioning of Simon of Cyrene to carry the Cross mentioned in all three of the Synoptic Gospels, but omitted in John's Gospel. Also, the noble act of our Lord to provide a home for Mary, His mother, is recorded by John, but not mentioned in the three Synoptic Gospels (John 19:25-27). By a comparative study of all four of the Gospels, one can get a much more complete picture, or at least, the major incidents of the whole story.—*The Bible Teacher* (F. W. B.).

II. HINTS THAT HELP

John 19:17: The warrant had been issued, the arrest made, the kiss planted, the mocking trial finished, and Jesus led away to be crucified. As He bore His Cross, so should we be willing cross bearers (not cross bears.)

Vs. 18: Christ's last convert was a thief—but not Barabbas. We wonder if he was in the crowd. Jesus died on the cross that was made for Barabbas, a thief, a murderer, and a seditionist. Jesus was without transgression, but He was numbered with transgressors (Isaiah 63:12).

Vs. 19: Pilate tried to wash his hands of Jesus, but there was only water in the pan. Only the blood washes white as snow.

Vs. 22: Pilate could not take back what he had written. Neither could the Jews take back what they had done.

Vs. 24: One tradition says that His seamless robe had been made by Mary and Martha. The soldiers would rather divide His robe than to bury Him in it. It seems that no matter how little a person may leave, there is always someone ready to claim a share.

Vs. 28: Jesus spoke seven times from the Cross. Thirst was one of the worst pains of crucifixion. He who promises a blessing to those who give a cup of cold water in His name was in need of water when suspended by four nails, with muscles tied in knots, bones out of joint, and tongue swollen out of His mouth.

Vs. 30: Jesus died at three in the afternoon. There has been three hours of absolute darkness. The *light of the world* was going out.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Every student should read again Isaiah 53 with Acts 8:26-40. Psalm 22 is a vivid picture of death by crucifixion, and that before crucifixion had ever been used as a means of causing death. Daniel 9:25 emphatically foretells the death of Messiah (Christ).

2. Before we begin our verse by verse study of the printed Scripture, there are a few basic truths about the crucifixion that we need to get clearly fixed in our mind. First, the death of Jesus was a voluntary death. Jesus did not lose His life as anyone would lose their life in an accident or some other tragedy. He gave His life. If Jesus had not been willing to give His life, He could have called down a legion of angels to protect Him from Satan. Satan could never have taken our Lord's life if He had not been willing to give it. He did not lose His life; He gave it.

Second, the death of Jesus was vicarious; that is, He gave His life expecting nothing in return. After all what could man do that would even begin to repay Him for what He did on Calvary? Most of what we do is selfish. Most of our giving, most of our service, most of the things man does expects something in

return. The death of Jesus was completely vicarious.

Third, the death of Jesus was victorious. At first glance one is prone to feel that Calvary is a failure, but it is the greatest victory this world has seen. Satan thought it was a victory, but he did not reckon on the resurrection. He did not reckon on the fact that truth cannot be destroyed. From any angle you view it; the crucifixion is a great victory.—*The Advanced Quarterly* (F. W. B.).

3. *Illustration*: Six lives were snuffed out when a plane crashed into a mountain in Pennsylvania. The plane slammed into the mountain near a sixty-eight foot stainless steel cross which served as a marker for a Methodist training center. The Associated Press dispatch, reporting the tragedy, said, "The cross has electric lights, but they were not turned on at the time!" From the incidental reference to the unlighted cross, one might conclude that this terrible tragedy might have been averted if the cross had been lighted! The message of the cross, the only hope of eternal life, has ceased to be the central theme in some pulpits. Souls are groping in spiritual and moral darkness—lost—for "... without shedding of blood is no remission" (Hebrews 9:22).—*The Bible Illustrator*.

4. There is a basic difference of opinion among Bible scholars as to what Jesus meant when He said, "... *It is finished*: ..." (Vs. 30). One thing all can be sure of is that immediately after He had uttered these words, He bowed His head and died—this is clearly stated in the remainder of Verse 30.

It is the conviction of the writer that Jesus meant that His suffering for the sins of mankind was finished—that the atonement for man's sins was made according to the requirement of God's justice. He believes, furthermore, that the resurrection of Jesus, His spiritual high priesthood in heaven and His return to the earth for His own at the end of the age, are also vitally necessary as a part of the gospel story. He believes also that only those who hear the gospel story, yield themselves to the wooing of the Holy Spirit for regeneration, and abide in Christ, according to the teachings of the Word, until they are removed from the earth by death or the return of the Lord will reap the eternal blessing of salvation through the atonement of Christ on the Cross.—*The Bible Student* (F. W. B.).

(continued on page sixteen)

St. Claire Bible Class

(continued from page fifteen)

5. The world's most horrible spectacle was the sinless Son of God dying an ignominious death on the cruel Cross. "He knew no sin; He did no sin; in Him was no sin." He was "holy, harmless, undefiled." Pilate's verdict was: "I find no fault in Him." Why did He thus so shamefully suffer? It was because of His great love for you, for me, that He thus voluntarily offered up Himself as "the Lamb of God" without blemish and without spot. "He," said Isaiah, "was wounded for our transgressions, He was bruised for our iniquities." The Lord Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Not only for His friends did He lay down His life, but for His enemies as well.

6. Before the worlds were formed, even "from everlasting to everlasting," the Lord Jesus was "the Lamb of God," who verily was foreordained before the foundation of the world to taste death for every man (1 Peter 1:18-20). Nothing could divert His steps nor turn His face, which was set like flint toward the green hill far away, without the city's wall. There it was that He died a vicarious death for the world's sins: "... Messiah he cut off, but not for himself; ..." (Daniel 9:26). Looking toward Calvary's anguish, He told His disciples that He must go unto Jerusalem, and be killed. Peter, trying to dissuade Him, said, "Be it far from Thee. Lord: this shall not be unto Thee."—Selected.

Boys' and Girls' Stories

(continued from page twelve)

was ready to go home, "you must tell others about Jesus so they, too, can go to heaven."

"Yes, yes, I'll do that," answered Bimbo happily. "And you will come back and read from the Holy Book, won't you?"

"Indeed, I will," promised Little-Gift earnestly. "And now good-by."

Skippity-skip, skippity-skip went Little-Gift's small brown feet along the winding path.

"Oh," she thought happily, "fishing for people is far nicer than catching plain fish in the stream."

That night, as she curled up on her mat and pulled the sleeping-cloth around her, she prayed, "Dear Jesus, please help me to tell many others about Your love for them and make me the very best little fisherman You possibly can."

Little-Gift was happy because she told someone about Jesus. You, too, can tell others about Jesus and help them to follow Him. Remember Jesus said, "... Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus wants us to tell others about Him.—*Gospel Herald*.

MISSIONS

(continued from page fourteen)

Total National Home Missions	706.80
State Home Missions	195.65
Miscellaneous Designated Conference Missions	8.41
Missions Undesignated 50/50	
State and Alaska	256.23

Total to Account For \$4,373.46

Disbursements	
Foreign Missions	\$992.64
National Home Missions	793.41
North Carolina Home Missions:	
Wilmington	165.00
Fayetteville	75.00
Cape Fear Conference Missions	8.41
Treasurer's Bond	12.50
Secretary-Treasurer's Salary and Expense	62.10

Total Disbursements 2,109.06

Balance in Bank March 1, 1961 \$2,264.40

May I remind Free Will Baptists of North Carolina that February has been a dull month. Mission funds being handled by the state program have dropped nearly \$400.00. With added missionaries on the field it is a must that we keep regular gifts and donations coming in to keep them on the field.

May I share with you excerpts from a letter which was received from our

missionary family in Old Mexico a few days ago: "We report a great victory won through the power of God and His mighty Word. . . . Brother Wade Jernigan was used in a great way of the Lord, and over twenty souls came to Christ in one week, and since he left many more have been saved. The church in Monterrey had 153 for Sunday school and also baptized 12 people Sunday afternoon. . . . Sunday night four people came to Christ. . . . So great is the demonstration of God's power, that we are able to see men weeping coming down the isle asking forgiveness of their sins. . . . Already we have two pastors who were converted under our ministry and trained under our teaching. . . .

"We have a new work in the city of Monterrey. A group of people began to gather in a small room each week to pray and several were saved. So they sent a committee of three to our church. My wife and I went and we had service with them. When I gave the invitation, several people came to the front weeping and asking how to be saved. . . . Tomorrow I am having a meeting with them, and setting aside the deacons and officials needed. There are several good young men and young women among them. Yesterday I baptized some of them until I gave out. I taught them the meaning of water baptism for three days. Now we are going to set the church in order and train them on why we are Free Will Baptists."

May I urge you to get behind this mission program and stay behind it and help the North Carolina Mission Board see that we do the will of the Lord in getting the gospel to the lost of the world. We wait eagerly for the next mail delivery hoping your check will be enclosed for missions.

The best way to underwrite your church's financial success is to put missions first. Jesus said, "Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:19, 20). This means that He will make the financial program of your church a success because His will is being done in putting missions first.

the Free Will Baptist

Ayden, North Carolina, Wednesday, March 22, 1961

Beacon of Light

DUKE UNIVERSITY LIBRARY
MAR 24 1961

DAILY VACATION BIBLE SCHOOL



SPECIAL ISSUE

EDITORIAL

WHY HAVE A DAILY VACATION BIBLE SCHOOL?

Perhaps many of our attempts, as Christians, become failures because we often labor without any thought as to the purpose behind them. With a proper motivating purpose compelling one to perform a task, great things can be accomplished. We hope, in this discussion, to reach some answers as to the importance of a daily vacation Bible school in each of our churches.

ITS BEGINNING

The beginning of daily vacation Bible school is of relatively recent origin, especially as compared to the Sunday school movement. The fact remains, however, that no other movement in Christian education has been any more successful than the daily vacation Bible school.

The first school was begun in 1901 in New York City by Dr. Robert G. Boville. Just how this came about is described by Clarence H. Benson in "History of Christian Education":

"A passionate lover of little children, Dr. Boville was a young Canadian minister who had been called to the superintendency of the Baptist City Mission Society in New York. Riding downtown to his office, in the summer of 1901, he saw myriads of little boys and girls living on the crowded sultry streets, block lanes, and filthy alleys, in danger of their lives, to say nothing of their morals. The public schools were closed and the mothers were away working in shops and factories. Nearby were empty churches with cool, pleasant rooms, closed for the summer. Pouring out of the schools and colleges were thousands of unemployed students and instructors. Recognizing the enormous economic waste of child life, of church property, and of student energy, Dr. and Mrs. Boville brought together these three factors on the east side for a daily school that combined worship, work and play.

"The morning hours and the discipline of the public school were employed to advantage. The program gave larger place to worship and expression than that enjoyed by pupils in the Sunday school. Larger opportunities were also given for consecutive and correlated instruction. In fact, the new educational agency was patterned more after the public school than the Sunday school."

ITS GROWTH

The daily vacation Bible school movement grew rapidly. The first summer that Dr. Boville instituted this movement, there were five church buildings in use, each having an average attendance of two hundred. The

following year, other churches became interested, and soon other cities, etc.

In 1905 Dr. Boville became leader of the entire vacation school enterprise. In 1907 this committee was incorporated as the Daily Vacation Bible School Association. In 1912 there were 141 cities where vacation schools were conducted.

Its beginning was at first an independent movement. In its early years it was confined to the children of the larger cities. Soon, however, the work was taken up by denominational groups which made it a part of their program. In 1928 it became a part of the International Council of Religious Education, and soon it became world-wide with schools in Korea, the Philippine Islands, China and India. In 1937 the report listed nearly 200,000 pupils in foreign lands.

Our own denomination has seen its important place in our over-all church program. The results have been an ever increasing interest, so that each spring more and more schools are being conducted.

ITS UNLIMITED VALUES

As has already been proven, the beginning of this movement was not just a "happen so." It was born out of a basic need seen by the man who set it in motion more than fifty years ago. May we note some of these values which prove that each church should have a daily vacation Bible school:

1. Its value may be seen in the fact that it affords an opportunity for religious and Biblical instruction which otherwise many children and young people would not receive.

In our day, religious training has been pushed out of our public schools. Approximately two out of every three Protestant children are not enrolled in Sunday school and many probably never will be. Many homes never have any time for religious training, especially in the past few years with so many added attractions to claim our attention. Naturally, under such conditions, the value of a daily vacation Bible school is immeasurable.

2. Upon religious instruction rests the hope of our future society. The history of the Israelites proves the importance of religious training. Many of their sufferings came as a result of neglecting the divine plan of instruction which was commanded of God.

We hear much today about juvenile delinquency. It is most alarming to read some of the atrocities that

are taking place relative to the juvenile problem. Those in positions of law enforcement inform us that the guilty youths are by far those who have had no religious training. Many are left to roam with no responsibilities whatsoever. Also, we are informed that juvenile crime increases each spring when our schools close.

3. It affords a wonderful opportunity to conserve available resources. Dr. Boville took this into consideration at its beginning. Children are usually free in the late spring when public school closes. Students are returning home from college; and with the sudden release of extra time, all are anxious to take up these hours in useful service. Even in the farming areas, it usually comes at a slack time, so far as other activities are concerned.

4. It adds greatly to the work and purpose of the Sunday school and church. In churches where daily vacation Bible schools are conducted, the Sunday schools and worship services benefit in unmeasured proportions. In Sunday school, only a small per cent of the time is spent in worship, and even less in expressed activities; therefore, the daily vacation Bible school can help to meet these demands which are vital to the growth and success of any church community.

The greatest result, however, may be seen when a child is led to the realization of his need of salvation

through Christ. Only eternity will reveal the great number who were influenced to make their decision as a result of this great work.

If your church has not had a daily vacation Bible school during the past years, talk to your pastor and church leaders about it. Surely all will agree that it is an important work in which you can be a part, and it will certainly bring glory to the cause of our Lord and Saviour, Jesus Christ.

Volume 76

Number 12

March 22, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE


6 Months	.....	\$1.00
1 Year	.....	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

REV. T. A. WILLIAMS

Still somewhat under a great shock and in a daze, do I attempt to write a few brief sketches of the life of my precious father, the Rev. T. A. Williams, whose earthly life ended December 30, 1960, of a sudden heart attack.

He was born March 2, 1888, the son of the late Gailliard Williams and Mrs. Mattie Scott Williams, the latter still survives. His father was the founder of the first Free Will Baptist church in this vicinity, the Williams Hill Community, Hemingway, South Carolina, in 1910, of which my father was a charter member. He passed all his life in the Williams Hill Community except for two years. He was married to Miss

Daisy Howell of Horry County in 1910, and to this union were born seven children; five girls and two boys, all who survive. He also leaves his mother, six sisters, nineteen grandchildren, eight great-grandchildren, and many other relatives and friends to mourn their loss.

I've often heard Daddy say he gave his heart to God and united with the church when he was 13 years old. I have often been used to family devotions twice each day, reading the Bible together and prayer.

Daddy was an active ordained minister for over 30 years, having pastored many Free Will Baptist churches, rebuilt many churches and did lots of missionary work, both home and foreign.

Mother and Daddy were so happy on August 7, 1960, when they celebrated their golden wedding anniversary with their children, relatives and friends. Little did we know it would be the last anniversary they would celebrate. Many folks who read *The Free Will Baptist* in other states, yes, even our missionaries on the foreign fields, will remember him fondly.

The funeral was conducted in the Williams Hill Church of which he was a member, January 1, 1961, by the Revs. L. A. Holiday, Paul Sheehan, and Lon-

nie Brown, with full Masonic honors by the Indian Town Lodge No. 165, Ancient Free Masons, Hemingway, South Carolina, of which he was a member. His body was laid to rest beneath a large array of flowers which expressed the love of so many of our friends. We, the family, appreciate the tribute paid in his respect, both in floral contributions and visiting with the family and attending the funeral.

I am so glad of the hope we have of eternal life together. It will not be long before we will be reunited to never know pain, sorrow or heartaches; but until then, there is that loneliness in our hearts, that vacancy that never can be filled by another. We have often discussed what heaven must be like together, but we know where Jesus is it will be glorious.

Kind readers, please remember especially the bereft widow and mother; also the writer of this obituary who has been a shut-in for several years with rheumatoid arthritis. I miss his coming to visit me—almost every day he came. But I can only say, "God does all things well," and try to live so I too can inherit eternal life with him.

Lovingly submitted by his daughter,
Mrs. H. C. Simmons

A History Of Tarboro Free Will Baptist Church

Editor's Note: The following history is condensed from a history which was written in the summer of 1960 for the Tarboro, North Carolina, Bicentennial.)

THE old proverb, "Where there's a will, there's a way," has been put to the test by the Free Will Baptist people of Tarboro.

Two hundred years ago, the Gum Swamp Free Will Baptist Church was established about fifteen miles from Tarboro, near Bethel. Others were established as time went on in various sections around Tarboro, but for some reason, efforts to establish a church in Tarboro did not begin to materialize until 1952.

It was through the interest of Mr. C. M. Sparrow, a member of the First Free Will Baptist Church of Kinston, that proper contacts were made in the interest of organizing a church in the city of Tarboro. The North Carolina Free Will Baptist Mission Board met in the month of November and made plans to begin a series of cottage prayer meetings. Contacts were made with several Free Will Baptists, and the first prayer meeting was held on the last Friday night in November, in the home of Mr. and Mrs. Sparrow. Five of those who attended this first prayer meeting stayed on with the group and became charter members of the church, and three of them are among the active members.

These meetings continued on Friday nights, with several Free Will Baptist ministers co-operating; among them were the Revs. Charles Craddock, Rashie Kennedy, Dan Beaman, Frank Davenport and Burkette Raper.

As a result of these prayer meetings, a revival was planned to begin on August 30, 1953. On September 6, at a meeting of those who were interested, a new church was organized with the Rev. Frank Davenport as the first pastor. The young prayer meeting had become a church. The minutes of the October, 1953, church conference contains a list of 42 members. The second Sunday

in September, 1953, was the date of the first meeting of the Sunday school, and the attendance record reveals that 45 were present.

Plans were made to use the old Jewish Synagogue on Main Street for services, and the members went to work to provide necessary equipment for worship services. God marvelously answered prayer as individuals, church groups, and others gave or loaned surplus pews, chairs, a piano, songbooks, etc.

There was a lot of talking and praying for opportunity to borrow money to purchase lots to build a church. Soon these prayers were answered, and lots were purchased on Hope Lodge Street with money loaned by the Central Conference. Through the interest and help of friends within the Tarboro area, the church was able to build the educational building. Mr. Ralph Williamson, who had experience in part-time contracting, became chairman of the building committee. Some of the men of the church helped in the building.

The ground breaking for the new church was held on fourth Sunday in March of 1954. The members of the North Carolina Mission Board took part in the ceremony.

From April until September 1, 1954, the men worked. On the first Sunday in September, exactly one year from the time the church was organized, the members worshiped in the new building. It was a great day. The ground was muddy, the subfloor had cracks in it, walls were unfinished, and many would have called it "rough" but the members were ready to thank God for what had been accomplished.

The Sunday school grew steadily and the members studied, visited, and prayed. The average attendance in the first month of September 1953 was 42; a year later the average was 137. The membership of the church also grew as God blessed the efforts of the members and its pastor. A woman's auxiliary was organized, also the Free Will Baptist league, Youth for Christ rally,

and a prayer mission at Penny Hill. A scout troop was also organized.

By the last of October, 1955, three years from the meeting to plan the prayer mission that became a church, the progress had settled down to a routine church program, with the building program of completing the church virtually at a standstill. Three rooms were painted, many rooms had only one side with sheet rock installed and roughed in.

On the first of November, 1955, Mr. Davenport resigned as pastor of the church. A special call meeting was held on November 8, and the deacons were given an added duty to act as pulpit committee. The second Sunday in November, the Rev. Raymond T. Sasser of Wilson, was called as supply pastor. Mr. Sasser had had a great deal of experience in church work since his youth. He had served as deacon in his home church, as teacher, building committee chairman, and president of the State Sunday School Convention-Institute of North Carolina for fifteen years. He served as supply pastor until January 3, 1956, at which time he was called as full-time pastor. He began his full-time ministry on June 1.

By the last week in May, a parsonage had been built at 108 Hope Lodge Street. Mr. Williamson used his building talent again and the men co-operated in a marvelous manner. The parsonage is a one and one-half story home, valued by the appraisers at \$12,000.

The summer of 1956 was a busy one for the young church with its new pastor and family. First, it was a trip to the mountains, and the denomination's Cragmont Assembly at Black Mountain, with a car load of young people for a week's training and fellowship. Then it was a week of daily vacation Bible school, followed by a week's revival. This was followed by Mr. Sasser's first baptismal service, as sixteen new converts were baptized and received into the church. The Lord has continued to add to the church, so that now there are 252 names (as of August, 1960) on the roll. Seven young men have answered the gospel

call to full-time Christian service. Three are now serving as pastors, one has completed work at Free Will Baptist Bible College, one is taking correspondence work, and two are still in high school. The average attendance at the midweek prayer meetings and Bible study has been 100 for two years.

Mrs. Sasser has taken a leading part in youth work and auxiliary work in the church. Her busy life is a combination of church work, teaching pupils in the public schools as needed, assisting her husband in his work as an associate pastor with the women of the church, and maintaining her home with a high degree of efficiency as a Home Economics trained teacher, a 1939 graduate of East Carolina College, Greenville, North Carolina.

During the fall and winter of 1956, the interior walls of the educational building were completed, sidewalks were constructed around the building, a fellowship center was begun, and new pews were built by the members of the church.

One example of the high regard the members have for their pastor and his wife was made manifest when they gave them a surprise program, "This Is Your Life," last June 16, for their 21st wedding anniversary. A motion picture of many of the events and activities was made and presented to them, together with a book of the proceedings and many letters, etc. Together they cut their wedding cake at the reception which followed.

As the congregation reviews its short history of a little more than seven years, they can truthfully say with the psalmist, "The Lord hath done great things for us; whereof we are glad."

(For further information about the church, see the News and Notes section of this issue.)

No Way to Christ

A young man was deeply convicted of sin and his need of the Saviour. "Can you tell me the way to Christ?" he asked a minister. "I want to find Him!" The minister replied: "No." Astonished, the young man said: "Pardon me, sir, but I thought you were a minister." The minister replied: "There is no way to Christ. Christ is 'the way!'" He is not far off. He is here with us! You are a sincere seeker and He is saying to you: "Thy sins be forgiven thee!"—Rev. Walter B. Knight.

A Prayer - A Creed

by Albert M. Ezell

HEAR Lord, without evincing avarice and selfishness, I can ask for myself no additional blessings, for I know that according to my merits, they have been liberally oversupplied. May I make no request or petition for myself that I would not readily make for my meanest adversary. Help me to seek no place of eminence that I could not heartily congratulate my opponent, were he to win instead of me.

Grant me fidelity to show proper respect for, and honest evaluation of, the teachings of my youth. Then they seemed of negligible importance; now, as many milestones on life's path are past, they assume a place of imposing reverence and momentous importance.

Lord, you know how ignorant and weak and blind we are, and do Thou, in wisdom and tender mercy, withhold the things we ask that are not to our good, though it be against our will.

Help me Lord, when I am wronged by others, not to merely band them over to Your mercy, but to show mercy myself by forgiving. Grant that my ears be stopped to evil gossip and defamation of the character of anyone, no matter how deserving; and may my lips refrain from reiterating any discrediting slander.

Teach me, O God, the priceless peace that is the fruit of fortitude. The facing, with faith, colossal odds and feeling before it comes the assurance of victory.

Father, give me singleness of purpose, composure and serenity of soul and mind when I am suddenly confronted with some inexplicable problem or faced by some grim crises.

Help me Lord, as I live in this beautiful big world of Yours, to be appreciative of its good and its beauty. Help me while I yet have life and breath to thank You for letting me be a part of Thy great creation, though ever so small. Thanks for the bit of the soul of the poet that Thou hast implanted in this humble house of clay, that has enabled me to appreciate the beauty of Thy handiwork; for the resurrection to life of the dormant things that come with the first days of spring. For the singing of the crystal streams as they rush down the mountainside and glide across the flowery meadows.

I thank Thee for eyes that Thou hast given me, that I may see the first returning of the swallows to their old nesting sites; for the privilege of seeing the first bluets scattered over the meadow with the first breath of spring; to watch the white cloud ships float silently, and majestically across the scarlet sea of a spring sunset. For ears to hear, on the first early days of spring, the gentle muted calling of the first dove note, that brings so vividly to my mind the words of King Solomon, as he speaks in Song of Solomon 2:11, 12, "For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land."

I thank Thee for the privilege to hear at the close of the day, at approaching twilight the eerie call of the whippoorwill floating over the darkening hollow. For the wending homeward of the flock at evening to the friendly security of food and shelter for the night.

I thank Thee God, not only for the responsibility Thou hast shown me that I owe to Thee and for my fellow man, but that Thou hast also shown me that I have a responsibility toward all of Thy creatures; for You have said of the humbles of Your creatures, the sparrows, that not even one shall fall without your knowledge.

I thank You as I look out at evening and behold the beauty of the rainbow above the green fields and hills; I feel a strange nearness to You, and know that You are also watching, for I remember Your words to Noah as You said, "When I see the bow in the clouds I will remember." My blessings are so many and so great that I find it impossible to enumerate them all. I find when I begin to reflect on my past misfortunes that they are all but obliterated by the memory of the abundance of blessings that have been my portion.

Help me Lord, when I feel that too small a portion of this world's goods have been mine; help me then to remember, that the beloved of the Almighty are the rich who have the humility of the poor, and the poor that have the nobility of the rich. Amen.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Clifford Cuddington

On December 28, 1960, the death angel came and took our dear brother, Clifford Cuddington. He had not been sick, but was called while at work. He was a deacon and faithful member of Rains Cross Roads Free Will Baptist Church, Kenly, North Carolina. He was a faithful brother, husband and friend. To know him was to love him. He was happy when doing something for others.

Funeral services were conducted at Rains Cross Roads Church by the Revs. Bruce Barrow, Dewey Boling and Nestus Wiggs. He was laid to rest in the church cemetery beneath a mound of beautiful flowers.

He leaves to mourn his passing his wife, Carrie Lewis Cuddington; one son, Aubrey; and one foster daughter, Betty Jean; three brothers, Lloyd, Murray and Videll Cuddington; three sisters, Mrs. Jesse Hawley, Mrs. Hugh Aycock and Mrs. Talmade Nichols; two grandchildren, and a host of relatives and friends.

There is an empty chair,
The voice we loved is stilled;
A place is vacant in our hearts
That never can be filled.

Written by a sister,
Orabelle Nichols

Resolutions Adopted by Rains Cross Roads Church

Whereas, God in His divine wisdom, called from our midst on December 28, 1960, our beloved brother and deacon, Clifford Cuddington, we, the members of Rains Cross Roads Church, wish to submit the following resolutions:

First, that we bow in humble submission to God's holy will.

Second, that in the passing of our brother, we, the church and community, have lost one of our dear members and workers.

Third, to his family we extend our deepest sympathy and point them to the One who said, "In my Father's house are many mansions."

Fourth, that a copy of these resolutions be sent to the family, one to the

Free Will Baptist Press for publication, and a copy placed upon the church records.

In Memoriam

The members of the Board of Directors of the Free Will Baptist Children's Home in regular session March 7, 1961, bowed in silent prayer and meditation in reverend respect to the memory of Brother Warren Jackson and his good wife, both of whom have passed away since our last meeting here at the home.

Brother Jackson had not been privileged to be a member of the board for a long time, but we believe his interest and devotion to the cause was just as great as if he had been a member over the years. We trust that his membership with us, though short, has been an inspiration to the rest of us, and we shall cherish his memory as we try to carry on in the future.

We trust further that our feelings for Brother Jackson will mean consolation for the rest of the family.

Board of Directors
N. C. Free Will Baptist
Children's Home
R. L. Spencer, Secretary

Resolution of Respect Of Rev. John W. Alford

We, the members of the Kenly, North Carolina, Free Will Baptist Church, pause to pay tribute of love and respect to our beloved member, the Rev. John W. Alford, who passed from this life December 5, 1960. Although his busy life of service for his Master prevented him from being in our midst very often, we know his heart and love for his church was ever present with us.

Rev. Alford was born October 3, 1881. He joined this church at the young age of eleven. He was received in this conference at People's Chapel, Wilson County, in 1900.

His sudden passing brought great sadness to our hearts. We feel he is at rest, with His heavenly Father whom he labored so faithfully for here on this earth. He will not only be missed by his wonderful family but his multitude of friends and those whom he labored with in his call of service for Our Lord.

Rev. Alford leaves to mourn his passing his beloved wife, Mrs. Lucy Voliva Alford; his four daughters, Mrs. Earl Lewis of Knightdale; Mrs. Harvey King of Goldsboro; Mrs. Charles Sargent and

Mrs. Charlie Reed of Baltimore, Maryland; two sons, John Alford and Benjamin Alford of Morehead City; 20 grandchildren, 13 great-grandchildren, two sisters, Mrs. H. G. Watson and Miss Nellie Alford of Kenly, and a host of nieces and nephews.

Be it resolved:

1. That we give thanks to Almighty God for his life, his service, and his noble influence upon all of us.

2. That we extend to the family our deepest love and sympathy in the loss of their husband and father.

3. That a copy of these resolutions to be recorded in the church minutes, a copy be sent to the family and a copy sent to the Baptist paper for publication.

Respectfully submitted,
Mrs. Millard Snipes
Mrs. Richard Oliver
Mrs. A. G. Askew

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How Old Ought I to Be?

"Dear Mother," said a little maid,
"Please whisper it to me:
Before I am a Christian
How old ought I to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, Mommie mine,
Since I was tiny wee.

"I love you now and always will,"
The little daughter said,
And on her mother's shoulder hid
Her golden curly head.

"How old, my girlie, must you be
Before you trust my care?"
"Oh, Mother dear, I do, I do,
I trust you everywhere!"

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian, too:
Don't wait till you are grown,
Tell Jesus now you come to Him,
To be His very own."

And so the little maid knelt down
And said, "Lord, if I may,
I'd like to be a Christian now."
He answered, "Yes, today."

—Unknown.

NOTES

AND QUOTES



By J. C. Griffin

A BOY WHO MADE THE RIGHT DECISION

From Shady Grove Free Will Baptist Church bulletin, Sampson County, North Carolina: "I am a junior boy. Last Sunday night, I thought I would go to church. My buddy went to the movies, but I didn't think I ought to go with him, so I went to church. . . . I looked for my Sunday school teacher, but he wasn't there. . . . I looked for a couple of deacons I have always respected, but they weren't there. . . . I looked for my mother's Sunday school teacher who visits at our house, but she wasn't there. . . . I looked for the Sunday school superintendent, and he wasn't there. . . . I guess they don't think that church on Sunday night is important." Thank you Brother C. F. Bowen, for your bulletin.

This junior boy's thinking makes me think that if more junior boys were to go to church services on Sunday evening and make their findings known, perhaps it might help to remind some teachers, deacons and other church and Sunday school officers to attend evening worship. This preacher thinks that it is very important to attend all worship services.

We hardly take time to worship the Lord in Sunday school, it is a study course, "The Teaching Department." In the Free Will Baptist league, we are busy training, putting on different programs, which is good, but we are taught to worship God. Most all people that are saved are saved during the worship hour. Seldom do we hear of people being saved in Sunday school and Free Will Baptist leagues. When run by the leadership of the Holy Spirit, they are great aids in the helping to start many on the way of life, in Christ Jesus.

MY MIND REFRESHED BY BULLETIN

A little revival sprang up in my soul as I read a note from Brother Bowen's bulletin of January 29, 1961. He men-

tioned the name of Dr. Frank Casey. One of the most faithful Christians and servants of the Lord that I ever worked with, was the father of Dr. Casey, the Rev. Frank Casey of Goldsboro, North Carolina. I have often wondered why God called a successful, consecrated minister home at such a short life. But, ". . . all things work together for good to them that love God" (Romans 8:28). I know that Brother Frank Casey, the father of Dr. J. F. Casey, loved the Lord and also he loved the Free Will Baptist church, and was deeply interested in the progress of its institutions. Brother Frank, as we called him, said to me one day, "Give until it hurts and then give until the giving feels good." I conducted some revival meetings for Brother Frank and he was one of the best pastors that I ever worked with. When I read the bulletin from Shady Grove Church, and found the name of Dr. J. F. Casey and found that he was following the teaching of his father, Brother Frank, I had a little revival to start up in my soul. It makes me rejoice to learn that Dr. Casey had followed in his father's steps for good. I am quoting the bulletin which I received from Brother Bowen, pastor of Shady Grove Church. Perhaps it will make some other person who knew the Rev. Frank Casey rejoice as it did me. "Recent letters of congratulation to Mount Olive College regarding the achievement in accreditation have come from Dr. J. F. Casey, Maryland, former faculty member of Eureka College; Rev. W. H. Oliver, superintendent of schools, Nashville, Tennessee; and David N. Henderson, Congressman from North Carolina."

The above gentlemen, I have learned, have shown their interest in Mount Olive College by their support, for which we praise the Lord.

I love to quote good things from great men; that is why I write "Notes and Quotes." God put the idea into my heart. Thank the Lord I have received many good words in praise for my work. Also, some that did not seem so good; but Jesus said, "Woe unto you, when all men speak well of you." Here we learn that Jesus reminded the Pharisees that their fathers spoke well of false prophets. We also are reminded by a study of the Scriptures that there were those who spoke evil of the righteous prophets. When I get a little destructive criticism, I accept it, and say, "Lord, help me to not get peeved because of criticism, but to keep on keeping on for the glory of God.

LIFE IN THE SON

This is a study of the Doctrine of Perseverance by Robert Shank. I have been shut in some of late, due to very inclement weather and also a cold, and have had time to study. With my Bible as authority, led by the Holy Spirit, I can say that the book known as "Life in the Son," stands at the head of any book on the subject that I have ever read. Perhaps some one might say, "Griffin says that it is great because it is what he believes." It does teach very definitely that the treatment of the subject is Scriptural and cannot be disputed, in fairness and respect to all who might disagree with the facts set forth by the author. I do not believe the treatment of the subject to be correct because that Mr. Shank says it to be correct. I say it because that I have searched the Scriptures (John 5:39) for nearly sixty years and my findings teach me that the way to be eternally secure is to keep close to Jesus Christ by abiding in Him (John 15:1-12). The Lord Jesus taught us that we must abide, remain, stay in Christ to bring forth fruit. He said, "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:3, 4). As Mr. Shank says, "We must abide in Christ." Out of Christ we die, wither, gathered and burned. So to stay clean and bring forth fruit we must remain in Christ. We are taught that we must keep His commandments to abide in Him. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). It is a mistake to think that a man is safe while he walks in darkness, thus living and practicing sin.

KEEPING CLEAN

It is a fact that if we stay in Jesus we must stay clean. "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, . . ." (John 15:3, 4). It is impossible to live out of, and to bring forth fruit apart from Christ.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Jesus said, "Ye are clean through the word." John, the writer of the epistle bearing his name, says: "We are kept clean by walking in the light, (continued on page thirteen)

NEWS AND NOTES

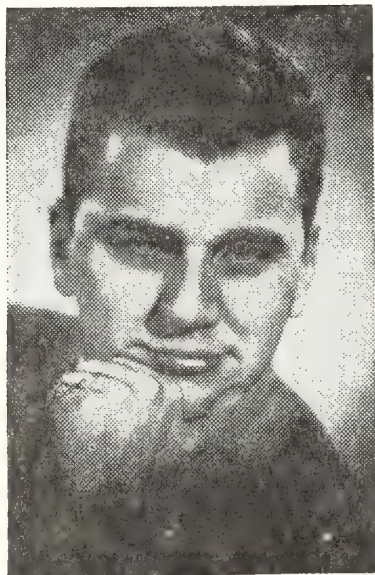
Of Denominational Interest

Rev. Wayne Smith to Conduct Greenville Revival

The Rev. Wayne W. Smith, pastor of Elm Grove Free Will Baptist Church, Ayden, North Carolina, will be the evangelist for revival services at the Greenville, North Carolina, Free Will Baptist Church March 26—April 1. These services will begin each evening at 7:45. The church is located at the corner of Eleventh and Forbes Streets.

The pastor, the Rev. R. B. Crawford, and the church, invites and urges your presence and prayers for this revival.

Vander Meulen to Speak at Union Chapel and Sound Side



Arnold J. Vander Meulen, former convict and dope addict who turned his back on his old life to become an evangelist, will speak at the Easter sunrise service at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, April 2, and at Sound Side Free Will Baptist Church, Columbia, North Carolina, Easter Sunday at 11:00 a. m. The pastor of these churches, the Rev. Charlie Overton, invites the public to attend these two services.

Vander Meulen, who terms himself an "ex-convict saved by God's grace," will tell of his conversion to Christ in

Chicago's famed Pacific Garden Mission, where such men as Mel Trotter and Billy Sunday, both widely known evangelists of earlier years, began new lives.

Shortly after he turned his back on crime, Vander Meulen surrendered to the FBI and was sentenced to Southern Michigan Prison at Jackson, Michigan, on old felony charges. It was in this prison that he decided to enter the ministry. In prison, he supervised the prison Bible school, which grew from a handful of inmates to more than 700 men studying the Bible behind prison walls. Vander Meulen was paroled after having served only two years of his long sentence, and almost immediately began his evangelistic career.

In these services he is expected to tell of his experiences behind prison walls and on Skid Rows of America. He will also briefly describe the present-day ministry of Pacific Garden Mission, one of the largest and second oldest in the United States. Located in a Skid Row district of Chicago, the mission ministers annually to tens of thousands of derelicts, offering food, clothing and overnight lodging in an effort to aid them spiritually.

In recent years, according to Superintendent Harry Saulnier, an annual average of 8,000 have professed to receive definite spiritual help, often resulting in changed lives.

Founded in 1877, the mission, besides ministering to derelicts, maintains a complete up-to-date servicemen's center and sponsors a weekly radio broadcast, "Unshackled," heard on more than 100 stations in the United States.

Children's Home Superintendent Visits Core Creek Church

The Rev. Wilbert Everton, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, spoke in the morning service at Core Creek Free Will Baptist Church, Cove City, North Carolina, March 19. Teen-agers from the home presented special music. An offering for the home was received during the service.

Revival in Progress At Cabin Church

Revival services are now in progress at Cabin Free Will Baptist Church near Beulaville, North Carolina, with the Rev. Eugene Waddell of Garner, North Carolina, as the evangelist. Services began March 20, and will continue through March 27, beginning each evening at 7:30.

The pastor, the Rev. Joseph Ingram, and the church extends a cordial invitation to everyone to attend the remaining nights of this meeting.

Robert's Grove Church To Observe Holy Week

The Woman's Auxiliary of Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, is planning to observe pre-Easter week of prayer. Services will begin Monday night, March 27, at 7:30, and continue through Friday night. The public is invited to attend and worship with them.

Rev. Lightsey Conducting Core Creek Revival



The annual spring revival at Core Creek Free Will Baptist Church, Cove City, North Carolina, is now in progress with the Rev. Ralph Lightsey as the evangelist. The services began March 20, and are being held Tuesday through Friday at 11:00 a. m., and each evening at 7:30. The woman's auxiliary of the church is conducting prayer services each evening at 7:00. Special music is being rendered by the church trio, The Evangels, and the Sunbeam Choir.

The pastor, the Rev. George Ludwig, and the church invites all in the vicinity of Core Creek Church to attend the remaining services of this meeting.

Elm Grove Church Experiencing Spiritual Awakening

Elm Grove Free Will Baptist Church, Ayden, North Carolina, is experiencing an awakening in many ways these days, according to Miss Shirley Garris, a member of the publicity committee of the church. Miss Garris states:

"There is a revival of interest in attendance in both Sunday school and church services. In every phase of the activities of the church there is a noticeable revival of interest and attendance.

"Since our pastor, the Rev. Wayne W. Smith, came to us the first week in January, 1961, we have reorganized our league which is being well attended. We have four groups which are operating under the standard league procedure. Our pastor is teaching a special study course entitled, "Great Doctrines of the Bible," to the adult group.

"February 19, Mr. Smith launched a Sunday school campaign entitled, "Crown Him King." The campaign has truly been a success. Our attendance

has grown from 150 to 165, which was our average attendance to an attendance of 231 last Sunday, March 12. The goal set by the various classes for the duration of the campaign which will close the last Sunday in March is a total of 272. So far, we have reached our weekly goal in attendance. We have had to date, 48 new class members to join our Sunday school. The last day of the campaign we hope to break all records in Sunday school attendance for the church.

"On Sunday, March 26, there will be a special service known as an *honorary service*. Honorable mention will be given to the charter members of the church, to all former pastors, and to the oldest members now living and to the newest member. A copy of the history of the church will be given to each family present. At the close of the morning service, dinner will be served on the church grounds.

"The church has enjoyed an increase in membership and in the past three weeks we have taken in 24 new mem-

bers. We solicit the prayers of every one that we may do His will, and that His continued blessings may be upon the work of our church."

Black Jack Announces Home-Coming and Dedication

Home-coming and dedication services will be held at the Black Jack Free Will Baptist Church, Greenville, North Carolina, on Easter Sunday, April 2, according to an announcement by the pastor, the Rev. Floyd B. Cherry.

The day's program will begin at 10:00 a. m. with Sunday school, followed with the morning worship service at eleven. The pastor will speak at this service. At noon, lunch will be served in the recently completed educational building.

In the afternoon, dedication services will be held for the new building. The Rev. Ralph Lightsey, New Bern, North Carolina, will bring the dedicatory message. The recently completed building is 48 feet wide and 80 feet long and is constructed of concrete masonry. It provides Sunday school space, a kitchen, dining room and both ladies and men's rest rooms.

All former members and pastors of the church are invited to attend these services.

Harold Stevens to Speak At Rock Spring Church

The Rev. Harold J. Stevens, one of the missionaries home from South Africa, will be speaking at the Rock Spring Free Will Baptist Church, Middlesex, North Carolina, March 29, 1961, at 7:30 p. m.

The public is cordially invited to come and hear him. You will surely receive a blessing if you are interested in missions.

Master's Men Held March Meeting

The Master's Men of the First Free Will Baptist Church, Mountain Grove, Missouri, met in the church basement for fellowship and business March 6, 1961. A pot luck supper was served at 7:30 p. m., to 28 members.

The meeting was called to order by the president, Jesse Walker. The chorister, Glen Hunt, being absent, was replaced by Linn Francis, with Linda Dixon at the piano. Songs, "Jesus Is all the World to Me" and "Bringing In the Sheaves," were sung.

Devotional Scripture was taken from John 9 and read by the president. Prayer was offered by Bob Hutsell. Mr. Hurse Smith, who is the program chairman, led

Dedication Service Tarboro Church

The First Free Will Baptist Church of Tarboro, North Carolina, will have a special dedication service on Sunday, March 26, 1961. Dr. W. B. Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, will deliver the dedicatory sermon at the eleven o'clock hour. The Rev. Raymond T. Sasser is pastor of the church.

The church will dedicate the educational building, fellowship building and the building lots. All property will be paid for by the time of the dedication service, except the parsonage.

The educational building is over thirty-three feet wide and over eighty-six feet long. It is constructed of a special

brick-colored block. It is a two-story building with ten rooms upstairs and five rooms downstairs. Worship services are conducted in the larger downstairs area. The fellowship building is twenty-four by fifty-four feet with white asbestos shingle exterior and pine panel interior. It has a kitchen with modern kitchen cabinets, oven, refrigerator, sink, etc. It is used for Sunday school classrooms and various meetings of the church. The church land consists of one-half city block, with the exception of one small privately owned lot.

The church received sixty-four new members by baptism in 1960. The average Sunday school attendance for February 26, March 5 and March 12, was 248. According to the pastor, the church is growing in all phases of its program.



Parsonage



Church and Educational Building

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Now shall I prove to a lady with whom I have been dealing that there is a God?—*Amy Jane Jones, Texas*

Answer: This somewhat depends upon the nature of the case. If this woman with whom you have been dealing is an earnest seeker I would advise one line of procedure; whereas, if she is a pretender I should use quite a different one. If I did not know what the attitude of the seeker was I would most likely ask what she did believe, then if I failed to get the answer I thought should be forth coming I would be specific and ask: "Do you believe that there is an absolute difference between right and wrong? Do you believe that all people should know and do that which is right?"

If she is like the people in most such cases she will answer, "Yes."

Then I would procede by saying, "The way to get additional light is to live in accord with that you have; the way to obtain more truth is to live up to that you have." I would then say, "You believe there is an absolute difference between right and wrong, will you live up to what you know to be right?"

She may try to dodge here, but I would hold my line. If at this point she says, "No," then I would say to her, "The difficulty you are facing is not that which you do not believe, but rather that which you now believe but do not live up to."

Most likely she will see this and here be silenced. If in pressing your point she says that she will take her stand for the right to follow it wherever it may take her I would then say, "Do you know that there is not a God?"

She will most likely answer, "No."

A good question to follow with is, "Do you know or have conclusive proof that God does not answer prayer?"

She will probably answer something to the effect, "No, I do not know that God does not answer prayer, I have no way of proving this, but I do not believe that He does."

Then it will be time for you to come in with a strong answer, "I know that He

does answer prayer, but my knowing does you no good whatsoever, however, I will show you how to put this thing to a final test. Modern science has a method you may use here which is when a truth or possible clue to knowledge is found, it is followed out so the scientist may see what there is to be gained or learned thereby. Now here you have a possible clue to knowledge. Will you be as fair as the scientist, adopt his method and follow it out so as to discover by yourself what there may be in it? Will you pray the following prayer: 'O God, if there be a God, please show me if Jesus Christ is Thy Son or not, and if Thou wilt only show me that He is I promise to accept Him as my Saviour and confess Him as my Lord before the world?'

This will be another place where she will most likely try to hedge or dodge the issue, but I would hold her to the proposition without relenting. Then if she does not agree to this I would show her that this proves her to not be an honest seeker after truth. If, on the other hand, she agrees to do as you suggest I would take her another step. I would turn to "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Then say, "Here John presents the evidence that Jesus is the Son of God. Will you be so fair as to take the Bible and read for yourself this evidence? Will you read all of the Gospel of John?"

The most likely reply she will give here is, "I have already read it."

In which case I would answer, "Yes, but I want you to follow a new procedure in reading it, read it slowly and thoughtfully, and thoroughly, paying attention to what you read. I am not asking you to believe what you read, but I do ask you to try to believe it. I simply ask you to read it honestly, willing to believe if it be the truth, and each time before you read to offer this prayer: 'O God, if there is a God, show me the truth which is in these verses I

am now about to read; and all that thou showest me to be true I pledge myself to stand upon.'"

If she will not do this, show her that she is not an honest seeker for truth, and that her unbelief is not only her misfortune but also her fault. If she agrees to do what you ask, and she probably will, I would review the three things she agreed upon. If you do not do this she is very likely to leave and not do what she has agreed to do. I have never heard of a seeker going away and following such instructions sincerely and faithfully who did not both arrive at faith in Christ as his Lord and also accepted God as Creator and Christ His Son and the Bible as God's Word. I have both tried it and read of the success of others as soul winners. Some are very successful who begin with their subject in showing him that there is a God from the evidence of design of nature. They take a watch or like object holding it up in full view, and if it is a watch begin by saying:

"Do you think this watch has a maker of intelligence?"

Usually the inquirer says, "Yes."

Then you may say, "Why do you thus think, did you see this watch made?"

"No."

"Did you ever see a watch made?"

"No."

"Then why is it that you think the watch had an intelligent maker?"

He usually answers as follows: "The design and mechanism shows the marks of an intelligent designer, therefore, proving it to have had an intelligent maker."


Then it is said or might be said, "What of your own eyes, ears, hands, and other members of your body? Are not each of these as wonderful in their construction, is not each as unique a mechanism as the watch? Did these then not have a maker?"

One has only to have made a limited study of nature to be able to observe from it a wonderful symmetry, order, beauty, law, adaptation of means to a single end. In the most minute forms of being discernible by the largest and most powerful microscope we may see the same degree of symmetry, order, law, beauty and of adaptation of means to end, which are observable in the larger objects with which we have to do. All this may be used to prove the existence of an intelligent designer and Creator of the physical universe. The modern evolutionary hypothesis,

even if true, would not do away with any of the forces of argument from design in nature, for if it were true that our universe as we now have it and see it today with all its countless forms of beauty and utility came into being by process of development from some primordial protoplasm the question would at once arise, Who put into the primordial protoplasm the power of development into the universe as we have and see it now?

From nature, then, we may learn of the existence of an intelligent, powerful, and beneficent Creator. Of course, nature does not teach us some of the profound truths about God. We need to and must go to revelation as found in the inspired Word of God for this. The Gospel of John is one of the best books to take a doubter for this.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

JUSTIFICATION

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16).

This week we are considering the fact that justification is by faith. This in no way conflicts nor is in contrast with last week's statement that justification is by Christ alone. The text is very clear when it says, ". . . even we have believed in Jesus Christ, that we might be justified by the faith of Christ." And Paul further says to the Romans, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after

that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Galatians 3:24-26).

We are not to imagine that there is anything meritorious in faith, because the justification of the soul is ascribed to its instrumentality. It is our duty to believe in Christ, because God commands us to do so, and because by believing in Him as our personal Saviour is the only means of becoming the children of God. Merit cannot be predicated of the performance of a duty. When we have done all that is required of us, we are taught by the Saviour Himself that we consider ourselves as "unprofitable servants, having done only our duty." Faith, then, being a duty and a privilege, that principle which Christ has established, divests it of the merit which some would vainly attempt to attach to it. We are saved by faith, not for faith. There is nothing in faith for the sake of which we can be justified. Whatever justifies must meet the demands of the Divine Law. Why then, it may be asked, is justification spoken of by the sacred writers in connection with faith, in preference to the other graces of the Spirit? The answer to that question is, because it is emphatically the province of faith to receive Christ, and trust in Him. The essential elements of justifying faith are involved in a cordial reception of the Lord Jesus, an unreserved reliance on His righteousness and a complete faithfulness to and obedience of His commands. Thus, faith is the *instrumental* cause of justification, and the righteousness of Christ is the *meritorious* cause. Therefore, the instrumental cause brings the sinner into vital contact with the meritorious cause, and the work is accomplished. Paul teaches that it is of faith that it may be by grace that we are saved. He says in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." We can plainly see that grace and faith go hand in hand, their operation, so far from being incompatible, is most harmonious; and we are saved by grace through faith.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).

THE MAIL BOX

DESIRES PASTORATE

"This is to state that I have resigned as pastor of Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina. I would like to hear from any church who would desire my services for the next year. My telephone number is 2166, and my address is Rev. James E. Howard, P. O. Box 29, Newport, North Carolina."

SPECIAL NOTICE ABOUT HYMN BOOKS

The wine-colored Free Will Baptist Hymn Book will be available by April 15. The granite color is still available and may be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

No Time to Treat Men Wrong

Walter E. Isenhour

There is a time to work and play,
A time to eat and sleep;
A time to study and to pray,
A time to laugh and weep;
A time for fellowship that's sweet,
A time for sacred song;
But never is there time to treat
A human being wrong.
There is a time to lift men up
And help them on life's road;
A time to drain their bitter cup
And share their heavy load;
A time to bless them with our grace
And boost them all along;
But never is there time and place
To treat our fellows wrong.
There is a time to help men seek
The God who saves the soul;
A time to show them that the meek
Shall reach life's highest goal;
A time to help them turn aside
And leave the wicked throng;
But never does our God provide
A time to treat men wrong.

"There is a share for each one to do in order to make home pleasant and agreeable, as every true home really should be."

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Central Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, Wednesday, March 29, 1961, with Edgewood Free Will Baptist Church as co-hostess. The theme will be, "We'll Labor on in Love." Scripture: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10). The program is as follows:

Morning Session

- 10:00—Congregational Hymn, "We'll Work Till Jesus Comes"
- Devotions, Mrs. Charlie Harris
- Welcome, Mrs. Johnnie Wooten
- Response, Mrs. Hubert Dickens
- President's Remarks, Mrs. T. F. Tyndall
- Recognition Time, President
- Declamation Contest, Mrs. Bill Taylor
- Children's Home News, Mrs. J. W. Everton and Mrs. J. C. Moye
- Congregational Hymn, "Jesus Calls Us"

11:30—Message, Mrs. Harold Stevens

12:00—Lunch

Afternoon Session

- 1:30—Hymn, "Love Divine"
- Prayer
- Special Music, Mrs. Bill Taylor and Mrs. J. C. Moye
- Presentation of Life Award, Mrs. J. C. Moye
- Recommendations by Departments:
 - Enlistment, Mrs. Selby Tomlinson
 - Program, Mrs. Roy May
 - Study Course, Mrs. Bob Peele
 - Cragmont News, Mrs. L. E. Ballard
 - Benevolence, Mrs. J. L. Tripp

- Field Worker, Mrs. H. L. Spivey
- Installation Service, Mrs. J. T. Beddard
- Business Period
- Benediction
- Music Director, Mrs. Bill Taylor
- Organist, Mrs. Carl Barrow



Saratoga, N. C.—During a candle-light ceremony on Wednesday night, March 1, at the Saratoga Free Will Baptist Church, the 1961 officers for the Young People's Auxiliary were installed. Devotions were rendered by the pastor, the Rev. Fred Powers, who spoke to the group on the theme, "Stewardship." The YPA members then sang "I Surrender All." Sponsor, Mrs. Fred Pittman, then charged each officer as she knelt before a large cross. Lighting a candle, the new officer quoted a verse of Scripture and took her place near the cross. These officers were as follows: President, Miss Bettye Mac Webb; vice-president, Miss Nancy Amerson; secretary, Miss Bert Proctor; treasurer, Miss Barbara Amerson; program chairman, Miss Janice Saunders. These rendered special music entitled, "Breathe On Me," and were accompanied at the piano by Mrs. Cebara Cobb.

As each committee was called and the chairman of each stepped forward to receive her charge, they lighted a candle and joined the other members

around the cross. These committees were: Missions, Miss Vicki Proctor, chairman, Kenneth Proctor, and Carl Jo Boswell; scrapbook chairman, Miss Nancy Amerson; publicity, Miss Goldie Proctor, chairman, Miss Janice Saunders, and Miss Bettye Mac Webb; enlistment, Miss Nancy Amerson, chairman, Billy Brice, and Miss Janice Saunders; stewardship, Miss Barbara Amerson, Rev. and Mrs. Fred Powers; personal service, Bettye Mac Webb, chairman, Miss Barbara Amerson, and Carl Jo Boswell; social committee, Miss Bert Proctor, chairman, Miss Faith White and Mrs. Fred Pittman. The group then sang "Have Thine Own Way, Lord." A final charge was given the officers and committees by Mrs. Pittman. Mrs. Albert Proctor led the congregation in a prayer of consecration after which Mr. Powers sang "The Lord's Prayer."

Dr. Miley Selects Medical Unit Site

Did you know that Dr. LaVerne Miley has already been to Africa to select the site for the medical unit to be built? It's a fact, and a thrilling one, isn't it? I would like to quote from a letter received today from Mrs. Eunice Edwards:

"Rev. Smith, director of the foreign mission department, has advised me that they need \$3,000 immediately to begin actual construction. Dan Merkh will be coming home on furlough within the next year, and they must have the money to build with now while Dan is on the field to do the building. Otherwise, the Mileys would be without a place to serve for at least a year. We cannot let this happen. As of today, February 3, 1961, we have totals as follows: YPA, \$797.11; GTA, \$739.15; WNAC, \$2,910.75; making a grand total of \$4,446.95. When you understand that approximately \$1,500 of this is for the children's division, you can well understand the necessity for action now."

I am sure you realize the need for the medical unit and equipment, and also for the needed funds as soon as possible. Will you, in your locality, state or district, do all possible to encourage sacrificial giving now that this goal might be reached and the work accomplished? We praise God for the way He has used our women through the years for the spreading of the gospel, and I am sure that we are not going to fail now. Let us

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pray earnestly and give generously for the cause of Christ in Africa for this day and our generation.

These suggestions might help you: Select one night or meeting for special offerings for the project. Advertise with posters, through the bulletin, and from the pulpit. Have a special dedication service of the gifts as they are given, and a special time of prayer for the project, the builder, our medical missionaries, and the work throughout the states.

Request a prayer meeting service or a Sunday evening service from the pastor. Present a special program on Africa and receive an offering from the entire group.

Secure pill boxes from the druggist to distribute to each member. Write the prescription on the box, to be filled with dimes, quarters, etc., regularly for the sickness of Africa. Refill as requested or needed.

Mrs. Rufus Coffey
WNAC President

Pee Dee Auxiliary Convention

The Pee Dee District Woman's Auxiliary Convention will convene with Beaver Dam Free Will Baptist Church, Chadbourn, North Carolina, Saturday, April 1, 1961. The theme for the convention will be "Christ Makes the Difference." Officers who will be in charge are: Mrs. Mary Belle Pait, president; Mrs. Gladys Scott, secretary; and Mrs. R. L. Gainey, corresponding secretary. The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Devotions, Mrs. Edna Jane Davis
 - Congregational Singing
 - Welcome Address, Mrs. Lettie Fowler
 - Response, Mrs. Vivian Hester
 - Special Music
- 10:20—Remarks by President, Mrs. Mary Belle Pait
- 10:30—Business Session
 - Recommendations of Chairmen
 - Enlistment, Mrs. Lucille Bryan
 - Youth, Mrs. Hazel Hargrove
 - Children's Home, Mrs. Katy McPherson
- 11:00—Guest Speaker, Rev. Clarence Bowen
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Ruby Davis
 - Recommendations of Chairmen
 - Study, Mrs. Clara Leonard

Program, Mrs. Dora Mercer
Benevolence, Mrs. Edna Jane Davis

- 1:30—News from District Field Worker, Mrs. Hattie Adcox
- Denominational Hour
- 3:00—Benediction

New YPA Organized

The young people of Smith's New Home Free Will Baptist Church near Kinston, North Carolina, with the help of the pastor's wife, Mrs. R. M. Fader, organized a YPA in December, 1960. The YPA will meet every fourth Monday night. The first meeting was held at the home of Mrs. John Taylor with 20 members present. After the meeting, delicious refreshments were served by the hostess. All young people, age 12-20, in this community, are invited to become a member of the YPA.

Vanceboro, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church met Friday night, February 17, at the home of Mrs. Daisy Powell. The meeting was called to order with a song, followed with prayer by Mrs. Carrie Ella Smith. The following reports were given during the business session:

Treasurer—Birthday dues, \$1.50; literature, \$1.75; flavoring, \$1.20; dues, \$12.85; 500 plan, \$15.00. Paid out for light bill, \$6.80.

Activities—Sick visits made, 64; chapters read, 323; cards sent, 37; trays sent, 1; gifts from the auxiliary, 2; daily Bible readers, 6; visitors, 1.

It was moved and seconded that the auxiliary purchase tracking for the front hall of the church. Plans were made to attend the clinic for instructors and teachers at Mount Olive College April 22. The lesson was studied and discussed by all. The next meeting will meet with Mrs. Levi Powers in March.

Delicious refreshments were served during the social hour by Mrs. Daisy Powell and Mrs. Daisy Weatherington.

Tarboro, N. C.—The Woman's Auxiliary of Edgewood Free Will Baptist Church met Monday night, February 6, at the home of Mrs. J. L. Baker. The meeting was called to order by the president. The Scripture was read by Mrs. J. R. Baker, after which prayer was offered by Mrs. Hart. Those taking part on the program were: Topic 1, Mrs. Jean Wooten; Topic 2, Mrs. J. T. Trevathan; Topic 3, Mrs. Jean Webb. The minutes of the last meeting were read and approved. Dues were paid and the roll

called with 15 members present. Mrs. Jean Webb gave a report on missions. A motion was made and carried that the auxiliary hold pre-Easter services. The auxiliary was asked to serve a Brunswick stew supper to the Redman Order on Friday night, March 10. Motion was made and carried to buy literature for the GTA. The meeting adjourned with prayer by Mrs. J. L. Baker, to meet again in March with Mrs. J. T. Trevathan.

During the social hour everyone enjoyed refreshments served by the hostess, Mrs. J. L. Baker.

Beulaville, N. C.—The monthly meeting of the Mt. Zion Free Will Baptist Woman's Auxiliary was held at the church February 9, 1961. Eighteen members were present and four new members were received. Following the opening song, "Jesus Loves Me," Mrs. J. C. Andrews led in prayer. The Scriptures, Mark 10:13-16 and Matthew 18:14 were read by Mrs. Hazel Scott. During the study of the program, Mrs. J. C. Andrews gave very inspiring pointers on the responsibilities of every Christian in winning souls to Christ. "Is my heart right with God?" is the pondering question for this month.

The closing prayer was offered by Miss Mary Rouse.

NOTES and QUOTES

(continued from page seven)

as He is the light." Thus the very moment that a believer stops walking in the light, he ceases to be in fellowship with Christ. Without the fellowship of Christ, we bear no fruit. When fruit fails to be brought forth the branch withers and it burns. If we practice sin, we are separated from Christ. Separated from Christ, we die. We were dead in trespasses and sin before we were saved. To leave Christ is to die. Jude 12 says: "... twice dead, plucked up by the roots."

If we live, we must live in Christ. To live in Christ is to walk in the light. To cease to walk in the light is to cease to live. May we, as readers, keep pressing on to the end. Keep walking in and with Christ and keep living.

"Ignorance concerning the letter of the Scriptures will not bar a Christian from effectual service but ignorance concerning the Spirit will."

STORIES for our BOYS and GIRLS

MYRTIE'S NEW KIND OF JOY

by Jennie A. Staplin

THERE, it's every bit done," Myrtie held up the pretty little skirt she just completed. Every basting thread was removed and every tiny wrinkle was pressed out. "See, Mother, isn't it nice? Who would ever think it was made from a common feed bag?"

"It is nice," Mother nodded approvingly. "You have done very well, dear. I'm sure Miss Smith will give you a good mark on it. It isn't the material that counts, you know, but your careful sewing and following your pattern. Since you have done so well with this I will buy you some better material today when I am shopping and you can make another."

"Really, Mother? Oh, you're so good! I'm so glad I took sewing this semester. I'll soon be able to make all my own clothes. Miss Smith says it will cut the cost of one's wardrobe in half. She ought to know for she has always sewed."

Myrtie got her credit and proudly wore her new skirt. It made her very happy to hear the nice things said about it. As she hurried home her mind was full of new plans for more sewing for herself. Now, take the material Mother had promised to buy if there would be enough she could add a ruffle to the bottom. So many were wearing ruffles. Some were trimmed with lace or tiny embroidery edging and some with braid. She would have to see the material first to know just which would go best with it. Then, when this second skirt was finished, maybe she could try a whole dress. Could she really! She caught her breath as the vision of a new dress filled her mind and she did not hear the tap, tap of a cane warning her of the approach of a blind person. She turned a corner quickly and bumped into a blind girl, almost throwing her off her feet.

"Oh, I'm so sorry," she gasped, as she caught the girl's arm quickly and

kept her from falling. "Did I hurt you?"

"No, just scared me a bit," the blind girl tried to smile. "I'm not used to going alone to school, but Mother's in the hospital and there's no one else."

"Let me take you home." Myrtie took her arm and walked along with her. When she learned where she lived, she exclaimed, "Why, I can call for you each morning! It isn't much out of my way."

"Oh, if you only would I would be so glad," Julie, the blind girl, answered. "You can't realize how hard it is going alone, never sure what your next step will take you into. If it were not for the fear of losing my credits for this term I would never do it."

"I'll come then," Myrtie promised, as she left Julie at her door.

The material for the new skirt proved to be all that Myrtie could wish for. She could hardly wait until she had finished the supper dishes before she got out her pattern and laid it carefully on the goods, pinning down each piece. "Oh, Mother, you got enough for a ruffle didn't you? How did you guess I wanted a ruffle?"

Her mother laughed. "I saw lots of pretty skirts today and many of them had ruffles. Some were trimmed with embroidery edging so I got enough for yours."

"Oh, Mother, you make me want to just stay home and sew!"

"You must not neglect your other studies just because you would rather sew. Giving your time to one thing at the cost of another never pays."

"I know, Mother."

Myrtie found it hard to lay aside her sewing even to go to bed that night. True to her word, she stopped for Julie the next morning. The school for the blind was not far from her own.

After school she found Julie waiting for her. The girls fell into step together, but were somewhat quiet. Myrtie was afraid to talk about the things she could see, for fear of making Julie feel bad because she could not see them, so Myrtie began talking of her studies. Soon she was telling all about her sewing class and her two new skirts.

Julie gave a sigh as she said, "It must be wonderful to be able to sew and make things."

Myrtie noticed then, for the first time, the heavy wool skirt that Julie wore and wondered if she was wise in talking as she did.

By Thursday night the new skirt, with its pretty ruffle and edging, was finished. Myrtie was so proud of it. She wanted to wear it to school and show it to Miss Smith, but her mother said, "No."

When Myrtie called Friday morning for Julie, she noticed that Julie still wore that heavy wool skirt. "Was it the only one she had!" she wondered. Myrtie wished she would wear something else. It made her feel uncomfortable just to see her in it. She wished Julie had a new skirt like hers. "Give her yours, then," something seemed to whisper. "You've got others much better than the one she is wearing."

"Oh, I couldn't! Not my new one with the ruffle and edging that I made all myself. Besides, Mother would never let me do it. Why, she bought it for me, and how would she feel if I gave it away!"

Myrtie was having a real argument with herself as she walked beside Julie. Julie's skirt looked heavier and shabbier than ever. It made Myrtie feel so uncomfortable. She almost wished she had not met Julie. She quickly put that thought out of her mind for it made her feel ashamed to think that she, a Christian, should even think such a thing. A Christian should always be ready to help anyone.

As Myrtie bade Julie good-by at her door that night she asked, "Where do you go on Sundays?"

"To the hospital to see Mother. Father goes with me. Mother may come home soon now. She worries so to get back, although she is still too weak to do anything. She thinks she might sew a little or do the mending. I can manage the housework with Father's help but I cannot see to sew and we need so many things."

"I'll be seeing you Monday morning,"
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NEWS NOTES

(continued from page nine)

in a testimonial service which blessed every heart.

Mr. J. R. Graham gave an inspiring talk on "Courage." A motion was made by Mr. Frannie Elliott that the Master's Men pay the transportation of the junior Master's Men to youth camp. The motion was carried.

The meeting adjourned at 9:30 to meet again on April 3. The benediction was given by Mr. Roy Elliott.

Albemarle Youth Fellowship to Be Held at Plymouth Church

The Albemarle District Youth Fellowship will be held Saturday, March 25, at the Plymouth, North Carolina, Free Will Baptist Church. Registration will begin at 3:15 p. m.

A very interesting program has been planned, including declamations, essays, rank drills and special music. Following the program, a meal will be served in the American Legion Building, after which a film, "The Unfinished Task," will be shown. This is a very good film, which will challenge the hearts of all who see it.

The Y. P. A., G. T. A., and B. A., are asked to bring an offering for the national youth project, which is supplying of medical facilities in the children's division for the Free Will Baptist African hospital.

It is hoped that many young people will attend this Youth Fellowship and come expecting a blessing and an evening of fellowship.

Rev. Terry to Conduct Gray Branch Meeting

A series of revival services will begin at Gray Branch Free Will Baptist Church near Deep Run, North Carolina, Monday evening, March 27, with the Rev. T. O. Terry, pastor of Pleasant Acres Church, New Bern, North Carolina, as the guest evangelist. Services will begin each evening at 7:30, and will feature special singing. The pastor of the church, the Rev. Norman Ard, will assist Mr. Terry in the meeting. Services will continue through Saturday, April 1. The public is cordially invited to attend.

Reedy Branch Host to League Convention

The Second Union District League Convention will meet with Reedy Branch Free Will Baptist Church, Winterville, North Carolina, Saturday, April

1, at 7:30 p. m. The program, with a special Easter theme, will be given by a number of the youth of the district. Be sure to attend and bring your young people.

All general leagues are requested to send the name and address of their general secretary to Mrs. Adam Scott, Winterville, North Carolina, as soon as possible.

Youth Fellowship Night At Fremont Church

The Western District Youth Fellowship will meet with the Fremont Free Will Baptist Church, Fremont, North Carolina, Friday night, March 31. All Y. P. A. and G. T. A. members are invited.

Youth directors are asked to please

Coming Events

March 23—Eastern N. C. District Woman's Auxiliary Convention, Sound View Church

March 26—Palm Sunday

March 29—Central District Woman's Auxiliary Convention, Dilda's Grove Church, Fountain, North Carolina

March 31—Good Friday

April 2—Easter Sunday

April 2-6—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

April 5—Western District Woman's Auxiliary Convention, Pleasant Grove Church, Pikeville, North Carolina

April 6—Midway Association D. V. B. S. Clinic, Blakely Church, Blakely, Georgia

April 8—State Youth Fellowship Day, St. Mary's Free Will Baptist Church, New Bern, North Carolina

April 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Church, Fountain, North Carolina

April 13—Albemarle District Woman's Auxiliary Convention, Plymouth Church, Plymouth, North Carolina

April 18—Blue Ridge Woman's Auxiliary Convention, Horney Heights Church, West Asheville, Asheville, North Carolina

April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

send a declamation contestant. After the contest, refreshments and fellowship will be enjoyed.

Elm Grove Church Announces Spring Revival

The Elm Grove Free Will Baptist Church, Ayden, North Carolina, announces its spring revival beginning Easter morning, April 2, and will continue through the following Sunday, April 9. The Rev. Wayne W. Smith, pastor of the church, will be the evangelist. Services will begin each evening at 8:00.

The music director for the meetings will be the Rev. C. H. Overman of Ayden, North Carolina. Mr. Overman is editor of the Free Will Baptist Press in Ayden. Special music, solos, duets and quartets, will be presented at each service.

During the revival there will be visitation by the various Sunday school classes. There is much concern about the hundreds of unsaved and unenlisted in the community. Many of the people are just waiting for someone to extend to them a warm, cordial invitation to attend the services.

The goal for Sunday school attendance Sunday morning, April 9, is 300. Saturday night of the revival will be Youth Emphasis Night. All youth are especially invited to come and bring all their friends. There will be pew captains appointed for each pew. Their duties will be to keep their assigned pew filled each night.

There will also be a "Junior Sing" each night. They will be separated into two groups. A special contest will be carried on between them during the revival. The public is cordially invited to attend and enjoy the blessings of this revival.

Garner Church Announces Spring Revival

The Garner Free Will Baptist Church, Garner, North Carolina, announces its spring revival, beginning March 26, continuing through April 2. The services will begin at 7:30, with the Rev. Fred Kirby, Fayetteville, North Carolina, as the evangelist.

Mr. Kirby is a native of South Carolina, and has pastored in Missouri and Oklahoma, after his training at the Free Will Baptist Bible College, Nashville, Tennessee.

The pastor, the Rev. Eugene Waddell, extends a cordial invitation to all to come and join in these services.

(continued on page eighteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Johnson Resigns as Business Manager- Treasurer of College



After ten years of uninterrupted service, M. L. Johnson has resigned his position as business manager-treasurer of Mount Olive College, Mount Olive, North Carolina, effective June 30. Johnson, a native of Johnson County, North Carolina, was elected treasurer of the college in 1951 when it was chartered by the North Carolina State Convention of Original Free Will Baptists and was appointed business manager in 1956.

An ordained Original Free Will Baptist minister for twenty-five years, Johnson disclosed that he plans to return to the pastorate. In addition to his services to Mount Olive College, Johnson is a member of the Executive Committee of the National Association of Original Free Will Baptists, treasurer of Church Finance Association, Inc., and moderator of the North Carolina Western Conference of Original Free Will Baptists.

In submitting his resignation, Johnson declared, "This decision was made in view of my desire to return to the pastorate, my present health, and the

new era of opportunity and responsibility now before Mount Olive College. I firmly believe that Mount Olive College presents to Original Free Will Baptists the greatest opportunity of our history.

"As long as I live, I will continue to be true to the faith and heritage bought for us by our forefathers with their faith, sacrifice, labor, and love. I know no institution that more completely represents this faith and heritage than Mount Olive Junior College. I have assured Dr. Raper, and I hereby assure all the friends of this college, that I fully intend to continue to do the very best job I possibly can throughout the remainder of my tenure of office and thereafter to continue to give my very best possible support to Mount Olive Junior College as long as I live and as long as the college remains true to the purposes for which it was brought into being."

In accepting his resignation, President W. Burkette Raper wrote Mr. Johnson: "I want to personally pay tribute to you for the decade of sacrificial service you have rendered Mount Olive Junior College. This institution and Original Free Will Baptists will forever be indebted to you for your unreserved commitment to provide an accredited program of Christian higher education for our youth. Few people—perhaps none—are fully aware of how much of your life is invested in Mount Olive Junior College, and your greatest reward is the satisfaction of knowing that you did the best you could and all you could.

"I am sure that you share with me a sublime faith in the future of Mount Olive College. This faith is not the results of victories won but confidence in the educational and spiritual principles upon which the College rests. Your prayers and support will be invaluable as Mount Olive Junior College continues to press toward the mark of the prize of her high callings in Christ Jesus, our Lord."

Boys' and Girls' Stories

(continued from page fourteen)

then." Myrtie turned and hurried toward home.

Sunday morning, when Myrtie picked up her new skirt to put it on, she still felt troubled. Her joy in her new skirt had vanished somewhat. All she could think of was Julie, in that same heavy skirt, going to the hospital. She picked up her other skirt, the one made from the feed bag, and looked it over. If it were only fresh enough she would like to give it to Julie. It would be good enough—much better than the one she was wearing.

"But God gave His best when He gave," Julie started, remembering that was what the preacher had said last Sunday morning in his sermon. Myrtie remembered it because she had wondered how God could, when it was for sinners who did not love Him one bit. She stood still just thinking. Strange she should remember such things at this time. Did God want her to give her best, too? Her new skirt? She caught up the skirt and crossing the hall entered her mother's room.

"Mother, would you mind very much if I gave this skirt to Julie?" Two big tears stood in her eyes as she looked at her mother.

"No, my dear, no, indeed! It would just make me happy for my girl's unselfishness. Tell me about it," and her mother held Myrtie and the new skirt close.

Myrtie told her all, even about the sermon. Her mother nodded understandingly. "That is right, dear. The truths brought out in sermons are for us to follow today. When God spoke to Moses and told him what the people were to do, He expected them to obey. When they did He blessed them. God expects us to do whatever we know to be right. He tells us in His Word that if we know of some good we can do and do not do it, it becomes sin to us. God will always punish sin."

Myrtie hurried over to Julie's with the new skirt and helped her put it on. Julie's face just glowed as she felt the freshness of the material and realized how light and cool it was. She listened with a happy smile as Myrtie described the pretty ruffle with its tiny edging. Then Myrtie saw the father's pleased look when he saw Julie. The skirt was very becoming and she did look so nice.

Myrtie was very happy as she left for
(continued on page eighteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Christ Our Living Lord

(Lesson for April 2)

Lesson: John 20:11-22

Golden Text: John 20:21

I. INTRODUCTION

Jesus was crucified on Friday. Late in the afternoon of that same day He was buried in the tomb of Joseph of Arimathea. On Sunday, the first day of the week, He arose from the dead. His resurrection was at the time of the spring full moon, and in fixing the day to be kept in memory of the resurrection it was thought essential that it should always be the time of the full moon. Accordingly, Easter falls on the Sunday after the first full moon after March 21—the spring solstice.

There is only one religion in the world, new or old, that dares to claim that its founder was raised from the dead. All other religions point toward a tomb as the resting places of their founder, only Christianity can point toward a resurrection of its founder.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

John 20:11: Mary Magdalene and the other women were at the tomb early. They came to care for a dead body. They did not expect a resurrection. As far as the record makes it clear, the only person who expected it was the thief on the cross, the one with whom Jesus has spoken.

Vs. 14: Mary was a pathetic figure. She thought she had lost her Lord when He had died, and now she thought even His dead body was lost.

Maybe Mary failed to recognize Jesus because her eyes were full of tears.

Vs. 15: Such love as Mary's knows no bounds. The Bible does not say that she had ever been a bad woman. But demons had gotten possession of her, and Jesus had set her free. Her gratitude made itself known in her complete devotion, even to the dead body of her Lord.

Vs. 16: No name given to women is more precious than Mary. How sweet-

ly Jesus must have pronounced that name! His sheep know His voice.

Vs. 19: Pictures come into our homes via television with doors and windows shut, but Jesus' body of flesh and bones appeared in the midst of His disciples. Miracles are easy for Jesus.

Vs. 20: They were glad when they knew they were actually seeing Jesus. They looked for the marks of the thorns and the nails. He satisfied them, and they were sorry they had ever disbelieved.

Vs. 21: Jesus gave His marching orders. His people were to go into all the world telling the good news of His death, burial, and resurrection.

Vs. 22: Jesus gave them a foretaste of the pentecostal blessing they were to receive in fifty days. Pentecost was the fulfillment of the promise given here.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. The Jewish Sabbath was over. The first day of the week was approaching. Let us get clearly established in our minds that the Sabbath was Saturday, and the first day of the week was Sunday. Saturday was the day that the Lord commanded the Jews to keep, but nowhere in the Bible has God commanded Gentiles to keep the Sabbath. Is it not strange that Jesus repeated all the commandments except the one dealing with the Sabbath? In commemoration of the resurrection of Jesus, the Early Church kept the Lord's Day which is Sunday. We today keep, not the Jewish Sabbath, but the Lord's Day—Sunday.—*The Bible Student* (F. W. B.).

2. It is very interesting to note that, right at the very start of His public ministry, Christ made reference to His resurrection. One of the first things Christ did when He began to appear publicly was to cleanse the temple. The Jews challenged His right to do this, and demanded by what authority He did this. Christ answered with a prophecy concerning His death and resurrection.

"Destroy this temple, and in three days I will raise it up. . . . But he spake

of the temple of his body" (John 2:18-22).

During our Lord's ministry He referred at least thirty-five times to His death and resurrection.—W. A. Miller, D. D.

3. The greatest contrast in tombs which it has been my privilege to behold was that of King Tut's in Egypt and Joseph's tomb in the garden at Calvary, wherein our Lord's body lay three days and three nights (John 19:41).

When King Tut's tomb was discovered, it was stored with treasures—gold, silver, and precious stones. Although most of the treasures had been removed to the Cairo Museum before Mr. J. C. Pearson and I visited it, we nevertheless saw the walls covered with gold and decorated with blue faience. And the mummy of the king was there within a sarcophagus made of wood but covered with gold and beautifully inscribed.

4. From Egypt, the land of the Pharaohs, we traveled to Palestine—the land where our Lord Jesus Christ was born, lived and wrought miracles, spake life-giving words, and died for our sins; was buried, rose again, and ascended (from it) to the right hand of the throne of the Majesty in the heavens.

There is nothing ostentatious about the tomb where His body had been carefully laid by loving hands. While in the tomb we perused the Scriptures mentioning His burial, and before leaving, we praised God that His body was not still there. We heartily sang:

Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign:
He arose! He arose!
Hallelujah! Christ arose!

5. No gold, no silver, no precious stones, no earthly treasure did His tomb afford; but that open, empty sepulcher is the assurance of eternal riches to every believer throughout the world. Now we know that preaching is not vain, faith is not vain, the apostles were not false witnesses, for the dead rise, and believers are not in their sins, and they have a hope which does not terminate in the darkness and silence of the grave.—*The S. S. Times* (1948).

6. We are sure our quarterlies for the next three months will furnish our Sunday (continued on page eighteen)

NEWS NOTES

(continued from page fifteen)

Youth Rallies in Greene County

Several Free Will Baptist churches in Greene County, North Carolina have seen the need of starting a Youth Rally. Two rallies have already been held with excellent attendance. The first one was at Mt. Calvary Church, Hookerton, with Sts. Delight Church winning the banner. The second rally was at Sts. Delight Church with Mt. Calvary winning the banner with a total of 69 persons in attendance. Maury Church had 63 in attendance at the second rally.

The Youth Rally invites Hugo Church, Ormondsville Church, Little Creek Church, Sts. Delight Church, Grimsley Church, Faith Church, Maury Church, and others to take part in these rallies. The next rally will meet at Faith Church, near Kinston, on March 25.

The ministers who are supporting this movement are the Revs. Henry C. Hagans, A. C. Morgan, Carroll Alexander and David Paramore.

Black Jack Church Has Pre-Easter Revival

The Rev. Clarence Bowen will be the guest evangelist in a series of pre-Easter services held at the Black Jack Free Will Baptist Church, Greenville, North Carolina, March 27—April 2. According to an announcement by the pastor, the Rev. Floyd B. Cherry, services will be held each evening during the week at 7:30.

Mr. James Mills, director of the church choir, will lead the singing. The adult choir, the youth choir and the junior choir will render special music throughout the meeting.

Youth for Christ Services Union Chapel Church

A youth for Christ service will be held at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, Saturday, March 25, at 7:30 p. m. This will be a candlelight service. A film on the Lord's Supper and the crucifixion will be shown, followed with a candlelight communion service.

National Superannuation Report For February, 1961

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the follow-

ing report for the month ending February 28, 1961:

Cash on Hand February 1, 1961 \$4,605.11

Receipts

Co-Operative Plan of Support States Credited as Follows:

Alabama	\$ 3.16
Arkansas	3.00
California	10.87
Florida	.57
Georgia	6.08
Illinois	16.05
Missouri	.89
North Carolina	3.82
New Mexico	3.19
Ohio	.18
Oklahoma	24.99
Tennessee	.60
Texas	12.42

From States:

Alabama	44.12
Georgia	34.08
North Carolina	32.73
South Carolina	6.07
Tennessee	8.67
Virginia	6.75

From Insured on Premiums 109.39

Total Receipts 327.63

Total to Account For \$4,932.74

Disbursements

Ministers Life and Casualty Union for Premiums on Insured	261.90
Secretarial Service	60.00
Postage	4.00

Total Disbursements 325.90

Balance in Treasury February 28, 1961 \$4,606.84

Note: There will be an annual meeting of the National Superannuation Board in Nashville, Tennessee, at the Free Will Baptist Bible College, April 4, 1961, at 1:00 p. m.

Every Creature

I thank God that the gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him. —D. L. Moody.

Boys' and Girls' Stories

(continued from page sixteen)

Sunday school. It was a new kind of joy that filled her heart, the kind that sinks away down deep and keeps bubbling up and making one feel glad all over again. She felt it all through Sunday school and as she listened to the sermon, too. It paid to listen to the sermons, she had learned. Just think, if she had not listened to the sermon the Sunday before, she might never have learned of this new kind of joy that comes from giving up something for another! That kind of joy was the kind Jesus spoke of so much. It is the kind that missionaries have when they give up their comfortable homes and go out to heathen lands and go without so much in order to give these heathen people the gospel.

Myrtie was happy all week. One day her mother handed her a package. In it was material for a whole dress. She hugged the package and her mother at the same time.

"I'm getting back more than I gave," she exclaimed. "It makes me remember one of my old memory verses, 'He that hath pity upon the poor lendeth unto the Lord,' and you used to add, 'And the Lord always pays big interest.'" —Gospel Herald.

St. Claire Bible Class

(continued from page seventeen)

day schools with the usually clear, penetrating and unbiased comments on these lessons. Use them prayerfully.

7. Regarding King Tut's tomb, the treasures found therein have been estimated as high as twenty-five million dollars, and not one cent of this wealth could be used to provide for his needs and wants in the next world.

Thousands of poor laborers worked for years to construct the tombs of the many Pharaohs, for meager wages also, and organized grave robbers often stole the immense wealth that had been stored in these tombs. But the empty tomb in which Jesus was laid speaks of untold riches to all who will accept Him.

"For our sakes Christ 'pleased not Himself' and for His sake we should be willing to deny self in order to please Him."

DAILY VACATION BIBLE SCHOOL

BEACON OF LIGHT SERIES

This year we are happy to present our fifth series of daily vacation Bible school material to the Christian layman throughout the United States. We have chosen as our title this year, "Beacon of Light." In the previous series, we have selected titles which only suggested light, but never actually used the word. The first series which began a study of the Old Testament in the book of Genesis was, "Rising Sun"; the second series which alternated its study to the New Testament was "Bright and Morning Star"; the third series was, "Lamp of Faith"; the fourth series was "Flame of the Spirit." Since the word, *light*, has never been used, we thought it would be quite appropriate to use it during the fifth year of publishing Bible school material.

Light, in the Bible, as you remember, is always associated with God and His righteousness. This year's series is especially significant of light because God spoke to Moses through a burning bush. He also guided the route which the Israelites were to take through the wilderness by a pillar of cloud by day and a pillar of fire by night. Thus, this light serves as a *beacon* to guide their journey.

Our Bible school study this year is taken from the Old Testament books—Exodus, Leviticus, Numbers, Deuteronomy, and the first few chapters of Joshua. In the beginning chapters of Exodus, we see the Children of Israel under the bondage of the wicked Pharaoh of Egypt. The Israelites had gone into Egypt during the time that Joseph, the son of Jacob, was ruler over the land, under the king.

At a time of great famine, Jacob was compelled to send some of his sons into Egypt to buy corn; and there they found their brother, Joseph, wealthy and powerful. Joseph was instrumental in persuading his father and the entire family to move into Egypt. The Israelites came into Egypt when they numbered approximately seventy persons, and there they dwelt in a very wealthy section of Egypt called Goshen.

The favor of the king was not with the Israelites for long; but into such a world of corruptness and sin was born a leader who had been divinely chosen by God to lead the Israelites out of the land of Egypt into the Promised Land of Canaan. This leader was Moses who is the central figure throughout the lessons.

We feel that this year's Bible school covers some of the most interesting events of the Bible—the miracles which God wrought to deliver the people; the crossing of the Red Sea; the giving of the Ten Commandments; and the building of the tabernacle. It is our most sincere prayer that this year's Bible school work will be the most successful yet. We hope to improve the material in the coming years and we would welcome any constructive criticism from you after your school is over.

THE PEOPLE

The people who have made this year's Bible school series possible deserve much credit for their honest efforts in writing material which is both interesting and doctrinally sound. We believe that each and every one of the lessons written by these writers relate to the life, experience, interests, aspirations, and needs of the pupils to be taught. Therefore, we proudly present the writers for the 1961 series, "Beacon of Light," as follows:

Nursery—Lois Morris, primary public school teacher, Ashboro, North Carolina.

Beginners, Primaries, Juniors—Sue Branch, editorial staff writer for the Free Will Baptist Press, Ayden, North Carolina.

Intermediates—Reverend J. O. Fort, pastor of Harmony Free Will Baptist Church, Lake Butler, Florida.

Illustrator—Tommy Manning, staff artist for Free Will Baptist Press, Ayden, North Carolina.

THE FREE WILL BAPTIST

Music Composer—Annette Braxton, public school music teacher, Winterville, North Carolina.

DEPARTMENTAL MATERIALS

The Bible school material this year is designed for five different departments—nursery, ages 2, 3; beginners, ages 4, 5 and preschool 6; primaries, ages 6-8; juniors, ages 9-12; intermediates, ages 12-15. Study course books will also be recommended for adult groups.

MANUALS

1. The director's manual gives specific instructions concerning all phases of the Bible school curriculum. It will be useful in answering questions and solving problems for all departments, beginning with the initial phases and continuing through the evaluation of the school.

2. The teacher's manuals which are offered for each department, provide a detailed description of the activities for each day and suggestions as to how they may be carried out.

PUPIL PACKETS

Each department except the intermediate is provided with pupil packets. The projects begin with the simple coloring in the nursery department to the more difficult cutting and pasting in the junior department. These projects may be used as take-home projects or display projects for the culminating activities of the school.

PUPILS WORKBOOKS

Workbooks are provided for the three upper departments—primary, junior and intermediate. These workbooks are correlated with the Bible story lesson and will challenge the minds of the students to see how well they remembered the lessons.

PROJECTS

Individual or group projects are suggested for each department except the nursery department and may be purchased at the Free Will Baptist Press. These projects vary in cost, complexity, and in the time required to make them. They serve as excellent supplementary work for the students.

MUSIC

A "Beacon of Light" music book is provided with songs for each department. This book includes many new choruses which are related to the Bible school theme and also a general theme song which may be used by the whole school. The songs and choruses are written on different mental levels so as to appeal to all age groups.

PUBLICITY MATERIALS

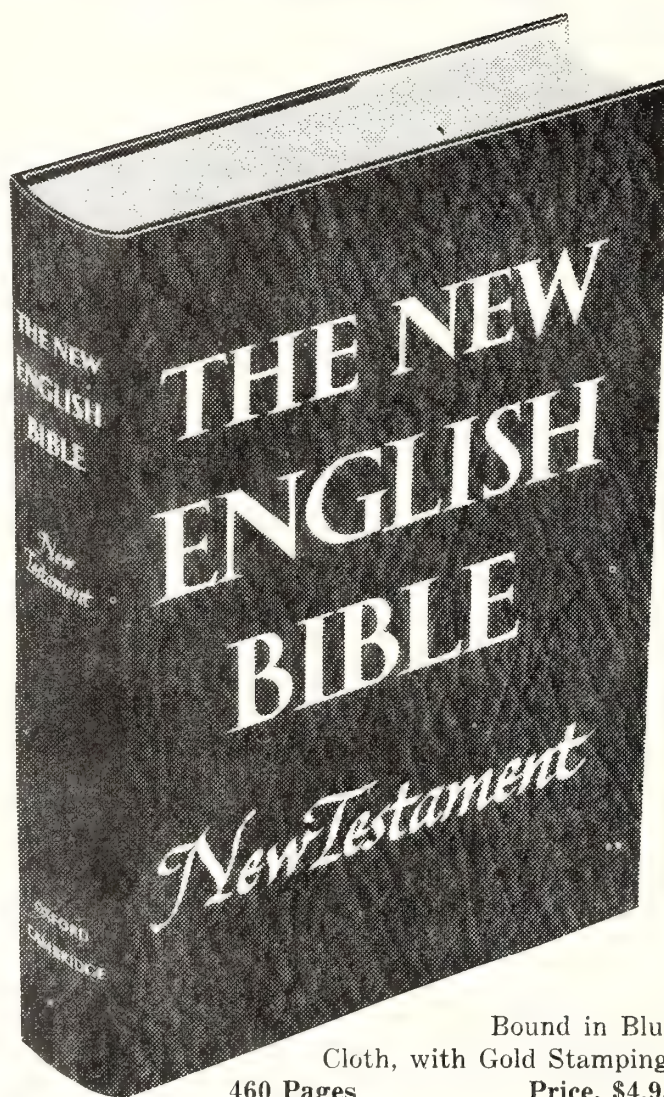
Below are suggested several items which may be used to publicize the Bible school several weeks before it is to begin:

1. Posters for advertising the school.
2. Handbills to be distributed in homes.
3. Post cards to be mailed to prospective pupils.
4. Headbands to be worn by the pupils.
5. Buttons to be worn by the pupils.
6. Name tags for pupils during Bible school.

INTRODUCTORY KIT

An introductory kit for the "Beacon of Light" series will be ready for sale around the first of April. The kit will include one copy of each of the following: (1) Director's manual; (2) nursery teacher's manual; (3) nursery pupil packet; (4) beginners' teacher's manual; (5) beginners' pupil packet; (6) primary teacher's manual; (7) primary pupil packet; (8) primary workbook; (9) junior teacher's manual; (10) junior pupil packet; (11) junior workbook; (12) intermediate teacher's manual; (13) intermediate workbook; (14) order blanks for materials needed. The price of this kit is \$3.25.

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Professor Ralph Earle, Church of the Nazarene, says,

"The phrasology of the New English Bible New Testament is modern, with occasionally a British cast. It is a decidedly splendid piece of translation."

Dr. Clifton J. Allen, Southern Baptist Convention, says,

"We are pleased with the style and literary quality of the New English Bible translation . . ."

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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 29, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

THE LAST ERROR

The plans to crucify Christ were the most diabolical of any ever formulated. The elders and Pharisees of Christ's day hated Him from the start. He came proclaiming a message of righteousness and purity. He healed the sick, and raised the dead. He came proclaiming a gospel which would free from the bondage of sin. Not only did He do this and more, but He claimed to be the Son of God, and He spoke the truth. All this was more than they could bear. It was not because He was bad, but it was because He was good; and His goodness revealed their evil deeds and the sinfulness of their hearts; thus, they hated Him and sought to put Him to death on more than one occasion.

Men who love darkness hate the light. The same truth prevails today. Jesus came to this earth to fulfill God's plan of salvation for lost man. The world did not accept Him then, and it has not received Him since. The number of those who have received the message of His resurrection are few when compared to the many who have rejected it.

The words that Jesus spoke while upon earth did not die with His death on the Cross. They have been heralded forth from generation to generation. Even those who had been leaders in the conspiracy against Him could not forget His words. After He had been laid in Joseph's tomb, the chief priests and Pharisees came together before Pilate and said, "... Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (Matthew 27:63, 64).

They could not forget what He had said about His resurrection. They did not believe it, but they were afraid that something would happen that would cause the people to further believe that He was the Messiah. They called Him a deceiver. They were afraid that the disciples would steal His body and then claim that He had arose from the dead. They knew, in spite of their unbelief, that if the news of His resurrection was once proclaimed, their position would become even more acute; therefore, they took every measure to see that nothing would happen.

These chief priests and Pharisees believed their error was that Christ had been allowed to preach and perform miracles. They believed that His death had rectified their error, but they were absolutely wrong. They had not been able to prove that their accusations about Him were true. In fact, they could find nothing

wrong in Him; but they had tried. All their efforts failed when Christ arose, and their last error became worse than the first.

Failing to believe in the Son of God is tragic indeed. The Bible says that the person who believes not is condemned already. The unbelievers may destructively criticize the work and purpose of God, but their last error is to deny that Christ is unreal; for all necessary evidence is available to prove that He is all that He claimed to be, and even more to the searching heart. His cleansing power is seen in the lives of many consecrated Christians. The joy and happiness which He gives is radiated in the lives of joyous, redeemed souls. The power of the resurrection is felt, and is a reality, in the hearts of those who have the hope of victory over death. His complete, transforming power is real.

Crucifying the Son of God was the last error the world committed against Christ. What they thought to be their victory became Christ's. They had slain the body, but had not touched the soul. He arose, and all the demons of hell could not prevent it. An unbelieving world was proven wrong and the last error against Christ in the flesh was obscured in His victory. The skeptic becomes embarrassed when faced with the evidence of Christ's victory. He may fail to believe, which is the last error, but the truth of His power over death, hell and the grave lives on.

Volume 76

Number 13

March 29, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months \$1.00
1 Year 2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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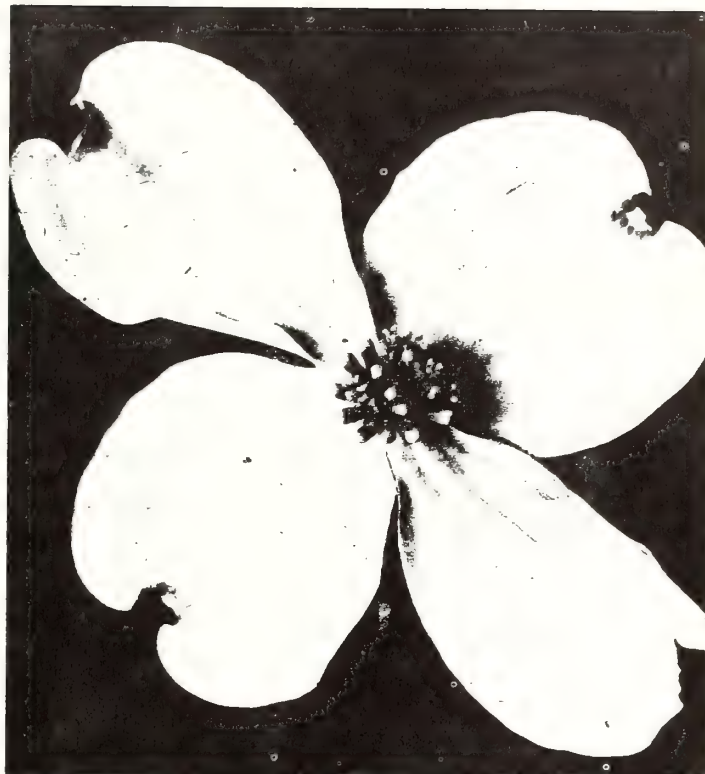
THE DOGWOOD AND THE CROSS

(See how the dogwood forms the shape of the Cross. The holes at the end of the petals are the nail prints.)

SINCE SPRING HAS AT LAST ARRIVED, and the familiar blossom of the dogwood is seen in most every direction, we think it a fitting time to print the Legend of the Dogwood. It seems an appropriate day to retell this flowery legend, and very apt, too, for the week before Easter:

"At the time of the Crucifixion, the dogwood grew as large as the oak and other forest trees. So strong and firm was its wood that it was chosen for the timber of which the Cross was made. To be thus used for such a cruel purpose greatly distressed the beautiful tree. Jesus, even under the weight of the Cross, sensed this, and in His gentle pity for sorrow, said to it:

"'Because of your regret and pity for My suffering, I make you this promise—never again shall the dogwood tree grow large enough to be used for a cross. Henceforth it shall be slender and bent and twisted, and its blossom shall be in the form of a cross—two long petals and two short petals—and in the center of the outer edge of each petal there will be nail prints, brownish with rust and stained with blood. And in the center of the flower there shall be an image of a crown of thorns, and all who see it will remember that it was upon a dogwood tree that I was crucified. This tree shall never be mutilated nor destroyed, but cherished as a reminder of My death upon the Cross.'"



ALONE

Alice E. Lupton

New Bern, North Carolina

Out in the dark garden praying alone
My Saviour and yours in anguish forlorn—
Plead with His Father to let the cup pass,
"Not My will," said He, with hope overcast.

Out in the garden, alone in the night,
Feeling the burden of sin's fatal blight,
Praying the Father who knows every care—
Your Saviour and mine knelt there in despair.

In dark Gethsemane with no one about,
My Saviour and yours in anguish cried out:
"Oh, let the cup pass, but I will obey;
I'll die for the lost, if that is Thy way."

In the dark garden He knelt all alone—
No friend to listen to His last sad moan.
While there on His knees He fought the grave fight
With God alone in the silence of night.

His pain was so keen, His anguish so great;
No mortal could feel or know a like fate.
The sweat, like great blood drops, fell from his brow
As He prayed so resignedly—all over now.

Victory was His, all calm and serene,
As angels came down to look on the scene,
Comfort, sustain and to give His soul rest
Knowing that soon He would be with the blest.

The Cross loomed ahead on Calvary's hill,
He saw it and shrank, yet bowed to God's will,
Who looked so tenderly with love divine,
Yet gave His dear Son for your sins and mine.

For the sins of the world He gladly atoned;
He died on the Cross, forsaken, alone,
That we might have life in Him evermore,
By yielding and serving—His name to adore.

He arose from the dead, went back to His home
High up in heaven with God on the throne,
From whence He will come some day in the air
To gather bright jewels His glory to share.

Be faithful, be watchful and truthful always,
He's coming again, we know not the day;
But when He does come to catch up His Bride,
May we be ready to with Him abide.

Ready to enter the portals of gold,
Whose beauty and grandeur has never been told;
We'll see our dear Saviour, our joy all complete—
Casting our crowns at His pierced feet.

THAT THE WORLD MAY KNOW

God Has Sent Christ

by MRS. C. D. CLARK,
GREENVILLE, N. C.



GOD had a purpose for sending His only begotten Son, Christ Jesus, into the world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). The world was condemned when Adam and Eve disobeyed God in the Garden of Eden by eating the fruit God had forbidden them to eat; when they began following Satan. Christ came to seek and to save that which was lost and to give Himself a ransom for all. He was manifested for the purpose of destroying the works of the devil.

His holy birth speaks of God's great love gift to mankind for our salvation. His sinless life shows that we, through Him, can be overcomers of the trials and temptations of life. His sacrificial death expressed His willingness to take upon Himself the punishment for the sins of the entire world, that we might be freed from the bondage of sin. His resurrection proves that death, hell and the grave has no dominion over Him, and there is a life after death. Besides all this, His ascension, the sending of the Holy Spirit, His being our Advocate, and His final coming to receive those who are faithful and true, and who look for His appearing, all speaks of His great love for us. What are we asked to do in return for so great a love as this? Simply to believe on the Lord Jesus Christ and be saved, and to tell others this message. Truly, we have a great story to tell to the nations.

During this Easter season, our hearts and minds should be centered on the resurrection—the great event that took place when Christ was victorious over death, hell and the grave, for it gives us hope and assurance of life after death. Before there could be a resurrection, there had to be a birth, a life,

a death and a burial. When we think of the miraculous happenings that took place at all four of these in the One we call Jesus, we should not marvel at the resurrection.

Think of His birth—so unlike any others. It was told to the prophets of old by God Himself, many, many years before it occurred; and by the prophet's prophesying of this, God's people looked with faith unto His coming. In Isaiah we read: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14). In the fullness of time, God sent forth His Son to be born of a virgin, of whom Isaiah had said: "... unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). Think of all the strange things that took place in Bethlehem when He was born, including the appearing of the angels and a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 1:14).

Next, we want to think of the life Christ lived while here among sinful men; of whom it could truthfully be said, "... but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He went about doing good—ministering to the needs of the people—and He lived a sinless life during all His sufferings, trials and crucifixion.

We are reminded of the many unusual happenings occurring at His death which He so willingly endured—making atonement for the sins of the world. Darkness covered the land for three hours; the veil of the temple was rent

in twain from the top to the bottom; the earth did quake and the rocks rent, and the graves were opened and many bodies of the saints which slept arose and came out of the graves after the resurrection.

Last, think of His burial. He was wrapped in a clean linen cloth, laid in a tomb which was hewn out of a rock, a stone was rolled to the entrance of the sepulcher and sealed, and a watch was set to make sure His friends did not come and take Him away and say, "He is risen from the dead." While the sepulcher was being guarded, there was a great earthquake and the angel of the Lord rolled back the stone and sat upon it; and for fear of him, the keepers did shake and become as dead men. This angel told the women who had come to the sepulcher that Jesus had risen as He had said He would. He told them to tell the disciples of this and that they would see Christ in Galilee.

Christ did arise and was seen not only by the disciples at different times, but by many witnesses chosen by God. At one time, He was seen of about five hundred. Not only was He seen by them, but He also walked, ate, and talked with them. The resurrection gives us real assurance of life after death, for Christ said, "... because I live, ye shall live also" (John 14:19).

Many living in the days when not only these things took place, but many more during the life Christ spent with them, still did not believe Him to be the Son of God. However, the disciples and other followers of His did believe. We remember how Thomas, one of the twelve, doubted when the others told of having seen Christ, and how he too believed when he was privileged to see Him. Christ said to Thomas, "... because thou has seen me, thou has be-

lied: blessed are they that have not seen, and yet have believed" (John 20: 29). We were not there to see with our natural eyes and believe; we have to see and believe through the eyes of faith.

Some may ask, "Why was all this concerning Christ so important and necessary?" When God created man in His own image, man was a perfect being. God also made a helpmate, or a companion, for him and placed them in the beautiful Garden of Eden. You remember the story. All privileges were theirs, except to eat of the fruit of only one tree; yet, they being tempted of Satan, did this one thing. They chose to obey Satan rather than God. Through their act of disobedience to God, the downfall of the entire human race came. They no longer enjoyed the wonderful sweet fellowship they had with God before they sinned. Then He came daily and communed with them, but now, instead of having this sweet fellowship, they were driven from the garden. God had said that if they ate this fruit, they would surely die. Spiritual death came when they did this.

God is pure and holy and cannot tolerate sin; so when sin entered the human race, man was separated from God. Even though God did hate sin, yet He "... so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Man, being sinful, could not atone for sin. Someone without sin was the only one who could do this. Since men were born into the world after this act of sin took place, there was no one living in the world without sin. We are all born in sin. Christ was in heaven with His Father and was without sin. By God loving us to the extent that He was willing to give His Son, and Christ being perfectly willing for this to be done, the atonement was made. The sin debt has been paid.

Men thought they took the life of Christ, but Christ freely and gladly gave it. He said that He had power to lay it down and power to take it up. He also said that He could call for more than twelve legion of angels to deliver Him. Then He asked the question, "But how then shall the Scriptures be fulfilled?" He knew this was the only way man could be brought back into a full, complete relationship with God and He was willing to give Himself a ransom for all. We see then, that His holy birth, His sinless life, and His sacrificial death were

all very important and necessary in bringing about the atonement and His resurrection gives us assured hope of eternal fellowship with God and His people.

Christ is the only answer, for the Bible tells us, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). Then too, it tells us, "For by grace are ye saved through faith; and that not of yourself: it is the gift of God" (Ephesians 2:8). Then surely, Christ being the only answer, it is God's will that the people of the world know He has sent Christ to redeem them; for everyone is included in the *whosoever*.

The Bible declares, "Whosoever shall call upon the Lord shall be saved." It then asks these questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:14, 15). When we use our feet to take us places to proclaim God's Word, then we are using them beautifully.

Christ came into the world to do the will of His Father who sent Him. As He hung on the Cross and said, "It is finished," the supreme sacrifice had been made and the redemptive work finished. After the resurrection, He ascended back into heaven to be with His Father and there He sits, making intercession for us. He completed His part in God's plan of salvation; yet, he has entrusted His followers with carrying on His Kingdom's work here on earth. It is left in our hands to evangelize the world.

Christ did not leave His disciples until He had fully taught and explained to them this gospel of salvation, and they fully understood it. Neither did He leave them to do this task alone. He sent the Holy Spirit to comfort, lead, guide, and direct them in this great work. The Holy Spirit is with us today, convicting of sin; and we, His disciples, are to proclaim His Word in such a way that men will look and thus come to the Lamb of God who taketh away the sins of the world. The Great Commission, "... Go ye into all the world and preach the gospel to every creature" (Mark 16:15), gives us a great mission to perform. None of us should expect

to accept His, *Come unto Me*, call and reject His go ye, command.

We in America are free to worship God as we please, and we have been blessed to hear this wonderful message of salvation. This should cause us all the more to want those in other lands, who have never heard, to have the gospel proclaimed unto them also, for there is power in this gospel. It dispels darkness and gives light. It takes away doubt and gives hope. When accepted, it makes a new creature out of man—old things are passed away and all things are become new. Fears, doubts, and superstitions are all driven out of the heart when the Holy Spirit enters and abides.

We are told that some of the apostles of the Bible were missionaries in lands known today as heathen lands, where the people serve and worship false gods and live in idolatry. Having been a key witness of Christ, we know these missionaries did a great work among the people. When we read of the conditions existing in those places, we believe God's people, somewhere along the line, have failed to witness for Him as they should have and the people forgot God. It is possible for a nation to forget God. Each generation has to be evangelized. Those who know Christ have to make Him known to those who know Him not. Here in America we should do all we can to glorify God, by making Him and His gospel known, lest false doctrines sweep our country and claim the people, and we lose this great privilege we now have of worshipping God according to the dictates of our hearts and of living in a country that is called Christian.

We are reminded in God's Word, "... The harvest truly is plenteous, but the laborers are few" (Matthew 9:37). Then we are commanded, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest" (Matthew 9:38). We may earnestly ask ourselves, "Are we praying as we should? Are we giving as we should? Are we willing to go, or to sacrifice a son or a daughter to go if needs be?"

Through the efforts of servants of God throughout the world, there is much being done for His cause. But alas! how great is the need for many more. Have you ever stopped to wonder or consider why foreigners are flocking into this country of ours? Could it be that God is sending them here to

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NEWS AND NOTES

Of Denominational Interest

Bible Conference to Feature Preaching, Music, and Drama

Bible preaching and evangelism by a well-known Free Will Baptist pastor and an outstanding full-time evangelist, special musical numbers, and a vesper program of music and drama will characterize the eighteenth annual Bible Conference program at the Free Will Baptist Bible College, Nashville, Tennessee, April 2-6, Bible College President L. C. Johnson has announced.

The Rev. Wade Jernigan, Norman, Oklahoma, and Dr. Jim Mercer, Pontiac, Michigan, will be the principal speakers. President Johnson and Dean Charles A. Thigpen will also bring messages during the five-day meeting.

A vesper program will be presented Wednesday evening, April 5, by the music and speech department. The college choir and other musical groups will bring special music throughout the conference.

The Rev. Mr. Jernigan is pastor of the First Free Will Baptist Church of Norman and is well known in Oklahoma and California, having held revival meetings in many of their churches. Mr. Jernigan is a native of North Carolina, was

born in a Free Will Baptist home, his father being a Free Will Baptist minister, and is an alumnus of Free Will Baptist Bible College. In addition to his duties as pastor and evangelist, he is serving as moderator of the Oklahoma State Association of Free Will Baptists and as a member of the National Home Missions Board.

Dr. Mercer has been in evangelistic work for approximately 30 years. Much of his work has been in city-wide revivals but he also does much preaching in various fundamental churches. He is known as a great soul winner, having been instrumental in thousands making decisions for Christ in his meetings.

The program follows:

<i>Sunday, April 2</i>	
7:30 p.m.	Jim Mercer
<i>Monday, April 3</i>	
8:40 a.m.	Charles Thigpen
9:25 a.m.	Wade Jernigan
11:00 a.m.	Jim Mercer
7:30 p.m.	Wade Jernigan
<i>Tuesday, April 4</i>	
8:40 a.m.	L. C. Johnson
9:25 a.m.	Jim Mercer
11:00 a.m.	Wade Jernigan
7:30 p.m.	Jim Mercer



Rev. Wade Jernigan



Dr. Jim Mercer

Wednesday, April 5

8:40 a.m. Charles Thigpen
9:25 a.m. Wade Jernigan
11:00 a.m. Jim Mercer
3:30 p.m. Alumni Meeting
7:30 p.m.—“Heroes of the Cross,”
Special Program of Drama and Music

Thursday, April 6

8:40 a.m. L. C. Johnson
9:25 a.m. Wade Jernigan
11:00 a.m. Jim Mercer

Evangelist Bobby Jackson to Conduct Cedar Grove Revival

Cedar Grove Free Will Baptist Church near Williamston, North Carolina, announces revival services April 9-15, with the Rev. Bobby Jackson as the evangelist. Prayer-room services will be held at 7:30 each evening, followed with evangelistic services at 7:45.

The pastor, the Rev. Walter Sutton, and the church extends a cordial invitation to the public to attend these services.

Robert May to Conduct Harrell's Chapel Revival

The Rev. Robert May, a ministerial student at Mount Olive College, will be the guest speaker for revival services at Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina, beginning Sunday evening, April 9. Services will be held each evening at 7:30.

The public is cordially invited to attend these services by the church and the pastor, the Rev. C. J. Harris.

Revival in Progress at Gum Swamp Church

Revival services are in progress at Gum Swamp Free Will Baptist Church near Belvoir, North Carolina, with Evangelist Jack Paramore as the speaker. Services began March 20, and will continue through Sunday, April 2, and are beginning each evening at 7:30.

The pastor, the Rev. Guy F. Owens, and the church extends a cordial invitation to the public to attend the remaining nights of this meeting and pray for the salvation of many souls.

Declamation Contest to Be Held at Fremont Church

The Declamation Contest for Y.P.A. and G.T.A. of the Western Conference will be held at the Fremont Free Will Baptist Church, Fremont, North Carolina, Friday night, March 31, beginning at 7:00 p. m.

All members are urged to attend this contest.

Pleasant Hill Church Announces Spring Revival

The Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina, announces its spring revival, April 3 through April 8, with the pastor, the Rev. Dan Beaman, as the speaker. Services will begin each evening at 7:30. There will be special music featured each night throughout the week.

The pastor and church extend a cordial invitation to everyone to attend these services and to be much in prayer for their success.

State Youth Fellowship Day First Church, Florence, S. C.

Mrs. Julius Vance, state youth chairman of the South Carolina Woman's Auxiliary, announces that there will be a State Youth Fellowship Day at the First Free Will Baptist Church, Florence, South Carolina, April 8, 1961. The theme will be, "Going Forth to Tell," with registration beginning at 9:45 p. m. She states, "We are expecting each youth chairman, and a group of Y. P. A.'s and G. T. A.'s from each church to be present."

Bar-B-Que Supper at Piney Grove Church

A Bar-B-Que supper is being served at Piney Grove Free Will Baptist Church, Duplin County, North Carolina, Saturday, April 1, from 3:00 p. m. to 6:00 p. m. Prices per plate are: adults, \$1.00 and children, 60¢. The public is invited to come and take supper with this church group.

Hull Road Church Announces Revival

Revival services will begin at Hull Road Free Will Baptist Church, Snow Hill, North Carolina, on April 9, continuing through April 15. The speaker for these services will be the Rev. C. H. Overman of Ayden. The Rev. Walter Reynolds is pastor of Hull Road Church and extends a cordial invitation to all interested persons to attend this revival.

Revival in Progress at Piney Grove Church

Revival services are in progress at Piney Grove Free Will Baptist Church, Duplin County, North Carolina, with the Rev. David Thomas of New Bern, North Carolina, as the evangelist. Services began Sunday, March 26, and will continue through April 1, and are beginning each evening at 7:30.

Central Conference Ministers Meeting

The ministers of the Central Conference of Free Will Baptists of North Carolina will meet at the Ayden Church on April 3, 1961, at 10:00 a. m. All ministers of the conference are urged to be present, as there will be some special items for discussion.

Stony Hill Church Announces Revival

The Stony Hill Free Will Baptist Church, Middlesex, North Carolina, announces its spring revival, beginning Easter Sunday night, April 2, and continuing through the Sunday morning service, April 9. Services will begin each evening at 8:00. The Rev. Shelton Howard, Wilson, North Carolina, will be the evangelist for these services.

The pastor, the Rev. Leonard B. Woodall, invites and welcomes the people of other church groups in the area to visit and worship with them in the revival services.

Coming Events

March 31—Good Friday

April 2—Easter Sunday

April 2-6—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

April 5—Western District Woman's Auxiliary Convention, Pleasant Grove Church, Pikeville, North Carolina

April 6—Midway Association D. V. B. S. Clinic, Blakely Church, Blakely, Georgia

April 8—State Youth Fellowship Day, St. Mary's Free Will Baptist Church, New Bern, North Carolina

April 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Church, Fountain, North Carolina

April 13—Albemarle District Woman's Auxiliary Convention, Plymouth Church, Plymouth, North Carolina

April 18—Blue Ridge Woman's Auxiliary Convention, Horney Heights Church, West Asheville, Asheville, North Carolina

April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

Pastor Conducting Revival At Wintergreen Church

The spring revival at the Wintergreen Free Will Baptist Church, Route 1, Cove City, North Carolina, is now in progress with the pastor, the Rev. W. S. Burns of Selma, North Carolina, doing the preaching. Services began Monday night, March 27, and will continue through Sunday, April 2, beginning each evening at 7:30. The services will come to a climax with a sunrise service Easter Sunday morning. Everyone is cordially invited to attend the remaining nights of this meeting.

Spring Revival Announced By Free Union Church

The Free Union Free Will Baptist Church, Walstonburg, North Carolina, announces its spring revival April 2-9, with the pastor, the Rev. C. L. Patrick, as the evangelist. Services will begin each evening at 7:45 and will feature special music by the choirs of the church, the men's quartet, and invited guests.

A very cordial invitation is extended to the public to attend these services and all the other services of the church.

Revival in Progress at Spring Branch Church

Revival services are now in progress at Spring Branch Free Will Baptist Church, Walstonburg, North Carolina. The revival began on March 27, and will continue through Sunday, April 2. The Rev. R. W. Allman is the visiting evangelist for this revival. The Rev. Ed. Miles is pastor of Spring Branch Church.

Services begin each evening at 7:45. The pastor and the people of Spring Branch invite all interested persons to attend the remaining services.

Pre-Easter Services in Progress at British Chapel

Pre-Easter revival services are in progress at British Chapel Free Will Baptist Church, Kinston, North Carolina, with different speakers each evening. Services began on Sunday night, March 26, and will continue through Saturday night, April 1.

The pastor, the Rev. A. J. Lyczkowski, began the services on Sunday night. Monday night, the Rev. Ray Harrison, pastor of Croatan Church, was the speaker; Tuesday night, the Rev. James Lupton, pastor of Antioch, was the speaker; Wednesday night, Mr. Ed Fordham, licensed minister night student of Mount Olive College, was the speaker; Thursday night, the Rev. David Paramore, pastor

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QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please tell me what regeneration is in the broad sense of the term, and whether or not a regenerated soul might have a desire for worldly amusements?—R. A. Rose, Illinois.

ANSWER: Regeneration, in every sense we may think of it, is one and the same thing. It is life from above. It is a new life in Christ Jesus which we gain through a new birth in a spiritual sense. It comes as a result of the operation of the Holy Spirit through the exercise of our faith in Jesus Christ which we gain through a new birth in a spiritual sense. It comes as a result of the operation of the Holy Spirit through the exercise of our faith in Jesus Christ as our Saviour. The natural birth produced a natural man who at birth is dead in trespasses and sin, dead to God, to holiness, to eternal happiness, to hope of heaven. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). But when born again he is a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:17, 21). When this has happened the old self with its carnal or fleshly views of things, both of himself and others of the world and even of Christ Himself instantly melt away as does a snow before a blistering hot sun. Then he will not desire and much less delight in worldly amusements. Therefore, if there is any who think themselves to have been born again that have carried such desires and maintain delights in worldly things, he should go to Calvary for that real cleansing that is promised one who enters the new birth. On the other hand, one must remember that like physical babes need certain special care and help while developing into maturity, even so spiritual babes need to take a special type of food and be guarded and exercise. He needs to grow in the grace and knowledge of

Jesus Christ. All new Christians, however, do not find themselves fixed in the new way of life as early as some, and even though there is doubt in my mind that at the time, or even shortly thereafter, a single Christian has had any desire for worldly amusements except when that desire has been prompted by outside influence. But do not forget that Satan has his efficient agencies that will lose no time in tempting the newly born believer and may influence him to yield to it unless the Christians, that are responsible to do so, provide the strengthening factors the Bible suggests; such as, good simple teaching of the word and encouragement to read the word and pray regularly.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strang meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:12-14). Also there is a fair difference of opinion among real, true born-again Christians as to what constitutes *worldly amusements*.

In our opinion, however, it is showing wisdom on the part of a Christian for him to give the interests of one's soul, and the cause of Jesus Christ the benefit of every doubt which may be maintained about it. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Romans 14:23). Again we are taught to "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thessalonians 5:21-22). Then we should "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the

Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). This is because we are dead to the world or in a crucified state in reference to its activities. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

QUESTION: Please explain "One Lord, one faith, one baptism" (Ephesians 4:5).—Mary Jones, Ohio.

ANSWER: "One Lord, one faith, one baptism," here, I think, refers to the unity of believers in Christ. All Christians alike have *one Lord*, or the one and same that is Head over them, our Lord and Saviour, Jesus Christ. All the followers of Christ have *one faith*, for in one surrender to Him, in belief, they apprehend or lay hold of Him in salvation. They all have *one baptism*, or sacrament in which they become incorporated, or express their incorporation in the body of Christ. By this *one baptism*, some would have it to be water, but I have long since been of the opinion that it is that of the Holy Spirit which took place on the Day of Pentecost, and in which the whole church is, in a sense, included. This was, I think, what Paul had in mind when he said, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13).

Though there is a sense in which the baptism of each individual Christian is baptized in the Holy Ghost when he believes and is saved, in that act he becomes implanted in the body of Christ, thereby becoming a member of that mystical body. "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27). "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: . . . But speaking the truth in love, may grow up into him in all things which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the

measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:11, 12; 15, 16).

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:13, 14, 16). "But the manifestation of the Spirit is given to every man to profit withal" (1 Corinthians 12:).

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me,

as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39).

Water baptism, I think, can be valid in no other way than by immersion and symbolizes what the Bible indicates that it does symbolize, which is death, burial, and resurrection in a new walk or way of life. "Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5). (See Acts 8:36-39 and compare Mark 1:9, 10; Matthew 3: 13-17; Luke 3:21, 22.) Symbols are always a means to help the worshiper understand the thing symbolized, immersion alone does this.

such blessings along with it. Hence, they who impugn this doctrine, pour contempt on all these effects of it, as fancies that have no reality, and as the creatures of a heated imagination. But we must discard the Scriptures themselves, if we discard these things from the experience of God's people: and therefore let none deprive you of your hope. Believe in Christ: make *Him* 'all your salvation, all your desire.' Dismiss with abhorrence every thought that tends to lower Him in your estimation, or to rob Him of His glory; and to the latest hour of your lives 'live altogether by faith in Him, who has loved you, and given Himself for you.'"

Therefore, we should entertain and practice clear views of the doctrine of justification, for if we embrace errors on this subject, we shall misconceive all the teaching of the gospel, and dislocate the evangelical system.

In view of the impossibility of justification by works, let no one rely for satisfaction on the imaginary merit of their own performances. Such reliance will result in the loss of your soul.

Can you say that Christ is the end of the law for righteousness, so far as you are personally concerned? Is He made to you wisdom, *righteousness, sanctification, and redemption?*

If justification is by faith, then baptism does not bring us into a justified

state in the sight of God. Our justification is as antecedent to baptism as is our faith. Both are prerequisites to baptism. Let it be remembered, however, that the faith which justifies is a living faith, and shows its vitality by prompting its possessor to walk in the pathway of God's commandments. A faith from which no good works result, is as dead as a body without the spirit is dead.

The unbeliever is condemned. The wrath of God abides on him. Unbelief, as long as it continues, entails condemnation, for those who refuse to believe in Christ, there is no rational hope of justification—no more hope than if the cleansing blood of Calvary had never been shed. ". . . he that believeth not shall be damned" (Mark 16:16).

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification" (Romans 5:16).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Mamie Swain

On March 7, 1960, our heavenly Father called from our midst our dear sister in Christ, Mrs. Mamie Swain, who was 63 years of age. During her illness, she said she was ready to go when the Lord called. She was a devoted member of Malachi Chapel Free Will Baptist Church, Columbia, North Carolina, and was a generous giver both of her time and means to the on-going of the cause of Christ.

Though we miss her we feel that she has just moved out of her earthly house and gone to inherit that mansion which Jesus has prepared for her.

We grieve not as those who have no hope, for we are confident that in her living she pleased the Master.

Submitted by one whom she requested to write her obituary.

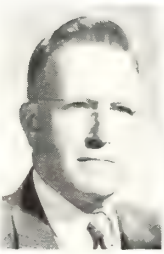
Della Swain

Mrs. Sarah Carroll

On November 27, 1960, Mrs. Sarah Carroll made her entry into the portals of glory to join her heavenly Father.

(Continued on page fourteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

JUSTIFICATION—A SUMMARY

" . . . if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Romans 4:24, 25).

Because of the importance of, and the wide misunderstanding regarding the doctrine of justification, I want to use this week's meditation to summarize the things which I have brought to your attention during the last several weeks. Charles Simeon, in his Expository Outlines on the Whole Bible, in the volume on Romans, says:

"We would exhort you then, beloved, to hold fast the doctrine of justification by faith only. No other doctrine brings

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Piedmont Auxiliary Convention

The Woman's Auxiliary Convention of the Piedmont District Conference of North Carolina will convene with Cramerton Free Will Baptist Church, Cramerton, North Carolina, Saturday, April 8, 1961. The Scripture will be taken from 2 Corinthians 9:8, 'God Is Able.'

Morning Session

- 9:30—Registration
- 10:00—Congregation Sings, Mrs. Rebecca Foxx
- 10:05—Devotions, Mrs. Edward Swartz
- 10:15—Response, Mrs. Teresa Simmons
- 10:20—President's Remarks, Mrs. Walter Carter
 - Who's Here
 - Appointment of Committees
 - Announcements
- 11:00—Song, Congregation
 - Prayer Meeting
 - Special Music, Cramerton Church
 - Message, Mrs. Eunice Edwards
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:30—Song, Congregation
 - Declamation Contestants
 - Youth Chairman, Miss Novela Propts
- 2:00—Greetings From Denominational Visitors
- 2:15—Business Period
 - Report of Treasurer, Mrs. D. L. Benton
 - Report of Placement Committee
 - Secretary's Report, Mrs. Clyde Brown
 - Finance Committee's Report
 - Report of Nominating Committee
 - Election of Officers
 - Installation of Officers, Mrs. W. R. Holt
- 3:00—Adjournment
 - Pianist, Mr. Marty Owens
 - Music Director, Mrs. Rebecca Foxx

The National Mission Project for 1960-61 will be supplying the medical supplies and equipment for the fields of Africa.

They are asking each auxiliary to give \$25.00 on this project. Auxiliaries will be given recognition as they give offerings to this project.

The District Y. P. A., will meet at Ben Avenue Free Will Baptist Church, Kannapolis, North Carolina, Saturday, April 15.

Western District Woman's Auxiliary Convention

The Western District Woman's Auxiliary Convention will be held at Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, Wednesday, April 5, 1961. The theme for the program will be, "What Will You Do With Jesus?"

Morning Session

- 9:00—Registration
- 9:45—Hymn, "The Old Rugged Cross"
 - Devotions, Mrs. James Ray Kennedy
 - Welcome, Mrs. Johnnie Howell
 - Response, Mrs. Roy Stanford
 - President's Remarks
 - Appointment of Committees
 - "The Supreme Sacrifice," Mrs. Clement Sullivan
 - Special Music, Mrs. Hugh Hinnant
 - "The Glorious Victory," Mrs. James Burgess
 - Hymn, "He Lives"
 - Offering for Children's Home
- 11:25—Special Music
- 11:30—Message, The Willeys
 - Hymn, "Send the Light"
- 12:00—Lunch
- Afternoon Session
 - 1:00—Hymn, "Throw Out the Life Line"
 - Declamation Hour
 - 1:25—Denominational Hour

- Time Allotted for Denominational Enterprises
- 2:25—Hymn, "Ready"
- Offering for Mount Olive Junior College
- Reports of Committees
- Life Awards
- Hymn, "When We all Get to Heaven"
- Benediction

Portsmouth Church Holds Installation Service

The Woman's Auxiliary of the First Free Will Baptist Church, Portsmouth, Virginia, held an installation of officers service on Sunday night, February 26, at the church. The officers were installed by candlelight service. The officers were elected as follows: President, Mrs. Bessie Gillespie; vice-president, Mrs. Minnie Everton; recording secretary, Mrs. Hazel Ward; treasurer, Mrs. Evelyn Witt; personal service chairman, Mrs. Fannie Brett; corresponding secretary, Mrs. Mildred Edwards; study course chairman, Mrs. Ralph Osborne; youth chairman, Mrs. J. A. Alexander; program-prayer chairman, Mrs. Ardene Barnes.

THE MAIL BOX

AGED MINISTER AVAILABLE FOR SERVICE

"Dear brother and sisters in Christ, I want to thank every woman's auxiliary for their many cards and gifts to me in the past eight years. I have had many dark days, also some of the happiest days of my life. I am still under the doctors care, but my heart burns with a desire for the lost. I would like to have a chance to conduct a few old-time, God-sent revivals prayed down from above; one in which the spirit of God would move upon the souls of men and women, boys and girls. If I can supply for you in some service I would be happy to do so. If any church has Masonic members and want me to deliver a message from God's word to them and the church, I would be very happy to hear from them."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

SESSIONS IN MUSIC INSTRUCTION

"I am arranging an itinerary of churches who are interested in having a five-day session of instruction in music. The singing school will take place during the night sessions and individuals may receive instruction during the day-
(continued on page sixteen)

NOTES

AND

QUOTES



By J. C. Griffin

THE RESURRECTION OF CHRIST

There is nothing recorded that means more to the Christian than the fact that Jesus Christ arose from the grave and manifested to the world that He was alive. Of course, there are people in the world who disbelieve, as did many in the days of the Early Church. If Jesus Christ did not rise from the grave and ascend back to the right hand of God the Father, then the Bible is false. If Christ is still in the grave, or if His body is hid away somewhere on earth, the Christian religion is no more than Mohammedanism.

We keep reading about great religious writers and theologians who deny the literal resurrection of the Lord's body. These same preachers deny His virgin birth, but let me say, and back it up by the Word of God, that His virgin birth, His substitutionary death, His atonement for the sins of the whole world and His literal resurrection put together secured salvation for sinful man. Paul said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:1-4).

May we notice that Paul says, *according to the scriptures*, therefore, there were Scriptures when Paul wrote the epistle to the church at Corinth. We will also do well to go back to the days when Christ was here on earth; and see that He told the unbelieving Pharisees to search the Scriptures (John 5:39). The Bible tells us that there were Scriptures even in the day when Jesus Christ was born. Matthew says in speaking of the virgin birth, "Now all this was

done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and bring forth a son" (Matthew 1:22, 23). Yes, there was Scripture when Christ was born. Peter says: "... the prophecy came not in old time by the will of man: but holy men of old spake as they were moved by the Holy Ghost" (2 Peter 1:21). Paul says: "All scripture is given by inspiration of God, ..." (2 Timothy 3:16). So there were Scriptures. Again Paul says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

THE GOSPEL

Paul says that the gospel includes the resurrection. He also says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; ..." (Romans 1:16). The gospel includes the resurrection. Then a gospel that excludes the resurrection is not the gospel that Paul preached. I do not want to have fellowship with a man that says, "Christ is not risen from the grave."

TO BELIEVE IN CHRIST

To be saved, we must believe in Christ. To believe in Christ, we must believe in His virgin birth, His substitutionary death (that is, He died for us). Yes, He died for all mankind. We must believe in His literal resurrection. To deny either one is to not believe in Christ. To disbelieve either one is to be damned, to the flames of a demon's hell.

IF JESUS DID NOT RISE

If Jesus Christ did not rise *He is a dead Jew*. Let me repeat that He is no more than *Mohammed*. Now may we see what Paul said about the living Christ: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. ... For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Corinthians 15:13-18).

PAUL'S DECLARATION

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:20-22). No

man will argue that people do not die. We see and hear of death every day. "... it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Just as sure as men die, they will be judged, and just as sure as they are buried, they will rise again.

MAY WE NOTICE THE ORDER

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:23). Paul says nothing here about those who are not Christians. John, in Revelation, says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, ..." (Revelation 20:6).

THE PROMISE

Jesus said to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Whatever God has promised, He will fulfill. God never breaks a promise, but in His own good time He fulfills.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

THE RESURRECTED CHRIST WILL COME AGAIN

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52).

Christ won the victory over the grave and has promised it to us so we can say with Paul, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

●

Prepare to live, not to die, for those who die in the Lord shall awake to die no more (Luke 20:36, 37). "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).—*R. J. Rote*.

●

True Easter joy fills the heart of those who know our risen Lord.—*S. J. Lord*.

STORIES for our BOYS and GIRLS

AS A LITTLE CHILD

by MARJORIE COOK

THE white haired sexton, opening the huge, carved doors of the great spired church, welcomed the brilliant Easter sunlight. He felt like throwing his arms wide and bursting forth into a pean of praise. Instead, he merely stood, letting the warmth seep into his being, and watched the pigeons circling. They gathered before him proudly strutting, cocking heads this way and that, their bright eyes recognizing a friend. Quickly filling his hand from the pocket saved for this purpose, he scattered the grain far. There was a flurry of wings and a cooing. The man watched silently a few moments.

"You make quite a picture there, Brother Mack."

"Doc Shaw, you startled me."

The minister came slowly up the steps entering the front door as a penitent. He paused and placed a hand on the elderly man's shoulder.

"I wish you could take my place this morning," he said shaking his head sadly.

"Oh, no, sir. That I could never do."

"I know, I know."

"No change at home, sir?"

"None."

They stood silent watching the feeding birds. The minister remembered his wife as he had left her this morning, silent withdrawn, never smiling. She was as efficient as ever about the household tasks, but shut away from everyone including himself in some far off place.

It hurt even more to remember the radiant bride she had been on just such an Easter Sunday not so many years ago. But last year everything had been blighted by the cruel accident that had taken their little daughter from them. Nothing could penetrate the barrier Marie had built around herself.

He had spent hours in prayer on her behalf even neglecting other tasks. Nothing had happened.

On impulse he had asked her to come to church this morning. She had only nodded as she sat in cold loveliness star-

ing out the window into the garden. He doubted that she would move from that place.

"Doc Shaw," Brother Mack said in his confidential tone, "I have always known that you would come through in time. But it looks like you won't get a chance."

"What do you mean?"

"The board met secretly. They voted to ask for your resignation." He shook his head in sympathy.

"I knew something would happen today," the young minister mumbled.

"They have a chance to get Doctor Symington now."

He nodded. He should have known. A man whose wife is peculiar and whose faith is wavering is definitely unfit to lead such an influential congregation.

"It's time for the chimes, sir," the sexton said, as he turned to enter.

The cool dimness of the foyer was a welcome relief from the glare of the morning sunlight. Doctor Shaw pushed through the swinging doors and stood looking down the long center aisle. The light was subdued—a place of peace—but there was none within him.

He loved this place, the people he had served for the past three years. It was an important charge. He had been honored to be called. All had gone so well—until the accident.

How did one heal a broken heart? Only God, in His own time. It would be so hard to leave this place.

He moved slowly down the aisle, touching almost caressingly the smoothness of the pew ends. His eyes lifted to the only decoration in the darkened sanctuary—a crude wooden cross.

It startled him. He had been consulted about the morning program but he hadn't checked on the decorating. Mrs. Clay was very efficient.

A wooden cross, a symbol of death, the end of life. Just the way he felt. No triumph.

The message of the morning he had written carefully. It sounded good, if he could shut off the part of his mind that saw the sad frozen look on his wife's face, his own sense of defeat and failure.

He knelt at the foot of the steps leading to the cross.

The bells rang above him in the tower calling the people from far and near to come and worship on this the most victorious morning of all the year.

The beautiful church began to fill rapidly as the hour for the service approached. Friend greeted friend quietly in the foyer and all were ushered reverently into the sanctuary. Mental notes were made for future discussion of the new hats and clothing on parade.

As they sat relaxing in the silence they became conscious of something unusual. It seemed so dark! After the brilliant sunshine of the outdoors the darkness was almost oppressive. Even the stained glass windows were curtained, and only the dimmest lights high in the dome were making weird shadows.

Perhaps Brother Mack was ill. No. His family was there, reverent and prayerful. Who could have made such an error?

The cancel and loft were cleared leaving center steps high to the altar. At the top of the steps was only a crude wooden cross barely lit with a red light.

The congregation began to fidget and glance about. Who was to decorate? No flowers on Easter? No music? This was very embarrassing, especially for the many guests attending this special service.

Must be the fault of the minister. He certainly was different lately. And his wife—several influential persons nodded knowingly at each other. And then they noticed Doctor Shaw kneeling like the most abject penitent on the lowest step.

How cold it was! Such a failure! Hats and finery were forgotten in this terrible outrage. Only an old bare splintery cross!

Slowly and in silence the minister rose. He turned and looked over the great fashionable congregation. So many he knew so well. But the dear face of his Marie was not discernible as the people sat with their heads bowed in the unnatural silence. He moved slowly to the side room and returned robed

to sit with bowed head in his accustomed place.

Suddenly there was a burst of sound from the mighty organ bringing all to their feet. Voices were heard raised in an anthem of praise. The white-robed choir entered, marching by twos carrying lighted tapers and the music swelled louder and louder as they came down the aisles. Far up the steps they marched, adorning the crude cross with light in a huge "V."

The children followed, each bearing garlands of flowers and changing the bare dark chancel to a place of indescribable beauty.

Light filled every corner of the vast auditorium as the curtains were drawn from the windows, and the Christ of the cross with hands outstretched came alive, as the sunlight streamed through the huge stained glass masterpiece behind the altar.

"O death, where is thy sting? O grave, where is thy victory?" came the immortal words spoken by the resonant voice of their minister.

Taking up the theme the choir sang the insurpassable words of the Hallelujah Chorus, and everyone stood too moved to speak or scarcely breathe.

"For He shall reign

Forever and ever

King of kings and Lord of lords

Forever and ever

Hal—le—lu—jah!"

Slowly they sank into their seats as the music echoed high into the heavens. The organ became scarcely heard in a quiet worshipful theme. The contrast had left them completely breathless.

The minister stood, too moved to speak. Tears stung his eyelids. "Forgive me," he whispered. "Forgive me!"

Then aloud he led the congregation in the pastoral prayer of praise, adoration, and supplication. All present were brought to the realization that a crude cross, the symbol of death, only led to victory and eternal life.

The choir sang softly the prayer response and the organ began the transposition leading to another triumphal anthem when suddenly a voice interrupted in a high shrill treble.

"Say, Mister, is this heaven? They said my Mommie went to heaven and I need her awfully. Is this heaven?"

Every eye centered on the child standing on the second step leading to the cross. Her tiny voice had reached every ear.

She was a pathetically thin emaciated little thing. Her hair was matted and dirty. Her dress was a grimy brown and

very short. Her arms and legs were so thin, and there were sores uncared for on her skin. Her shoes were too large and tied with string. How she had found her way past the ushers to this spot would always remain a mystery!

Again the tiny voice pleaded, "This looks like heaven. Is it?"

The minister descended from his place and reaching the little girl he lifted her in his arms. He stood silently, holding her tightly. She put her arms around his neck, and rested her head on his shoulder giving an audible sigh of contentment.

"Is this heaven?" he echoed in a broken voice. "We have been lifted as near heaven as it is possible to be this morning in word and song, but can this be heaven?"

"How far is it from our beautiful surroundings, our fine new clothing, to houses where children like this little one live in need? What have we done to make heaven nearer for anyone but ourselves this day? How long has it been, my friends, since we have done something for 'the least of them'?"

"Are we to tell this wee child, 'No, you have come to the wrong place!'" He paused, his eyes searching the tear-wet faces before him.

Then there was a movement from a most unexpected source. An old man on the center aisle rose to his feet and made his way to the front. He knelt and placed his overflowing wallet on the lowest step. In penitence the most miserly of old misers knelt at the foot of the cross.

Like a wave the people made their humble way to the same spot, placing their gifts in symbol of the inner determination to be different from this day forth.

Sobbing brokenly, a beautiful woman made her way forward. As she reached the steps she lifted her hands and her tear-filled eyes to the minister. Without a word he placed the small child in her arms, and the little one cuddled there.

Doctor Shaw bowed his head, completely overcome. Marie! Thank God!

In order to be near heaven, one has only to enter the church portals and see the wooden cross. It remains in its honored place always as a symbol of the changes that have been brought about by a tiny child.

—Gospel Herald.

That the World May Know . . .

God Has Sent Christ

(Continued from page five)

hear His message and will say to them when they have heard and believed, ". . . Go home to thy friends, and tell them how great things the Lord hath done for thee, . . ." (Mark 5:9). Herein lies a great opportunity for those who God has called into full-time Christian service, and for others who delight in witnessing for Him. God does not call all to go to foreign fields, but He does have a work for all to do in His great white harvest field. Even if we never write a book, preach a sermon, teach a class, or pray a prayer in public, we can be His witness by letting our daily lives be such as will cause the people to know we have been with God and will give them the desire to do the same.

Christ said, "And I, if I be lifted up, will draw all men unto me" (John 12:32). As we look about us and see many living in sin, each of us would do well to ask, "Am I lifting Christ up as I should?" I'm persuaded to believe many would have to answer in the negative. It is most important that we take a firm stand for Christ and do all we can to make His great and powerful gospel known, lest the people perish and their blood be required at our hands.

Before Christ left, He promised to come again to receive us unto Himself, that where He is, there we might be also. Of all His many promises, this one should give us the greatest joy; but are we truthfully and joyfully awaiting His coming? We are told to watch and pray, and be ready, for we know not when His coming will be. While Christ is away preparing for us a place in the many mansions of His Father's house let us be about our Father's business: namely, that of proclaiming His Word to the lost, and doing all we can, be it small or large, so that all may hear and know that God did send Christ to save lost man. Then they will be able to rejoice at His coming also, and be prepared to meet Him in the air, and enter into the eternal city to be with Him forevermore.

Easter speaks to us of the newness of life in Christ—the call to an overflowing life of rest in Him—calls us away from ourselves unto a life hid with Christ in God (Colossians 3:1-4).—C. J. Felty.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

March Newsletter, 1961

Dear Friend of Missions:

As in years past, the National Home Missions department is looking forward to receiving offerings from the vacation Bible schools in our churches. This is one of the major sources of income to our work in the summer months, and we have made our budget for this year with these offerings in mind. Last year generous vacation Bible school offerings came to our work from most every state in the connection.

May I suggest some ways to designate the use of your gift when you send it to the National Home Missions office:

1. Remember Pearl Harbor Fund (land in Hawaii).
2. For advancement work in Alaska.
3. Spanish building in Miami.
4. The new work in Denver, Colorado.
5. General fund of home missions.

Of course we have many other fields and projects, and you may want to send your offerings to some of these. Be sure your offering is sent to the national office, or your state office. We will compile a list of Bible schools sending offerings and publish the list in a later newsletter. Your state will receive credit for their quota on these gifts, too.

Write today for our free missions packet to help you with your school. We have many items which will help you in the mission classes: Teach missions in your school; pray for missions in your school; give for missions in your school; write us a report of your missions activities.

All of us here in the home missions office will be praying for you as you work in this great ministry this year.

Yours for Christ and missions,
Homer E. Willis
General Director

FINANCIAL REPORT

Cash in Bank, February	
1, 1961	\$17,790.65
Receipts for February	7,302.71

Total to account for	\$25,093.36
Total Disbursements for	
February	5,975.12

Cash in Bank, March 1,	
1961	\$19,118.24

NEW APPOINTEES

Rev. and Mrs. Johnny Vick have been appointed home missionaries under the National Home Missions Board for work in Michigan. The Michigan State Mission Board is underwriting their salary. This state is leading the way in what we feel is the right direction in getting our churches established in cities where there is a need for Free Will Baptist churches. Other state mission boards may want to know more about this arrangement of work. The Vicks will begin their work in Grand Rapids about May 1.

MISSIONARY CONFERENCE

Rev. and Mrs. Kenneth Walker will be officially representing the National Home Missions department in the Missions Conference at Lewis Avenue Church, Tulsa, Oklahoma, March 24-26. Rev. Paul Inbody, pastor, and his people, have gone all out to make this a great meeting. Other speakers will include Dr. L. C. Johnson and Rev. Rolla Smith.

ANNUAL BIBLE CONFERENCE

Rev. Wade Jenigan, member of the National Home Missions Board, will be one of the major speakers at the annual Bible Conference, to be held at the Free Will Baptist Bible College, Nashville, Tennessee, April 2-6. The annual alumni banquet will be April 5.

BOBBY JACKSON TO NEW ENGLAND

Rev. Bobby Jackson, well known Free Will Baptist evangelist, will minister to our churches in Maine, Vermont, and New Hampshire the entire month of September.

WASHINGTON, D.C. CHURCH ORGANIZED

Rev. Fred Rivenbark, member of the National Home Missions Board, led in the organizational meeting of the Free Will Baptist Church in Washington, D.

C., on March 8. The church will join the Tidewater Conference and S. W. Virginia Association.

		Amt. Given	
State	Quota	On Quota	Balance
Ala.	\$ 2,700	\$ 573.20	\$ 2,126.80
Alas.	400	30.00	370.00
Ariz.	500		500.00
Ark.	2,400	351.82	2,048.18
Calif.	3,000	336.96	2,663.04
Fla.	2,000	1,520.93	479.07
Ga.	2,400	719.74	1,680.26
Idaho	400		400.00
Ill.	3,000	279.17	2,720.83
Ind.	400	63.40	336.60
Kan.	400	15.59	384.41
Ky.	3,000	192.52	2,807.48
Mich.	5,000	83.40	4,916.60
Miss.	2,000	88.50	1,911.50
Mo.	6,000	914.90	5,085.10
N. M.	400	80.43	319.57
N. C.	16,000	2,627.06	13,372.94
Ohio	3,000	299.81	2,700.19
Okla.	4,500	1,353.37	3,146.63
Ore.	400	20.00	380.00
S. C.	2,500	176.43	2,323.57
Tenn.	10,000	1,553.64	8,446.36
Tex.	3,000	412.65	2,587.35
Va.	2,500	336.43	2,163.57
Wash.	600	28.60	571.40
W. Va.	600	16.00	584.00
Sale of			
Mdse.	4,132	711.21	3,420.79
Misc.	7,000	398.04	6,601.96
Totals	\$88,232	\$13,183.80	\$75,048.20

OBITUARIES

(continued from page nine)

She took her flight after living and serving her Master for many long years.

She was a virtuous crowned woman, often rising while it was yet night, giving meat to her household. She girded her loins with strength, and strength and honor were her clothing; wisdom opened her mouth; and the law of kindness was on her tongue.

She was a faithful member of Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina. She was also a charter member of the woman's auxiliary, and as long as her health permitted, she attended regularly. As she so quietly filled her place in the church and auxiliary, you could strongly feel the presence of God.

She was a devoted wife, a loving mother, and truly an earthly saint, bringing consolation and joy to all who passed her way.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Source of True Wisdom

(Lesson for April 9)

LESSON: Proverbs 1:2-7; Job 28:20-28

GOLDEN TEXT: James 1:5

I. INTRODUCTION

God is the source of all knowledge and wisdom. The knowledge and the wisdom which man possesses has come to him through the many mediums which God has selected to reveal Himself unto man. *The heavens declare the glory of God and the firmament sheweth his handiwork*, but the best source of knowledge and the ability to correctly apply that knowledge, which we call wisdom, is to be found in God's Word.

There are many questions that perplex the soul of man. Some of these are deep and dark and complex, and the answer is not easy to ascertain; but in Christ the honest seeker can find an answer to his every question. "Seek, and ye shall find," said the Lord. This is especially true when we seek of Him.

All men of experience realize that there have been and will be times when we are driven to God for the answer to the question that so perplexes and bewilders us; therefore, wouldn't it be more simple just to go to God in the first place. Why, as the angels inquired, *seek the living among the dead?*

II. THINGS THAT HELP

Proverbs 1:2: Solomon, the wise man, wrote most of the proverbs. Though three thousand years old, they are as fresh as the morning news.

Vs. 3: Proverbs will help us have the right notions about things. They will help us to be true to God, and to our fellow man.

Vs. 4: Those who are as harmless as doves may become not only as wise as serpents (Matthew 10:16), but also wise as servants—good servants of God.

Vs. 5: Wise men must never think they cannot be taught. No one is fully

educated without a knowledge of the Scriptures.

Vs. 6: Solomon was famous for riddles and for solving hard problems. A difficult proverb is a nut uncracked.

Vs. 7: God is to be revered, honored, and obeyed. This is a first step in wisdom.

Job 28:20: Job asks in Verse 12 also, "Where shall wisdom be found? and where is the place of understanding?" The question is too important not to be repeated. The arts and sciences cannot provide the true wisdom of God. The way of life is found only in the Scriptures.

Vs. 21: Many things hidden and mysterious will be laid wide open, and we shall know as we are known, when the fullness of time is come.

Vs. 22: Let us learn to be content to leave the future in the hands of God until He is ready to reveal it.

Vs. 23: "Fear God, and keep His commandments." All wisdom is with Him. He has showed man what is good and what is required (Micah 6:8).—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. *A wise man will hear and receive wise counsels.* In our day it is not quite as common to speak of wisdom as it was in Solomon's day. Instead, we use the term, *education*. We say, "He is an educated man." In other words, he is a wise man. There are those who feel that once a person has received a college degree he has received an education, but this is not necessarily so. Perhaps in the truest sense no one is ever fully educated, but the person who is becoming so is the person who learns every day. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels" (Vs. 5). Learning is not for the young only, but for the old as well. The truly wise man realizes and recognizes the necessity of continual learning. Someone has said, "He is best educated who is most useful."—*The Bible Student* (F. W. B.).

2. On Page 85 of the June, 1960, Parents' Magazine, there appeared an advertisement with almost a full page picture of a bright-eyed little boy . . . and beneath it these words: "Two unquestioning eyes. Wherever they look, they learn. Whatever they behold, they believe in. Two shining reasons for every father to exercise judgment, wisdom, and moderation in all things . . . including the use of the products we sell."

The advertisement was sponsored by the House of Seagram, distillers since 1857.

3. It seems almost incredible that a magazine with the reputation of this one, which is regarded as an authority on child care, now accepts liquor advertisements.

I can't think of any two interests more inimical to one another than Parents' Magazine and the liquor industry. The acceptance of a whiskey advertisement by the magazine, in my opinion, tend to nullify its effect for good in the home.

On Page 28 of the same issue, under the heading, *Parents' Magazine's Advertising Standards*, I find these words: "Parents' Magazine publishes the advertisements only of products and services which it believes to be suitable for families with children."

4. I don't believe that I have ever seen a greater contradiction of purposes. Parents' Magazine circulates almost two million copies. It has a direct and indirect influence upon millions of homes. By allowing this message from the House of Seagram to appear in its pages, it has done irreparable harm.

I think that, upon reflection, parents will be outraged.

How do you explain it? To my way of thinking, there is only one explanation—greed.—*Defender Magazine*.

5. In James 3:15, the writer describes a certain kind of wisdom as being earthly, sensual, devilish. How does the wisdom that is from above differ from the wisdom of James 3:15? How about the owners of the above-mentioned magazine?

6. When that great Bible scholar, Dr. Arthur T. Pierson, was thirteen years of age, he left home, never to return for any length of time. We are told that before his departure, his father gave him as a life motto the promise of Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths."

Sixty years later, the son said, "Since

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St. Claire Bible Class

(continued from page fifteen)

my father gave me that motto, no important step has been taken in my life without looking to God for His guidance, and never have I looked in vain. I have learned that if His guidance does not come at once, it is safer to wait until He sees fit to show the way."—*The Advanced Quarterly (F.W.B.)*.

NEWS NOTES

(continued from page seven)

of Hookerton Church, will be the speaker; Friday night, Mr. Philip Rice, licensed minister, will be the speaker; and Saturday night, the pastor of the church, the Rev. A. J. Lyczkowski, will bring the pre-Plaster revival to a close.

Each minister will choose his own message for the hour as he feels led of the Lord. The services are beginning each evening at 7:30, and the pastor and members of the church extend to all a cordial invitation to come and worship and also be much in prayer for the services.

A sunrise service will be held at British Chapel on Easter morning, April 2, at 6:00 a. m., with Mr. John Owens in charge. The public is invited to attend this service.

New Church Organized at Grand Prairie, Texas

The First Free Will Baptist Church at 933 S. W. Second Street, Grand Prairie, Texas, was organized March 7, 1961. The Rev. Martin M. Williams, formerly of Durham, North Carolina, was elected as the pastor. The organizing council was the Revs. Owen Barger, C. J. Turrentine, M. L. Sutton and Elvis Fielding.

Anyone having friends or relatives in this area who are interested in this church are urged to contact Mr. Williams at 634 Bonham Street, Grand Prairie, Texas.

Rev. Kenneth Walker to Conduct Winterville Revival

The Rev. Kenneth Walker, Washington, D. C., will be the evangelist for revival services beginning at Winterville Free Will Baptist Church, Winterville, North Carolina, Monday, April 3, and

continuing through Sunday night, April 9.

The Rev. Adam Scott, pastor of the church, invites the public to attend these services.

THE MAIL BOX

(continued from page ten)

time. A church may arrange one, two or more five-day sessions to come consecutively or in different times.

If your church choir or other groups are interested in this instruction and training, write to me at the following address:—Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina.

AVAILABLE FOR REVIVALS

"I would like for you to announce in *The Free Will Baptist* that I am available for revival services in any church that desire my services.

"I will be glad to start receiving the paper again as I enjoy reading it. I hope you will succeed to higher grounds as you serve Christ."—Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.

Attention All Leaguers!

Did you forget? Some time ago an article appeared in *The Free Will Baptist* concerning the State League Convention which will convene at the First Free Will Baptist Church in Morehead City, North Carolina, on May 5, 6, 1961. In that article I reminded leagues to select and make application for their contestant in the intermediate sword drill. According to the requirements a contestant must be between the ages of 12-14½ by convention time. The winner of the state drill will represent North Carolina at the Nationwide League Conference at Albany, Georgia, on June 20-22.

Has your group selected its candidate? Has a formal application been filed? Please select and file your application by March 31 if possible. Your application should be in letter form and should include the following information: Name and address of contestant, name of church, name of sponsoring league or group. When your application has been received, I will mail you

a study guide to be used in preparation for the state drill.

Do not miss this opportunity to "Seek the Kingdom of God first." Select and enter your contestant at once!

Miss Hilda Faye Owens
615 Watson Ave.
New Bern, North Carolina

The Cross Was His Own

They borrowed a bed to lay His head
When Christ the Lord came down;

They borrowed the ass in the mountain
pass

For Him to ride to town;

But the crown He wore
And the cross He bore
Were His own.

He borrowed the bread when the crowd
He fed

On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;

But the crown He wore
And the cross He bore
Were His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown He wore
And the cross He bore
Were His own.

He borrowed a room on the way to the
tomb
The passover lamb to eat;
They borrowed the cave; for Him a
grave;
They borrowed the winding sheet.
But the crown He wore
And the cross He bore
Were His own.

The thorns on His head were worn in
my stead,
For me the Saviour died.
For guilt of my sin the nails drove in
When Him they crucified;
Though the crown He wore
And the cross He bore
Were His own
They rightly were mine.

—Anon.

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the Free Will Baptist

Ayden, North Carolina, Wednesday, April 5, 1961

PHOTO BY EWING GALLOWAY



EDITORIAL

REVIVAL IS NEEDED

This is revival season. Just a few years ago, most of our churches had only one revival a year. In most instances, it was held in the fall of the year. During recent years, however, churches have found that two revivals add greatly to the spiritual betterment of the church. Some have three or more. At any rate, the spring season has proved to be a most effective time for revival. The reasons are quite evident. To begin with, it is a time of new life—a time when nature is shedding its coat of bleak gray for one of refreshing greenery. Many revivals, at this time of the year, center around the Easter season which reminds us again of the new life in Christ Jesus. Next, it is a good time for revival services because it is often a slack period from the standpoint of labor, or work. Then too, many ministers have remarked that their spring revivals usually prove quite successful.

Quite often Christians feel that they never need reviving. The fact is that he constantly needs it. Jacob returned to Bethel, the place of his spiritual experience for reviving. It is not so much that the Christian needs to return to the literal place of his spiritual experience; instead, he often needs to renew himself in the knowledge of Christ as his own. The psalmist prayed, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). The psalmist knew what a reviving of the Lord would do—that it would bring a rejoicing on the part of God's people.

When revival comes, everyone benefits; that is, everyone who is associated with the church and interested in the Kingdom. On the other hand, a heaven-sent revival may put someone out of business, materially speaking. When revival comes, Christians are renewed in the Spirit. They are drawn nearer the Saviour. Their relationship with Him becomes more real and vital. As they draw near to Him, sin is revealed in their hearts and lives; for no one can come into His presence and remain the same. Isaiah was a good man, but when he saw the Lord high and lifted up upon His throne, he recognized his unworthiness and became a purified man as God cleansed his lips with a coal from off the altar. Let us not forget that in any revival, Christ must be lifted up, not the minister, church, choir, or anyone else.

Not only are Christians renewed in the Spirit, but in a truly heaven-sent revival the lost are redeemed. This, however, is a result of the reviving of God's people. It is the fruits of drawing near to God. When souls are being saved in a revival, people usually attend in large numbers, and the more people attend the better are the possibilities of a great ingathering of souls.

As we look about the world today, we see a great need for revival. Our country needs it to combat the influx of Communism. Denominations need it to turn the tide of modernism and formalism. Free Will Baptists need it to fill the place which God has for us, and we need a heaven-sent revival to rid us of our petty

differences, jealousies, pride, enmity and all the other vices which plague us. A revival would stop the complaining and distrust which exists. It would lift us above the frailties of man to a noble and righteous ambition: namely, that of serving God, not man. Yes, we need revival. Will you pray for revival? Will you pray for it to begin in you? Will you and I be willing to pay the cost, personally, that we may experience a revival? If so, God can revive us. Heaven knows that we need it.

DRY CITY REJOICES

In Kingsport, Tennessee, city Judge Brantly Blue released the following statistics recently, comparing the incidence of various crimes for similar three-year periods before and after that community went dry.

	Wet	Dry
Murder	13	2
Manslaughter	7	0
Rape	15	5
Burglary	3,373	353
Sex Offenses	111	48
Possessing Whiskey	610	323
Drunkenness	6,178	3,436
Drunk Driving	527	333
Larceny	744	231

These improvements were attained in spite of a population increase of about 45 per cent. There have been 1,781 deathless days on the city streets.—CNR.

Volume 76

Number 14

April 5, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Cragmont Assembly Faces The Task

THE days in which we are living right now are jammed with dangers and crises, for individuals as well as nations. Young people are faced during adolescence with the most crucial and trying experiences of their entire career. During this period the immature one often feels discouraged and dejected because of what to him seems negligible sympathy and encouragement from his elders. He desires to be honest and worthy and tries to make proper adjustments and to work himself into a place where he will fit and meet the requirements of set standards. Just at this point in his life, if he is unreasonably opposed or shown little or no sympathy and friendship, he may be side-tracked by evil influences onto the road that leads to downfall and ruin. Many young people enter into adult life with attitudes and patterns of behavior which they build up and pledge themselves to during that particularly crucial time of life.

Parents and adults are charged with a weighty responsibility concerning the teaching and training of the young ones. From infancy, the child is inclined to seek such things as appeal to his sense of satisfaction and pleasure. But he also learns at any early age some things that are dangerous. He soon learns that fire burns, that fierce dogs bite and that an unfriendly cat will scratch.

The growing child has more thinking ability and understanding than adults credit him with but, if left without proper and careful training and guidance, he will seek to get things for his own personal satisfaction. He will seek to get and not to give. When this happens the individual becomes a disappointment to himself and an active force against the peace and safety of society. Every individual's responsibility is to share his blessings in some way with his fellows.

There is in Beaufort County, North Carolina, a small lake known as "The Fresh Pond." It is fed by rainfall and the water from the land immediately surrounding it, but it has no visible outlet. It receives but does not give. The surrounding banks are gradually closing in

by J. E. Wooten

with the passing of years, as the soil is taken by the moving water and deposited where the motion stops. Generations, at some time in the future, will know the lake no more; it will leave no contributed service as a memorial to itself. How like unto it is the person who lives with only a selfish purpose in life! The miser gets temporary satisfaction out of receiving and hoarding gold, but his life is a spiritual vacuum in which no good thing or noble purpose can thrive.

The story was told some years ago of a sensitive teen-age girl who became woefully embarrassed because of the scandalous reputation which had gone out concerning her home. Her mother and older sisters had built up a reputation for themselves through the promiscuous entertainment of men on Saturday nights and on licentious occasions. The innocent and horrified girl ran away in an effort to escape the polluted environment of her home and the humiliation of her family connection. She was estranged from her home and family because of her purity and desire for affectionate love, and from her classmates by the ill-repute of her home background.

Later, moved by compassionate love, she ventured back to her old home one Mothers' Day, bearing a gift for her mother. Her mother greeted her at the door with a volume of furious and profane abuse and hatred, and sent her away with the charge that she esteemed herself too good to associate with her own family. As far as her mother was concerned, she could go back to her new home and stay there.

In confusion and desolation of spirit, the forlorn girl went slowly back to her late home, but it was some time before she was found there. When they found her she was hanging in the barn, suspended in mid air with a rope about her neck, a suicide victim.

Dear reader friends, many repeated stories may never have been actual realities, but we have only to look about us and observe conditions, as they are, to be convinced that shameful and cruel things are being done all about us almost daily. We Christians are failing miserably in our responsibilities when we sit by idly and make no effort to win or help those who are in the clutches of the wicked one, and on their way to eternal misery and death. It is our God-assigned duty to render assistance in any way we can. He has provided us with means and opportunities to do something to help.

Cragmont Assembly has a definite assignment in the task of winning, teaching and training young people. It has no rightful claim for existence other than its service in the promotion and extension of the Kingdom of Christ and the salvation of individual souls.

We want to thank the friends of the Assembly who have remembered us with regular offerings. Some send monthly and some send quarterly. We are grateful to these good friends and thank each one for their consideration and help. Such consideration helps us to pay operational expenses and provide accommodations and facilities for summer groups and conferences. But we sometimes get into some embarrassing financial jams. If some others could just see fit to join the regular contributors it would surely be a blessing and relief to Cragmont.

Another way you can promote and help the cause in which Cragmont is enlisted is simple and easy, but it would be effective. May we insist that churches, Sunday schools, leagues, woman's auxiliaries, and any others who can help, provide ways and means of getting young people to attend one or more of the conferences during the summer just ahead of us. We advise that you write or contact the Rev. L. E. Ballard for any information concerning the scheduled conferences. His address is P. O. Box 338, Scotland Neck, North Carolina. Please act soon.

The Hostess: Greetings in the name
(continued on page five)

Greenville Church Host To Sunday School Convention

THE 1961 session of the North Carolina Free Will Baptist Sunday School Convention-Institute will meet with the Greenville, North Carolina, Free Will Baptist Church on Thursday, April 20, beginning with registration at 9:00 a. m. The Rev. Robert B. Crawford of the host church, joins in an invitation to all Sunday school workers and friends over the state to attend.

Again this year the convention will feature workshops. Plans are being made for 16 shops during the day. Each will be in charge of a carefully selected worker. Workshops will cover special days in the Sunday school, standards for the Sunday school, keeping adequate records, characteristics of children, teacher training in the small Sunday school, using visual aids, the Sunday school in the church revivals, building Sunday school attendance, planning worship in the Sunday school, and graded worships for all age groups. In addition to the workshops scheduled for the periods, the Rev. L. E. Ballard, assisted by Mrs. Ballard, will operate an *automatic workshop* during the lunch hour, during which questions will be answered by the field secretary regarding the state better Sunday school program. Filmstrips will be shown and various kinds of visual aids displayed and their use explained to those who may visit exhibit room. The *automatic workshop* will also be in operation for one hour after the close of the convention.

The Rev. Herman Hersey, president of the convention, will preside over the convention, and the following general program has been arranged by the program committee:

Morning Session

- 9:00—Registration
- 9:30—Song and Prayer
- 9:40—Introductory Business Session
- 10:00—First Workshop Session
- 10:40—Morning Worship Service, "Teacher, Do You Teach?" Rev. Randy Cox
- 11:30—Second Workshop Session
- 12:15—Recess for Lunch, Fellowship and Visits to Exhibit Room

Afternoon Session



Rev. Herman Hersey, President

- 1:30—Song Service
- Report of Director of Field Work
- 1:45—Third Workshop Session
- 2:50—Final Business Session
- 3:30—Adjournment and Benediction

The theme for this session of the convention is "Teacher, Do You Teach?" The Scripture text is taken from Deuteronomy 6:6, 7, "And these words, . . . shall be in thine heart: And thou shalt teach them diligently unto thy children, . . ."

All Sunday schools in the state are being asked to send one delegate to represent them. All pastors, superintendents, teachers, general officers and Sunday school workers are being cordially invited to attend. (Pastors and superintendents are ex-officio members of the convention with full voting privileges.)

Groups or individuals who would like to spend as much time as possible in the exhibit room at the church, where exhibits of our denominational enterprises, our publishing house and various boards will be seen, as well as the *automatic workshop*, are advised that they can bring their own lunch and a place will be provided for eating. Those who choose to go out for lunch will find excellent eating places not very far from the church.



Rev. Randy Cox, Convention Speaker

The prayers of all our people are earnestly solicited for this session of our convention.

Herman S. Hersey, *President*
L. E. Ballard, *Field Secretary*



Workshops will be the order of the day — inside and outside.

Expressing Appreciation

by Rev. Walter E. Isenhour,
Taylorsville, N. C.

DID it ever occur to you than an expression of appreciation is sometimes of great importance? For instance, the husband should tell his wife now and then that he appreciates her, not only because of her love for him, and her kindness and faithfulness, but because she attends well to the work and interests of the household, cares for the children as a loving mother should, if there are children in the home, and gives her best to the family and to God. A word of sincere appreciation from time to time on the part of the husband means more, perhaps, than words can express. It encourages the wife, helps her to bear her burdens, brings smiles to her face, gladdens the heart, and with a sweetness in her soul, she goes forth to her daily tasks and toils of life, feeling that she is not a castaway, but a queen in the home. As a consequence, she feels that she is not living, laboring, toiling, and spending her life and time vainly, but blessedly and maybe gloriously.

Husband, when have you told your wife from the depth of your heart and soul that you appreciate her? When have you planted a kiss on her cheek and said, "Wife, to me you are the best and sweetest woman in the world, the ideal of my heart, and I love you as no other"? Or do you go on and on and never express any appreciation of your wife, not letting her know that you love her, regardless of all she does for you and the family, maybe wearing her life away? This is possible. Don't wait until your wife dies to tell how you loved her; how you appreciated her; how good, noble and valuable she was. All the eulogies you express of her when she is gone won't do her any good. Give her your flowers while she lives.

Wife, do you ever express to your husband any appreciation for his life of love, service, labor and toil, and for what he means to you and the family? Does the importance of this ever occur to you? Maybe he has some faults, and doubtless does, but do you pray for him daily, provide for his need, and encourage him in his work? Perhaps he has lots of hard things to endure, maybe criticisms and faultfindings on the part of others, that are quite unpleasant. Maybe he

carried a heavy heart sometimes, and a burdened soul, and longs for help from somebody that cares. Do you every lay your arm about his neck and tell him that you love him, that you appreciate him, and to you he is the dearest man in the world? If not, why not? Oh, it is so hard to give one's life, time, labor and toil to one's family and to others with little or no expression of appreciation for it! "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). Try making this beautiful picture through words and deeds that express appreciation.

Reader, do you ever express to your neighbors that you appreciate them? Try it; it may help to make them better neighbors, and they may feel more encouraged to help you, bless you, and stand by you in times of need, test and trial. Did you every tell your doctor and nurse that you appreciate them? Maybe they have helped to prolong your life by giving to you their very best service. Maybe lost sleep, labored and almost suffered for your good. Why not express to them your appreciation with kind words, a smile and hearty handclasp?

Did you ever express to your pastor your appreciation of his service and Godly life, along with the same for his wife and family? Maybe he has served you for years, and has given many anxious hours for your welfare for time and eternity, his companion likewise giving herself to help you in life to live for God and reach heaven. Sometimes we preachers of the gospel, giving our very lives to others, are made to wonder how much we are appreciated. Perhaps many preachers get plenty of *cold shoulders* and not too much loving-kindness from those whom they serve. Criticisms come, but why not expressions of Christian love and appreciation more abundantly? Such is so helpful and uplifting as we carry our burdens and bear our cross for the blessed Master.

Does it ever occur to you to express your appreciation to the principal of your school, or the president of your college, and the teachers who educate your children? Do you ever express your appreciation to those you work with who befriend you, and those for whom you work, and from whom you get your wages? Do you ever express your appreciation to those who serve you in the stores, at the filling stations, in the gar-

ages, on the farm, or in any other capacity—maybe even the maid who serves you, or the man who brings your milk to the door, or your groceries, or delivers your newspaper? In fact, anybody who helps you, befriends you, or serves you in any way? Then, out of kindness and tenderness, why not give such an expression of appreciation?

Did you ever write a letter of appreciation to the editor of your paper, who gives his time and talent to give your soul food, and to help you live for God and reach heaven? Try it, and in the meantime send in a good list of subscribers to the paper. This may prove a real blessing now and out in future years, and on into eternity. And did you ever express your appreciation to some Godly writer who seeks to give you God's wonderful and eternal truth through his articles, books, poems, songs, etc.? Personally speaking, I have written much material for many publications, which dates back across more than half a century, read by countless thousands of people, maybe more than a million, and I realize how encouraging it is to receive good letters from readers who express their appreciation for the help I have been able to give them in this capacity. Sometimes a stamp for reply, or a dollar bill to further show their appreciation, brings an uplift. Thank God for all such expressions of appreciation. May God richly bless the thankful and appreciative. Amen.

Cragmont Assembly Faces the Task

(Continued from Page Three)

of our Lord. Summer is drawing nearer each day, and it will soon be time to watch for the big busses and for you. Everything is going well here. We have our disappointments here just as you have. Our expected dietician cannot be with us on account of health conditions and the doctor's orders. Please pray with us that the Lord may direct the right one to us. We are pleased with the outlook as far as other helpers are concerned. The Lord is very good to us and is blessing our feeble efforts wonderfully. We praise Him for it all. Visit us any time you can. May the Lord bless you.

Yours for a better Cragmont,
Mrs. Wooten

Address all mail for the Assembly to Cragmont Assembly, Route 1, Black Mountain, North Carolina.

Of Denominational Interest

**Revival at Williamston Church
April 16-22**

The Rev. Bobby Jackson will be evangelist for revival services at the Williamston Free Will Baptist Church, Williamston, North Carolina, April 16-22. Prayer-room services will be held at 7:30 each evening, and the evangelistic service at 7:45.

The pastor, the Rev. Walter Sutton, and the church extends a cordial invitation to everyone to attend these services and be much in prayer for their success.

**Swannanoa Church Calls Rev.
Milton Hollifield as Pastor**

The Swannanoa Free Will Baptist Church in Swannanoa, North Carolina, has called the Rev. Milton Hollifield of Wayne, Michigan, for pastor. He will begin his duties there on Sunday, April 9. Mr. Hollifield is filling the vacancy left by the Rev. Wayne W. Smith who is now pastoring Elm Grove Free Will Baptist Church, Ayden, North Carolina.

**Revival in Progress at
Rock Spring Church**

Revival services began at Rock Spring Free Will Baptist Church, Bailey, North Carolina, April 2, and will continue through April 9, with the Rev. Johnny Eason as the guest speaker. Special music is being featured throughout the week and services are beginning each evening at 7:45.

The pastor, the Rev. Swade Benson, and the church extend a cordial invitation to everyone to attend the remaining services of this revival and be much in prayer for its success.

**Watery Branch Church
Announces Spring Revival**

The Watery Branch Free Will Baptist Church near Stantonburg, North Carolina, announces its spring revival which begins Sunday night, April 9, and continues through Saturday night, April 15. The evangelist will be the Rev. Cecil E. Rose, pastor of the Calvary Free Will Baptist Church, Wilson, North Caro-

lina. Services will begin each evening at 7:30.

The pastor, the Rev. C. M. Coates, states: "Come one, come all and let's have an old-time, spiritual revival. If you cannot attend pray that souls may be saved and the church revived."

**Rev. Daniel Gaskins to
Conduct Juniper Chapel Revival**

The Rev. Daniel Gaskins will be the evangelist for revival services at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, April 10-19. The pastor, the Rev. Henry Armstrong, and the church invite and urge your presence and prayers for this revival. Pray that God will bless in a mighty way and souls will be saved.

**Rev. Terry to Conduct Revival
Rain's Cross Roads Church**

The Rev. T. O. Terry will be the evangelist for revival services at Rain's Cross Roads Free Will Baptist Church near Princeton, North Carolina, April 10-16. Services will begin each evening at 7:30.

The pastor, the Rev. N. D. Wiggs, and the church extend a cordial invitation to the public to attend these services.

**Washington-Plymouth Youth
Rally, April 8**

The Washington-Plymouth Youth Rally will be held at Shiloh Free Will Baptist Church, Pinetown, North Carolina, Saturday evening, April 8, at 7:45. Evangelist Bobby Jackson will be the guest speaker.

The pastor, the Rev. Daniel Gaskins, invites everyone to attend.

**N. C. State Youth Fellowship
Day at St. Mary's Church**

Saturday, April 8, is an important day in the lives of Free Will Baptist young people. This is the time the district declamation contestants challenge the hearts of others as they make it difficult for the judges to choose the winners.

But we do have winners! Quite a few have come home with national awards. Word has gotten around that there will be real talent in the contest this year to be held in St. Mary's Free Will Baptist Church, New Bern, North Carolina.

"Youth fellowship day is also a day of happy Christian fellowship. The activities of the day are planned with this in mind. The program in the afternoon will be presented by young people, who, like you, want their lives to be yielded to Christ's plan and purpose," states Mrs. Robert Crawford, state youth chairman.

The banquet is a highlight of the day. Over 400 young people and sponsors attended last year. Don't miss this wonderful occasion! Get your reservation in immediately to Miss Leah McGlohon, Mount Olive Junior College, Mount Olive, North Carolina.

The film, "The Highest Mountain," will send the young people home with faith that they too can be victorious Christians.

The theme for the day will be, "Youth Advancing with Christ." The Scripture is taken from Philippians 4:13, "I can do all things through Christ which strengtheneth me." The program is as follows:

- 10:00 A. M.—State Declamation Contest, YPA and GTA
- 2:00 P. M.—Opening Hymn, "Here Am I, Send Me"
- Prayer
- Devotional
- Special Singing
- Who's Who
- National Missions Project Shower
- "Advancing with Christ Through YPA and GTA Work—How We Do It," the Cape Fear District
- Rank Drills, YPA
- "Youth Preparing to Advance with Christ," Frank Harrison
- Rank Drills, GTA
- "Youth Advancing with Christ Through Giving," a Playlet, Central District, Greenville YPA
- The Winning Essays (to Be Read), YPA and GTA
- "Youth Advancing with Christ Through Missions," the Declamation Winners, YPA and GTA
- "Youth Advancing with Christ," Johnny Craft
- 5:30 P. M.—Banquet, Miss Melissa McCoy, State YPA Representative, in Charge
- Film, "Teen-Agers Discover the Highest Mountain"

Spring Revival at Rose Bud Church April 9-15

The spring revival will be held at Rose Bud Free Will Baptist Church near Wilson, North Carolina, April 9-15, with the Rev. Dewey Bowling as the guest speaker. Services will begin each evening at 7:30. Mrs. Edgar Raper will serve as pianist for the meeting.

The pastor, the Rev. C. R. Ethridge, and the church invite the public to attend these services.

N. C. Board of Superannuation Report for March

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for March, 1961:

RECEIPTS

Balance on Hand March 1, 1961	\$5,762.77
Regular Receipts for March	384.71
Earmarked for Adopted Ministers and Widows	124.00
Total to Account For	\$6,271.48

Disbursements

Minister's Monthly Checks	\$218.50
Widows Quarterly Checks	451.50
Operating Expenses	29.50
Paid to National Board	35.52
Total Disbursements	735.02

Balance on Hand April 1, 1961 \$5,536.46

Receipts by Conferences

Albemarle	\$50.00
Blue Ridge	7.71
Cape Fear	32.00
Central	20.00
Eastern	151.07
Piedmont	5.00
Western	43.43
N. C. State Woman's Auxiliary Convention	199.50

Rev. Earl Glenn Conducting Tarboro Revival

Revival services are in progress at the Tarboro Free Will Baptist Church, Tarboro, North Carolina, with the Rev. Earl Glenn, pastor of the First Free Will Baptist Church, Wilson, North Carolina, as the evangelist. Services began Monday night, April 3, and will continue through Wednesday night, April 12.

The pastor, the Rev. Raymond T. Sasser, and the church extend a cordial invitation to visitors from the surrounding area to attend the remaining nights

of this meeting and pray for their success.

The attendance on the fourth Sunday in March for the dedication services broke all previous records with 280 in Sunday school. There has been a steady increase in attendance and growth in the church, the Sunday school, and all phases of the church for the past three years, yearly increases of 10% and up. The month of March average attendance was 38% over the 1960 yearly average. The members are thankful for God's blessings in their midst, and solicit prayers of praying people everywhere that they might continue to be blessed to the glory of God.

Revival in Progress Bethel Church

Revival services are now in progress at Bethel Free Will Baptist Church, Kinston, North Carolina. The services began on April 2 and will continue

Coming Events

April 6—Midway Association D. V. B. S. Clinic, Blakely Church, Blakely, Georgia

April 8—State Youth Fellowship Day, St. Mary's Free Will Baptist Church, New Bern, North Carolina

April 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Church, Fountain, North Carolina

April 13—Albemarle District Woman's Auxiliary Convention, Plymouth Church, Plymouth, North Carolina

April 18—Blue Ridge Woman's Auxiliary Convention, Horney Heights Church, West Asheville, Asheville, North Carolina

April 20—N. C. State Sunday School Convention, Greenville, North Carolina

April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

May 13—High School Day, Mount Olive College, Mount Olive, North Carolina

May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.

August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

through April 11. The Rev. Carroll Alexander, pastor of Faith Church, Kinston, is the guest minister of these services.

Cottage prayer meetings were held the week before the revival. The pastor, the Rev. Thomas E. Beaman, states, "The prayer meetings were well attended, and much interest was developed for a real revival." All interested persons are urged to attend the remaining services of this revival.

Lee's Chapel Church Announces Revival

The Lee's Chapel Free Will Baptist Church, Route 6, Laurel, Mississippi, announces its revival April 10 and will continue through April 16, with the Rev. G. P. Perkins, Columbus, Mississippi, as the evangelist. Services will begin each evening at 7:00. There will also be a picnic lunch served on the church grounds on the third Sunday, April 16.

The pastor, the Rev. Virgil Day, and the church, extend a cordial invitation to everyone to attend these services, and to be much in prayer for the success of the revival.

Rev. Jack Paramore to Conduct Revival at Tippet's Chapel Church

The Rev. Jack Paramore, Greenville, North Carolina, will be the evangelist for revival services at Tippet's Chapel Free Will Baptist Church located on the Clayton-Knightsdale, North Carolina, road near the Neuse River, April 9 through Sunday, April 23. Services will begin each evening at 7:45 and each Sunday morning at 11:00.

The pastor, the Rev. Billy B. Walker, would like to extend a cordial welcome to every one to attend.

Mount Zion Church Announces Revival

The Mount Zion Free Will Baptist Church, Smithfield, North Carolina, announces its revival beginning April 10-15. The evangelist for these services will be the Rev. Fred A. Rivenbark, pastor of Fairmount Park Free Will Baptist Church of Norfolk, Virginia. Services will begin each evening at 7:30.

The pastor, the Rev. Albert T. Coates, invites the public to attend these services.

"Because I live, ye shall live also" (John 14:19).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Winner of Declamation Contest



Phil Frazier, Age 13, a member of the LaGrange Free Will Baptist Church, LaGrange, North Carolina, and the winner of the G. T. A. declamation contest held at the Greenville Free Will Baptist Church, Greenville, North Carolina, is pictured above. His speech which was given Friday night, March 17, was his own composition. Phil will represent the Central District in the state competition on Saturday, April 8, in the St. Mary's Free Will Baptist Church, New Bern, North Carolina.

Attention North Carolina Women!

Mrs. J. C. Moye, State President

I wish it were possible for me to speak to every auxiliary member personally in North Carolina, but since that is not possible, I want to use the columns of *The Free Will Baptist* to speak to you for a moment.

I trust each one of you is striving to make the very best year you ever had in your local auxiliary. There is a great job to be done and God is expecting us as Christian women to do it.

There is the enlistment program which is very important. We need to work toward the goal of enlisting every woman in your church into the auxiliary.

The youth chairman has one of the most important jobs in the auxiliary since our youth of today is our church of tomorrow. We need to train them in the program of our church and make it as interesting as possible.

Our program-prayer chairman should strive to make our programs as varied and such that each member will fear missing a meeting for no other reason than the very interesting program. There is our Children's Home chairman who at this time is asking you to please send to the home some sheets, towels, wash cloths and bedspreads. Remember these sheets and bedspreads should be for single beds. Also cash for the kitchen is still needed. Please don't forget our children!

The benevolence chairman is asking us to be as loyal to our old ministers and their wives as they have been to us in the past years. A card or a letter, or even a small gift of some kind will make them feel like someone still cares.

Our educational program is so very important and needs the loyal support of our women. Those at the head of our schools are really counting on us, let's not let them down. Send them a contribution monthly if possible. They have bills to pay just as you and I have.

We have our district meetings coming up and please send your per capita dues, plus a nice contribution to your district meetings. Send your delegates and request a concise report to the local auxiliary upon their return.

Then in May we have our state meeting which is held at Kannapolis this time. The executive committee passed a motion asking each auxiliary to send a contribution of \$5.00 to the State Woman's Auxiliary Convention for auxiliary missions. We must have more funds for our state work, so don't forget this when you send your delegates or you'll not be allowed to vote.

Our missions program is the thing we should be most interested in. North Carolina's quota for our foreign missions project is \$1,850 this year. Our last report showed we were far from our goal. Now you must get busy and send your \$10.00 to our state treasurer, Mrs. Raymond Sasser, for our project. You know this goes for medical supplies for the LaVerne Mileys in Africa. It seems to me we are at last getting on the right road with our mission work when we begin to send some doctors and nurses to the foreign fields to help with medical needs as well as spiritual needs. So, if you have already sent your \$10.00 and can send some more it will be wonderful. If you haven't sent yours, please do so right away; let's be 100%.

Hope to see you at the state convention. May God bless you in all your efforts.

Deep Run, N. C.—The Woman's Auxiliary of the Smith's New Home Free Will Baptist Church met Friday, February 24, at the home of Mrs. Fannie Davenport. The meeting was opened by singing, "Jesus Loves Me." Scripture was taken from Mark and Matthew and was read by Mrs. Oma Hill, followed with prayer by Mrs. Viola Blizard. The minutes were read and roll called with eleven members and two visitors present.

The Rev. Lloyd Vernon was chosen to conduct the pre-Easter services which will be March 20-24.

The newly organized G. T. A. was reported progressing wonderfully. Mrs. Oma Hill and Mrs. Annie Ruth Parish were elected delegates to the convention at Sound View Church. The annual per capita dues were received.

The program chairman led the group in two choruses and then explained and discussed the very challenging lesson.

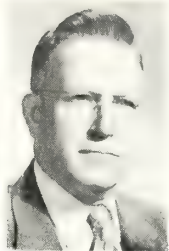
Mrs. Hazel Smith will entertain the March meeting. After the benediction, delicious refreshments were served.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held its February meeting at the church on Friday night, February 24. The program was opened by singing, "Every Day With Jesus," followed with prayer by Mrs. Brett.

The minutes of the last meeting were read by the secretary, Mrs. Ward, and were approved. The treasurer's report was given by Mrs. Witt.

All circle reports were given. The
(Continued on Page Sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

AFTER-EASTER REFLECTIONS

"And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17).

In Luke 24:34 we read, "... The Lord is risen indeed, and hath appeared to Simon." This was after the resurrection. We, too, have rejoiced because it has been our privilege to commemorate the resurrection of our blessed Lord, and because it is now our privilege to worship and live for Christ, our living Lord; and there is no greater privilege belonging to the Christian.

Dr. E. Schuyler English, editor, *The Pilgrim*, has written the following inspiring article, which I think is well worth your careful and prayerful reflection during this after-Easter season—throughout the whole year:

The doctrine of the resurrection of the Lord Jesus Christ is not a trivial and inconsequential appendage to Christianity, to be accepted or rejected at will. It is an integral part of the Christian faith. If Christ arose from among the dead, the gospel is gloriously true. If He did not come forth from the tomb, Christianity is established upon a tissue of lies, bound up in cunningly devised fables, and our hope is no more than a fabric of dreams which will end forever at death.

Let us make it crystal clear that, in speaking of Christ's resurrection, we are alluding to the resurrection of His body. There is no ambiguity in what the New Testament teaches. It was not the spirit of our Lord that was crucified and placed in the tomb; it was His body. It was not a spirit that walked the road with two of Christ's disciples; it was a man, the resurrected Christ. It was not a spirit that stood in the midst of the eleven in a room in Jerusalem and declared: "Behold my hands and my feet, that it is I myself: ... for a spirit

hath not flesh and bones, as ye see me have" (Luke 24:39).

1. *The fact of Christ's resurrection.* There are certain laws of evidence which hold in the establishment of any historic fact. The two most vital are: (a) There must be documentation of the event, made by reliable witnesses; and, (b) there ought to be some memorial in existence, begun somewhere near the time of the event and regularly celebrated until the present time. For example, how do we know that George Washington lived and was the first President of the United States? Literature contemporaneous with his life is abundant. Furthermore, there are paintings and statutes of him, and every year the date of his birth is celebrated in the United States.

Concerning the resurrection of Christ, there were six contemporaries of our Lord in His earthly life, men of reliability whose influence has always been for good, who have documented His resurrection: Matthew, Mark, Luke, John, Peter and Paul. All of them declared, without equivocation, that Christ arose; and bear in mind that they were all either eye-witnesses or closely associated with the events they recorded. It was not the spirit of Christ that these men saw, and handled, and ate with, and heard, but Christ Himself. The fact of His resurrection altered their lives.

As the memorials of the resurrection of our Lord, there are two that are universal: the Church itself and the observance of Sunday as the Lord's Day, in contrast with the old Sabbath, which was Saturday.

2. *The necessity of Christ's resurrection.* There are five reasons why our Lord's resurrection was necessary: (a) Because He is the Son of God, with all power, and it was not possible that death should bind and retain Him (Acts 2:24); (b) as proof to mankind of His person, for by His resurrection He was declared to be the Son of God (Romans 1:4); (c) to establish that the Bible and Christ's witness concerning Himself are true; (d) as a vindication of God's wisdom and holiness; and, (e) in order to show that God's justice has been satisfied and that all who believe in Christ are justified in the sight of the Almighty (Romans 4:25).

3. *The meaning of Christ's resurrection.* "And if Christ be not raised, your faith is vain; ye are yet in your sins." Thus His resurrection is an essential of the Christian faith without which we are hopeless and lost. But He was raised,

He did ascend, He is exalted on high. And because He lives, we shall live also, in accord with His promise (John 14:19). There is no doubt about it. Christ arose.—*Selected.*

"Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:8, 9).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Cora Jackson

On January 20, 1961, just as the sun was sitting behind the western horizon, God, in His infinite mercy, reached down and picked one of the most beautiful white roses to add to His collection around the great white throne: "Such a prepared person for a prepared mansion."

Mrs. Cora Jackson of Dunn, North Carolina, always stretched out her hand to the poor and needy, never afraid of the storms of life. She looked well with happiness to the ways of her church and community, knowing all things work for good to those who loved and trusted so deeply her God. She never entertained idleness of hand or mind. When the last wave of her hand came, the faint smile that covered her face was as if she might say, "I have fought a good fight. I have finished my course, I am now ready to receive my crown of glory that will never fade away."

We wish to express our appreciation for her untiring service as a humble servant of God. We also wish to acknowledge, with deep regret, that our loss is her gain. May God so richly bless her family and friends.

Mrs. James Spell



Jesus answered "not a word." The apostle Paul's testimony is: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." What about you?—A. W. Smith.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: A certain Sunday school teacher once said that because we are not under the law but under grace we ought not to teach children the Ten Commandments, or teach them to keep them. Is this correct?—*Alma Johnson, Georgia.*

Answer: No, this is false teaching of the rankest kind as I understand the Bible teaching on this truth. Whoever this may be and wherever such a person has given forth such teaching it is wrong, and you would do well not to take any part in it. There is no wonder that so many young people of today are confused when we know what all they are taught and what they see and hear on television, radio, the movies, church plays, etc. The Bible teaches that all Scripture is given by inspiration for the purpose of instruction in righteousness. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

I probably have a vague conception of what this Sunday school teacher had in mind and will first approach it thus. Sometimes both the young and old alike are taught that they need to keep the Ten Commandments in order to be saved. This is not true of a person of today nor since Jesus came. "He that believeth on the Son hath everlasting life: and he that believeth not the Son will not see life; but the wrath of God abideth on him" (John 3:36). It is now a son question, rather than a sin question in the sense that some Seventh Day Adventists teach. Christ kept the law fulfilling it in every point for all of us who are sinners, so now we simply accept Him and have His righteousness imputed to us. Under the old covenant all who broke the law in one point were guilty of breaking the law and therefore of violating the whole law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Now we should learn by heart the Ten Commandments and be careful to obey them all. We shall not be able to do this

without help, but this we have in Christ. "I can do all things through Christ which strengtheneth me" (Philippians 4:13). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

To teach that one must keep the Ten Commandments in order to be saved is legalism in its rankest form. No man under the law was every saved by keeping them. Had it not been for the offering substitutes in the form of slain animals and that in obedience to the law there would have been none saved even under the old covenant. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9). "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:19-22).

They, under the old covenant, obeyed God's commandments and offered an offering prescribed therein, for everyone had each year, yea, each month broken the moral law, so in this way they symbolically set Christ forth as their substitute not then feeling free to go contrary to the law, but in acknowledgment of the fact that they were guilty even though they had put forth effort to obey it. We of today learn and submit to the whole moral code because we are in Christ and acknowledging Him as our sin bearer always desirous that our

state may conform to our standing which is perfect in Him. We are always teaching ourselves to love God with all our being and our neighbor as ourselves. We always try to, by His grace, walk perfectly before Him and keep the Ten Commandments before us as a standard and as a chastening instrument to keep us driven to Christ as our perfect standard. When I realize that I have broken one of God's commandments I am grieved at my heart, for I know I have displeased my precious Lord Jesus and His Holy Spirit who abides with me to teach me. I am not fearful of going to hell for it, but so troubled that I flee to Jesus for refuge where I always find forgiveness and love.

Since Jesus kept the law for me I am justified in Him. He died on Calvary to accomplish this for me and now God sees me as being identified with Him. God's Holy law is now vindicated and magnified. We are no longer under law but under grace. This no doubt is what the Sunday school teacher was trying to get over to those she taught. We should always emphasize the grace of God and never cease to praise Him for it, but also be thankful for the Word of God of which the Ten Commandments are a part. At the same time, we teach children, no matter what age, of the love and grace of God, and should teach the Ten Commandments, encourage them to memorize them and not to break them anymore than to violate the teachings found in the Sermon on the Mount, or the epistles of Paul. To leave the Ten Commandments out of our Scriptures would be a hindrance to us in seeing all that it meant for Christ to keep the whole law in our behalf. I never knew anyone who knew and sought to obey the Ten Commandments that it did not have a restraining effect upon his living. How would we know how much God requires of us in our duty to love Him and to love our neighbor were it not for this wonderful portion of His Word. No man ever so loved or even endeavored to thus exercise love that it did not have a purifying influence upon what he was and what he did. Try it and see.

There is life for a look at the risen Lord.—*S. J. Lord.*

Christ arose. He is the same yesterday and today and forever.—*S. J. Lord.*

NOTES

AND

QUOTES



By J. C. Griffin

LIFE

We do not create life. All life comes from the hand of God. The Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5).

Man cannot create life. Man can do many things. He can make images of life. Man can, by the grace of God, prolong life; but to create life belongs to God wholly. Life, both physically and spiritually, is the work of God. We have nothing to do with our coming into the world, and when the time comes for us to depart from this life, we will have to bow to the appointment which is in the hands of God, as stated by the writer of Hebrews 9:27, "And as it is appointed unto men once to die, but after this the judgment."

THE ALL IMPORTANT THING

Life is very important. God has a purpose for our life. That purpose is to give to Him glory. There, we all should glorify God. Why? Because He is God. We should not try to be Christians for what we get from the hand of God. We should not accept Christ simply to go to heaven, nor to keep out of hell. We should give honor and glory to God because He is God. We should accept, love and adore Christ because He is God manifest in the flesh.

It is poor love that a man has for his wife, just because she is a good housekeeper, or a good cook, or because she is a good mother. A man should love his wife because she is his wife. Therefore, we should love the Lord, because He is God. The more we love Him, the happier we will be in life. Why? Because we are partakers of His divine

nature. Our kinship to God should produce abundant life. I find that we have a lot of unhappy people in the world who proclaim to belong to God. They are members of some denomination. They have very little joy in their soul. Every time you talk to them, they talk about the unhappy events that they have to deal with. They have so many trials and tribulations that they forget the sunshine spots and see clouds all the way. They are continually talking about the faults of their neighbors, or some member of their family, or some disappointment in some adventure in life. The sun shines today, but it will be stormy tomorrow. I was once acquainted with a lady who had lived to be what is called *old age*. This lady was ready to say, when a wet season came, "It looked as if all crops would be drowned, and we will all go hungry next year because we are drowned out." If a really dry season came and crops began to dry up, as we have seen many times, she would say, "I guess we will all go hungry, or we will all starve next year." She was, from appearance, a good old soul, but an unhappy believer. She forgot to rely on the Word of God which reads, "... all things work together for good to them that love God, ..." (Romans 8:28). Perhaps she never read the words of David when he said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25).

Why should we who are saved, and have the life of Christ imparted to our life, and know the fellowship of the Lord, worry about what is going to become of us and with us? Christ has promised to never leave us to go the journey alone. He said, "I will not leave you comfortless, I will come to you" (John 14:18).

LOST CONFIDENCE

Sometimes the unhappy fellow has lost confidence in himself and his fellow man. He is at war with himself. He cannot get along with self. The man who cannot get along with others, is the man who has lost control of self. He has forgotten that God says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). He also says, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Oh, how little we trust God.

We do not trust Him for our healing; for our living. I found that out by

a young man who was out of a job. He went to the Lord for a job, and found out that God knew where all the good jobs were. If the United States would trust God as we sing, "My Faith Looks Up to Thee," etc., we need not fear what Russia and the rest of the devil's crowd could do to us. Trust God.

TRUST GOD AND LOVE ONE ANOTHER

I read a story of two men who were competitors. Their places of business were close together and they could not get along. They were envious of each other and were always at outs and accusing each other of unfair business tactics. One of these men had a son, an only son. The other had a daughter, an only child. This boy and girl fell in love with each other while in high school. They went to college, and their love for each other grew. They finished college and became engaged. Their love brought about marriage. These old men died and the property of both fell to the heirs who were now husband and wife, so both firms became one. So if we will just love Jesus Christ as He loves us, we become heirs of God and joint heirs with Jesus Christ.

Love brought a oneness, for being married, the young people became one, as we are taught by the Bible. The competitive business became one business. Love dominated, but there had to be death to make one business out of two. There had to be a death before we could become one with Him. Christ had to die on the Cross for our sins. Then we have to die to sin and self to become one with Christ. Paul said, "... God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Individually, Christ had to die for me, but to get the benefits of that death, I had to die to the world. Praise the Lord when we die to the world, we have a new life; then Christ is our life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). So may we love Him supremely because He is God.

SOME TESTIMONIES

Often we hear these testimonies, "I love the Lord because He is so good to me"; "I love the Lord Jesus for saving my soul." Many other testimonies are given which seem to express our love for God for what He has promised, very
(continued on page sixteen)

STORIES for our BOYS and GIRLS

"JILL FINDS HAPPINESS"

by Hannah Moor

JILL shut the door quickly as two big tears splashed on her cheeks. She hadn't let the other girls see her cry but now at last she was home. Maybe Mom would understand.

Big brother Jack came into the room. "Why, what's the matter with little cry baby? You sound like our wee sister Donna. Shall I warm you a bottle of milk?"

"I am not a cry baby, Jack, and you just leave me alone," sobbed Jill. "If you had troubles like I have troubles, you would cry, too."

"What? Me shed tears? That's real funny. Don't you know it's only foolish girls that do things like that?"

"Jack, you take this list and go down to the market." Mrs. Anderson looked next at Jill. "Now dear, what are your troubles?"

"Well, Mom, maybe it won't seem like such a problem to you, but to me it seems 'normous." Jill stumbled over the new word she had learned. "June Thurston always comes first in our grade, and Beverly Janes draws such real pretty pictures, and Diana Barnes makes lovely brooches with shells, and I—I just can't do anything. I've tried so hard to paint pictures and things. I guess I never will be able to do anything at all. I'm just useless."

Mrs. Anderson smiled to herself. "Jill, do you remember your Sunday school lesson two weeks ago? Wasn't it something about talents? Some were given more than others, but all that God required was that each would use that talent for Him."

"But Mom, that's what I'm trying to say, I haven't any talents. I guess you don't understand after all."

"Yes, I do Jill. You dry your eyes and play awhile before supper. I'm sure if you watch you'll find something you can do better than anyone else."

"No, Mother doesn't understand," Jill thought to herself. "I'll go visit Mary Jane and see how she is today." Mary

Jane was a cripple. Because she couldn't walk and play most of the girls left her alone. After talking to her friend of many lovely things Jill prepared to leave.

"Oh, Jill," said the crippled girl, "I don't know what I'd do without you. You'll never know the joy you've brought to me. Most people can do so many things they never think of some of us that can't. Thanks so much."

As Jill walked toward home she felt better.

The traffic was thick along the street as it was now after five o'clock. Jill's attention was drawn to a car that had slowed a little, then had driven on. At the side of the street was a small puppy—one leg hanging limp.

"Oh, you poor dog," Jill cried, "and that bad man didn't even stop."

Reaching home she lovingly bandaged the leg, first fixing little sticks for splints. The puppy looked at her with such pleading eyes that Jill patted him gently.

After supper Jill thought her Mother looked tired so she took little Donna out on the porch to play awhile, then washed her and tucked her into bed.

"Donna loves Jill," the wee one put her arms around her sister's neck and squeezed. "Donna loves Jill a real lot."

As Jill entered the living room Mrs. Anderson spoke quietly. "Well Jill, have you found anything yet that you can do well?"

"No Mother, I haven't. But I've been so busy that I had forgotten about it for awhile."

"Yes, I know," Mrs. Anderson smiled. "You visited Mary Jane the crippled girl and brought joy into her day; you cared for a small puppy that had been thrown on the street and then hit by a car; you looked after wee Donna when she was cross and let Mother rest. I think, Jill, maybe you have been given the talent of bringing happiness to others, and I do feel it is greater than painting lovely pictures."

"Maybe I was counting things up wrong, Mom, but . . ." giving her Mother a hug, "I'll work so hard now using the talent I have that I hope I'll never find time to be jealous of the other girls again."—*My Pleasure.*

TWO PARTIES

by Cecyl Elizabeth Cupp

ALICE was staring out of the window. Mother, busy with supper, stole many glances at her little daughter and wondered why she had been so sober all afternoon.

At last Alice spoke. "Mommie, I—I—Mommie, would you care if I didn't have any birthday party this year?"

Mother was startled. "No birthday party? Why—not if you don't want one, dear. But why do you think you don't want any?"

"Well, Mommie, the girls didn't seem to like my party last year so I thought—"

Mother came over and drew Alice into her arms. "Now, dearie, maybe they liked it better than you thought. But I'll tell you what I'd like."

"What, Mommie?"

"Let's have your party again this year, only let me plan everything this time. Will you, dear?"

Alice looked surprised. "Why, yes, Mommie, if you think they'll like it."

"We'll try it again. All the girls are a year older now, you know, and a year makes a big difference. So you run along and play, and forget all about the party until I tell you."

During the next few days Alice often wondered what Mother was planning. But she did not ask. However, she found herself getting quite excited. She really did want a birthday party. If only the girls would enjoy it!

Last year she had tried so hard to have things nice and Mother had done every single thing just as Alice wanted it. The house had been all decorated so pretty, a beautiful linen cloth on the table with Mother's best dishes and silverware, and some of those new French foods for lunch. Then they had played some nice quiet games out of Mother's book. Still after all that work the girls had seemed glad when it was over.

Three days before the party was to be, Mother handed Alice six little envelopes with written invitations inside.

She was to give them to her best friends after school.

At last the day arrived. It was on Friday and the children were to come immediately after school, about 3:30 and stay until 6.

The house didn't seem to be decorated at all, just some pretty new curtains in the dining and living rooms and some flowers in each room. But everything looked nice.

When the children had all arrived Mother gave them each the end of a string. She told them they were to follow their string until they came to a little envelope with some writings inside. This writing would tell them what to do.

What fun they had following their strings! They seemed to lead everywhere. Around chairs, back of beds, some upstairs, one even down to the cellar.

At last they all had their envelopes. Mary's paper said, "Choose a game." Edna had, "Speak a piece." Susie's, "Tell a story," and so on. Each child had something different to do.

They had laughed so much finding their envelopes that everyone was ready to enter into the spirit of their play. What a good time they had!

Then they played "Drop the handkerchief," "Musical chairs," and "Poison."

After that Mother gave each one some modeling clay and they were to see who could make the best collection of animals. Miss Judson from next door was to be the judge. Mary's was decided to be best. She was rewarded with a pound of clay and a modeling book.


When supper time came Miss Judson helped Mother serve waffles and maple syrup, with plenty of good country sausage. There was also ice cream and a big chocolate cake with seven candles on it.

Yum-yum! Some feast they must have thought it was by the way the things disappeared.

As the guests were leaving, Mary said to Alice, "Oh, thank you for such a nice party! We had a much better time than last year. We weren't afraid of spoiling your nice decorations, or spilling something on your pretty tablecloth or anything. And the games were fun. We hope you have lots more parties like this."

After they had all gone, Alice squeezed Mother. "Oh, thank you, Mommie! I guess mother's know best how to plan parties all right. I'm going to be good all year to pay you for such a lovely time."—*The Youth's Visitor*.

Indelible Imprints



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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

REV. JAMES H. WORLEY

The Rev. James H. Worley, Selma, North Carolina, went to be with the Lord on September 1, 1946, at the age of 94. He was a life-long resident of Johnston County, being born in Smithfield, September 1, 1852, and spent a large part of his life in Selma where he was residing at the time of his death. He served churches far and near during his ministerial career.

Mr. Worley accepted Christ when he was 15 years old, and in 1877 began preaching. In 1888 he was ordained. The first church he served as pastor was Union Grove in Wayne County. He then served Pleasant Grove, Antioch, Fremont Chapel, Stoney Creek and Ward's Grove, all of Wayne County; Saratoga, Marsh Swamp, Red Oak Grove, Wilson and Little Rock of Wilson County; Pine Level, Princeton, Hopewell, Pleasant Plains, Tee's Chapel, Yelverton's Grove, Holly Spring, Johnson's Union and Kenly of Johnston County; Long Branch of Cumberland County; Dunn Church of Harnett County; Piney Grove and Rock Spring of Nash County; and Fairview of Chatham County. He helped build 23 churches, three on the same lot in Pine Level; helped organize five churches, baptized over 400; and married 350 couples. He was the first moderator of the Western Conference which convened at St. Mary's Church, Wilson County, and was the first delegate from the Western Conference to the South Carolina Conference.

Mr. Worley died on his birthday. He was conscious a while before his death and we think he recognized his birthday cake.

He is survived by five grandchildren and eight great-grandchildren. The funeral was conducted Tuesday, September 3, 1946, at 3:00 p. m., in the Selma Free Will Baptist Church by the Rev. J. A. Evans, assisted by the Rev. R. P. Harris and the Rev. M. L. John-

son. Pall bearers were employees of the Worley Bottling Company. Honorary pallbearers were ministers. Flower girls were the auxiliary members. Burial was in Crocker Cemetery near Pine Level.

Submitted by,
Rev. R. P. Harris

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	65
Mrs. R. L. Goff, Fountain, N. C.	30
W. A., Marsh Swamp Ch., Sims, N. C.	29
C. L. Patrick, Walstonburg, N. C.	20
Mrs. Lester Mills, Greenville, N. C.	18
W. A., First F. W. B. Ch., Kinston, N. C.	18
Mrs. C. F. Abrams, Macesfield, N. C.	18
M. B. Hutchinson, McArthur, Ohio	17
W. A., Gethsemane Ch., New Bern, N. C.	15
W. A., Mt. Zion Ch., Nashville, N. C.	15
W. C. Hill, Mt. Olive, N. C.	14
William Webster, Pinetown, N. C.	14
W. A., Sarecta Ch., Kenansville, N. C.	13
Walter Sutton, Williamston, N. C.	13
W. A., White Oak Hill Ch., Bailey, N. C.	13
J. C. Griffin, Bridgeton, N. C.	13
Dorcas E. Barrow, Vanceboro, N. C.	13
Mrs. G. C. Carter Sr., Surrency, Ga.	12
W. A., Gum Swamp Ch., Greenville, N. C.	12
R. W. Allman, Benson, N. C.	12
W. A., Elm Grove Ch., Ayden, N. C.	12
Jimmie Tyndall, Fink Hill, N. C.	11
Mrs. Clyde Brooks, Walstonburg, N. C.	11
Mrs. H. H. Casey, Goldsboro, N. C.	11
Mrs. Jasper Long, Newport, N. C.	11
Mrs. Pearl Amon, Mt. Olive, N. C.	10
Mrs. C. T. Wheeler, Wilson, N. C.	10
Mrs. Dorothy Pate, New Bern, N. C.	10
Mrs. Ed Hill, Ayden, N. C.	10
Mrs. Dorothy Pate, New Bern, N. C.	10
W. A., Pine Level Ch., Pine Level, N. C.	9
Mrs. Kathleen Slade, Merritt, N. C.	9
Mrs. Pearl Pierce, Micro, N. C.	9
Mrs. Rudolph Vause, Timmonsville, S. C.	9
W. A., Friendship Ch., Zebulon, N. C.	8
Mrs. J. W. Wilson, LaGrange, N. C.	8
W. A., Little Creek Ch., Ayden, N. C.	8
Mrs. Corbett Morris, Vanceboro, N. C.	8
Mrs. Charlie Mason, Four Oaks, N. C.	8
E. Hayes Pait, Bladenboro, N. C.	8
Miss Bethel Richardson, Melbourne, Ark.	7
Mrs. Martha M. Braxton, Winterville, N. C.	7
Mrs. J. E. Blanton, Jesup, Ga.	7
Melvin K. Everington, Sims, N. C.	7
N. P. Gates, Detroit 3, Michigan	7
Mrs. J. E. Smith, Deep Run, N. C.	7
W. A., Stoney Creek Ch., Pikeville, N. C.	7
W. A., Edward's Chapel Ch., Beaufort, N. C.	7
Mrs. E. B. Deans, Wilson, N. C.	6
Mrs. C. F. Heath, Cove City, N. C.	6
Willet L. Moretz, Swannanoa, N. C.	6
Mrs. Thelma Peele, Durham, N. C.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
Mrs. Cora Wells, Kenansville, N. C.	6
Mrs. Edgar Benton, Fremont, N. C.	6
Mrs. J. R. Cayton, Aurora, N. C.	6
Mrs. Felton Watson, Kenly, N. C.	6
Y. P. A. Hull Road Ch., Snow Hill, N. C.	6
Mrs. F. A. Lewis, Lowlands, N. C.	6
W. A., Pleasant Grove Ch., Pikeville, N. C.	6
W. A., Fowhatan Ch., Clayton, N. C.	6
W. A., Bethlehem Ch., Cuthbert, Ga.	5
W. A., Mosley's Creek Ch., Dover, N. C.	5
W. A., St. Mary's Church, Lucama, N. C.	5
Mrs. Evelyn Gaskins, Washington, N. C.	5
Mrs. Marvin E. Little, Newport News, Va.	5
Master's Men, Cove City, N. C.	5
Mrs. C. H. Owens, Saratoga, N. C.	5
Mrs. B. L. Aycock, Selma, N. C.	5
Mrs. Marvin E. Brown, Cuthbert, Ga.	5
C. C. Carson, Newhope, Ark.	5
Rev. C. J. Harris, Greenville, N. C.	5
Mrs. Tull Register, New Bern, N. C.	5
Mrs. Fannie Swindell, Arapahoe, N. C.	5

Just as a lamb was Jesus slain
But, ah, His suffering was not in vain,
Now the risen Lord is He,
Crowned with glorious victory.

—M. E. Caskie.

Hallelujah! Jesus lives!—S. J. Lord.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Calling All Churches In North Carolina

by Rev. A. B. Bryan, Secretary-Treasurer
N. C. Mission Board

The North Carolina State Mission Board is in business to help the cause of missions. We serve the State Convention of Free Will Baptists in the cause of missions.

North Carolina Mission Board, Box 308, Ayden, North Carolina, serves as a receiving agency for all funds properly credited in the State Convention program. Our books are posted and bank deposits are made weekly. At the end of each month, all accounts are cleared out and forwarded. All State Home Missions funds are retained and used in North Carolina; and believe me, the field is wide open in North Carolina. We need more funds. Our budget of one dollar per member needs to be met.

Our books carry an account for each missionary receiving funds from North Carolina. We also carry a general account for foreign missions, national home missions, state home missions and a general missions account. All operating expense is taken out of the general missions account and the remainder is divided 50/50 between state home missions and Alaska national home missions. This was done when the State Convention was instrumental in and went on record to underwrite the salary of the Whaleys to Alaska. When funds are earmarked, every penny goes directly as requested.

A detailed report listing each offering, each church and each individual with correct address is forwarded to the national offices for the benefit of the national offices and for the individual missionaries on the field. This system seems to be working to the benefit of all as there is no complaint from either party.

The state board works with the different conferences and associations in helping to establish mission points, sup-

plying and supplementing ministerial salaries, setting up simultaneous mission conferences, securing mission speakers, setting up mission itineraries for missionaries; we try to see that no Free Will Baptist gathering takes place without missions being fully represented. Our work is in no way competing with or against the national work in the mission cause. We work and desire to work in the promotion on the state level missions as a whole.

Your state mission board is committed to and is responsible with every other Free Will Baptist to help raise the complete mission budget of the North Carolina State Convention. The budget as accepted is as follows:

Foreign Missions, \$50,000.

National Home Missions, \$16,000.

North Carolina State Missions, \$1.00 per member.

Above this amount is the operating expense of the state mission board.

Now, North Carolina church folk listen to me. I know the mission board is trying. I know we desire to see the job done. I know what we are trying to do. Let's all get behind this mission program and put it over the top. It can be done, and you are needed to help do the job. If your church has not been sending monthly or quarterly checks for missions, please see that your church gets an offering in the mail often. Put missions in your church budget and see that the amount is raised. The person who gave the first offering which helped to establish your church had a great part to play in providing for the salvation of the people in your community.

A. B. Bryan, Secretary-Treasurer
N. C. Mission Board

The Herseys On Furlough

Bihoro, Japan
March, 1961

Dear Friends in Christ:

According to the calendar we do not

have very much time left before we must leave Bihoro. We are in the midst of trying to figure out how best to pack and store our things for furlough. Before getting tied down with last minute details we wanted to get a letter to you who have been faithful in remembering us with your prayers, letters, financial support, packages and gifts.

We plan on leaving the town of Bihoro the evening of April 3. So please do not send anymore mail to our Bihoro address. We would still receive airmail letters postmarked by March 25. To contact us in the States use the following address: c-o Foreign Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.

Some other dates that might be of interest to you so that you can pray more intelligently for our journey home—on April 20 we leave Yokohama on the s/s CHUSAN, a British passenger ship. April 26 stops at Honolulu. May 1 we arrive at Vancouver, leaving there May 2, and arriving in San Francisco May 4. After spending a little time in California we will leave to be reunited with our families once again. Philip and Samuel are getting excited about the big trip and little Stephen is still too young to realize what is happening.

Prayer requests:

1. For the Calvery family as they move here to Bihoro.
2. For the Waid family as they move to Tokyo.
3. For the Japanese Christians.
4. For our Japanese church workers.
5. For health and safety during travel.
6. For our furlough—that it might be used to the glory of God.

Yours in Christ,
Fred and Evelyn Hersey

The Thomases In Colorado

6690 S. Grant
Littleton, Colorado
March 8, 1961

Dear Friends:

We greet you in the name of our Lord to let you know of the progress which has been made in our missionary endeavor.

After a joyous and successful itinerate, we arrived in Denver after midnight February 9. The days to follow have been busy ones for us. First, we had to find a place to live, then secure a building in

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

When the Righteous Suffer

(Lesson for April 16)

Lesson: Job 2:3-6; 19:13-21

Golden Text: James 1:12

I. INTRODUCTION

Beginning with this lesson, we shall study three lessons about Job. It introduces him as a man who suffered great misfortune even though he was a righteous man. In this first lesson, we see Job and Satan; in the second we shall see Job and his friends; and in the third we shall see Job and God.

The author of the book of Job is unknown. The larger portion of the book records the discussions between Job and his three friends: Eliphaz, Bildad, and Zophar, concerning the cause and purpose of Job's calamities.

Human life is filled with suffering. It does not just come upon the righteous, but also upon the unrighteous. For thousands of years, man has wrestled with the problem as to why suffering comes. When tragedy comes man often asks, "Why did God allow this to happen to me?" In this life, we will never know why things happen as they do—why death suddenly strikes, or why sickness comes overnight. It just happens as a part of our human lot upon the earth. So long as we are here we will still be asking why. Let us remember, however, that it was man who chose the worse lot; for when he was placed in the Garden of Eden, things were perfect—it was paradise. Let us remember, also, that suffering is no reason for the Christian to despair; instead, it is a time for faith to increase as was true in the experiences of Job.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. The great prophets of old never raised any doubts concerning the justice, good will and solicitude of Jehovah God. However, the book of Job describes how a good man suffered a series of undeserved tragedies, and offers evidence that

goodness does not insulate persons from pain and trouble.

2. Christians sometimes fail, but the failure is not the fault of Christianity. No one blames a doctor if his patient neglects to take his medicine and gets worse. Those who have made Christianity the chief business of their lives have succeeded—perhaps they have suffered, but they have not failed.

3. Every day we meet people who count not their lives dear to themselves. Doctors, nurses, those who handle atomic fuel, Christians in Communist nations, missionaries and many others put ideals above comfort, hopes above fears, and convictions above convenience.

4. To be deserted by one's friends is perhaps the greatest tragedy through which one can pass. Consider the words of comfort which fell from the lips of the Saviour, ". . . lo, I am with you always, even to the end of the world. Amen" (Matthew 28:20).

5. Happy is the Christian who can base his faith wholly and lovingly on the God who desires no evil, pain and suffering for His children.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The suffering of Job, who is characterized by God as a perfect and an upright man, and one that feared God, and escheweth evil (2:3), is recorded in the book that bears his name. Daniel was cast into the lion's den because he remained faithful in prayer to God (Daniel 6). Stephen, a man full of the Holy Spirit died praying for his killers (Acts 6, 7): It is generally understood that all of the apostles died as martyrs except the apostle, John, who was banished to the Isle of Patmos. The sinless Jesus, who went about doing good, suffered crucifixion at the insistence of the Jewish religious leaders.—*Standard Lesson Commentary*.

2. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life" (Vs. 6). It will be noted that, in granting this privilege to afflict Job, he was limited and he could not go

beyond these limitations. ". . . 'Why does God allow Satan such liberties as these?' Perhaps the best answer to this question is, this is God's way of retaining a righteous superiority over Satan. It is necessary in keeping with God's dignity, justice, superiority and glory that Satan, who is His rival, and who was thrust out of heaven because of his own ambition, as an archangel, to be equal with God, should be given opportunity to present his claims. Even Satan must and does receive justice at the hands of God. That this is God's way of retaining a righteous superiority is indicated by the fact that at the close of the millennium, during which time Satan will have been bound, he is to be loosed for a little season, to try God's work. . . . It would be further noted that Satan is only allowed to appear in the court of heaven as a subdued foe. He dares not venture to speak or to present his case except upon God's invitation."—*Huffman* (*The Teen-Age Teacher*).

3. ". . . some suffering is punitive; that is, it comes as punishment. Who is there among us that has not felt pain as the result of some wrong he did? But this is not the complete answer to human suffering. What about innocent babes who are not guilty of committed sin? It is a fact that they inherited a body depraved because of sin in the human family, but they themselves have not committed sin. The disciples asked Jesus one day about a blind man, ". . . Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2). Do you remember Jesus' answer? ". . . Neither hath this man sinned nor his parents: . . ." (John 9:3). The fact of punishment may explain some suffering, but not all.

We know that some suffering is preparatory; that is, God allows it to prepare for some work ahead. Perhaps some of Moses' and Paul's suffering were of this nature. Just as a sculptor hammers away at a stone to give it the desired shape, God sometimes allows us to suffer to shape our lives and prepare us for His work.

We know also that some suffering is preventative; that is, God allows it to prevent us from ruining our lives. In our limited wisdom and weakness, we could easily ruin our whole lives. God often allows us to suffer to prevent us from going too far. He stops us by allowing us to suffer.—*The Advanced Quarterly* (F. W. B.).

MISSIONS

(continued from page fourteen)

which to hold services, and contact the families whose names had been given to us as we traveled on itinerant work. Some of this work was most discouraging. Many of them had moved and left no forwarding address. But we did all we could to contact each one of them before our first service.

Finally the day came which we had been waiting for—March 5, the day for our first service. When we arose, we looked outside and our hearts sank. There was a fresh snow of about three inches and the roads were a solid sheet of ice!

On the way to church, Pat said, "I'll not be discouraged if no one is there but us." We opened the doors of the building, swept the snow from the sidewalk, and the people began to come—48 of them!

What a glorious service we had! The singing was directed by Mr. Arnold Dethrow from Tulsa, Oklahoma, with Mrs. James Fine from Cordova, Alabama, at the piano. A special song was rendered by Mr. and Mrs. Mason Golden from Tulsa. When the invitation was extended, three came to rededicate their lives to God and five unsaved people requested prayer for themselves. One lady, with tears streaming down her cheeks, came to the front and said, "I want to join this church!"

In the service Sunday evening there were eight new people along with those who were there for the morning service. The offerings received in the two services amounted to \$80.

As the people left the building, one man said, "You can count on me." Another said, "This is the best thing that has happened to me since I left Georgia!" A lady from Missouri said, "I was expecting great things from God, but this is beyond all my dreams!"

We praise God for the services, but the burden of 300,000 souls in this city who never go to church presses heavily upon us. Pray for us that we may be faithful to Him and them.

We thank you for your prayers and support, and let us remember that this is not the victory, but the beginning of

the battle. We need a larger building for services. Pray that God will supply it.

Yours for Christ in Colorado,
Roy, Pat, Patsy Lee and Mark Thomas

NOTES and QUOTES

(continued from page eleven)

often for the promise, "I will come again that where I am, there you may be also." But one day when I was alone in my study in meditation, the thought came, "Why should I love God?" In a moment, as quick as a flash, the answer came, "Because He is God." I cannot express the feeling that came over my whole being. It was so great to realize the fact that I had found the truth. "Thou art God, the Father of my Saviour, the Son of God." Because Thou art God, my whole being is Thine, my heart, my hands, my feet, my eyes, my ears, my health, my wealth and all that I am or ever expect to be is Thine. I am like a baby folded in the arms of a true mother with love; but Thou my God has the eternal love, "My Lord and my God." Hallelujah, what a Saviour. Yes, I love Thee, O Lord, because Thou art my God.

Woman's Auxiliary

(continued from page eight)

personal service chairman, Mrs. Brett, reported that prayer meeting was held in the home of Mrs. Wynn and was a blessing.

The pre-Easter week of prayer was discussed and plans were made for the circles and G.T.A.'s to have charge of the programs.

The group had special music by Mrs. Osborne and Mrs. Wall. Then Mrs. Wall gave an inspiring message on "Who's Responsible?" The group was dismissed by Mrs. Everton.

Fairmount Park Host To Tidewater Auxiliary Convention

The Tidewater Woman's Auxiliary Convention will convene with the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, Saturday, April 8,

1961. The theme is "Evangelists of the Light," with Scripture taken from Matthew 5:14, "Ye are the light of the world. . . ." The program is as follows:

Morning Session

- 9:45—Registration
- 10:00—Hymn, "Praise Him! Praise Him!"
- Prayer
- "Sharing the Light," G. T. A. Declarations
- Hymn, "Send the Light"
- 10:30—Recognitions
- Seating of Delegates
- Reading of Minutes
- Treasurer's Report
- Appointment of Special Committees
- Report and Remarks by District Chairman
- 11:15—Special Music
- "Carrying the Light," Y. P. A. Declarations
- Offering for W. N. A. C. Project
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "Brighten the Corner"
- Prayer
- Special Music
- "Providing the Light," Essays
- Business
- Presentation of Awards
- Installation of Officers
- Adjournment

Y. P. A. MEETING AT GRAY BRANCH CHURCH

The Y. P. A. of Gray Branch Free Will Baptist Church, Deep Run, North Carolina, held its regular monthly meeting Monday night, March 20, at the home of Joan Stroud. There were approximately twenty members present. The vice-president, Annie Pearl Thompson, presided over the meeting. A regular business meeting was carried out. The project for this month is to visit the shut-in members of the church. The next meeting will be held at the home of Betty Cauley on April 17, at 7:30 p. m.

The group would like to encourage all churches that do not have a young people's organization to organize one immediately. It will really make a person want to be drawn closer to Christ.

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 12, 1961

HAROLD M. LAMBERT PHOTO



The church of Jesus Christ is God's institution for spiritual training which must begin early in life. What America and the world is a generation from now will depend upon the training of our young. "Train up a child in the way he should go: . . ." (Proverbs 22:6).

EDITORIAL

COULD IT BE?

There are many things in life which man is not capable of understanding or explaining. We often ask why things happen as they do, but we seldom are able to understand why. Thus, we must accept life as it comes to us; but at the same time, we should remember that some things come upon us as a result of our failures.

In quite a few of our editorials of the past, we have referred to certain problems with which we, as a denomination, are faced. Occasionally, we hear of someone who questions or wonders about these problems, just as if there were not any. Free Will Baptists, however, have had their share of publicity, and much of it has been adverse.

In certain areas where our people are found, it has reached the point that you have to be on a particular side, or of a particular group to be accepted. Who among us will deny that this is a pitiful situation? God would have us to accept our fellow man at face value, as based upon his personal relationship to Christ, and not as to who he knows, or doesn't know. Under God, every man is an individual; therefore, we should be willing to accept him on the same basis and try to understand his place.

We look about us today and we see many, many dangers facing us as a nation; thus, whatever happens to our nation will determine our contributions to mankind. We wonder why enemies are found on every hand, and why friendship is not as dear as it once was. We wonder why divisions come, and why there is such striving to outmaneuver the other fellow when we should be working together. We wonder why there are so many different interpretations of the true answer, and we wonder why there is so much misunderstanding and failure to consider the other fellow's position. Just what has happened when a Free Will Baptist minister from one state cannot visit another state without feeling uncomfortable? Here is an even more provocative question: Why do some persons never investigate a situation on their own, but accept mere hearsay as the truth? and often the hearsay has no direct bearing in the matter. For example: some churches do not use Free Will Baptist literature in their Sunday schools. Some have said that it is too modern, others have said it is not good enough. Still others have refused to use it because of personalities involved. It has been said that the writers of our literature attended modernistic schools. The fact is that at least eight of the writers (that is, for league and Sunday school materials) have been associated with or have attended Free Will Baptist Bible College. Any sincere, conscientious Free Will Baptist will want to learn the true facts before jumping to conclusions. This is just one example of conclusions

which have been drawn as based upon mere hearsay. There are others effecting most any area of Free Will Baptist work. Ask those who are associated with the denominational programs and institutions about it.

Would we be wrong to conclude that the reason such things happen is because there has developed a profound distrust for one another? Could it be that in our anxiety to be of service to Christ we have failed to realize that it cannot be done alone? that the Christian cannot isolate himself? Could it be that in our quest for independence and freedom we have become victims of that which we have boasted to be free of: namely, dictatorial rule and philosophy which seek to make one fit into a particular clique or mold?

These are some questions which we would do well to ponder until we find the answer. Could it be that the problems which face us are the result of deliberate maneuverings? One's primary objective and purpose may be sound and Biblical, but there may be underlying purposes and motives which are for selfish reasons, or reasons which are never discovered or recognized by others until it is too late. To illustrate, the poor people of Cuba truly believed in the Castro regime when he built new, modern homes for them. They soon learned, however, that in accepting the new homes, they lost other cherished liberties. When the individual owners die, the property becomes the state's. In reality, they gained nothing. Let us not forget that Satan will seek to get his way, and when he does, no one gains anything! The idea of revolution has attracted many people, but not all revolutions are of God.

We shall continue this discussion in next week's editorial. Let it be understood that we believe in the cause which Free Will Baptists represent; however, we also recognize that there are many far more important things demanding our energy than some of the things which demand it today. It is our hope that these questions will serve to arrest our attention and thus help us to find a satisfactory answer.

Volume 76

Number 15

April 12, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Church Organized In Columbia, S. C.

A DREAM is coming true here for the Original Free Will Baptists of South Carolina. A new church has been given birth in this capital city, Columbia.

To copy a certain cigarette television commercial, "They said it couldn't be done," so it was with some in South Carolina. They said it looked almost impossible to get a going work in Columbia after years and numerous attempts.

But, by the help of God, a church with 48 members and the prospects for many more has been established and organized. The official organization was held March 23 at the church's newly acquired location—510 South Woodrow Street.

The organizing council included the Rev. Louis A. Holliday, president of the state convention; the Rev. Hoyt Powell of Johnsonville, South Carolina, and the Rev. Julius Vause, chairman of the state home missions board.

It all began when last fall after a summer in which the church had dwindled to less than a dozen faithful members, was pastorless and held only Sunday school each Sunday morning and occasional meetings of its woman's auxiliary.

The Rev. David Hutchinson, coming to Columbia Bible College for additional schooling, visited the church on the first Sunday in September and seeing no one to preach, delivered a message. Brother Hutchinson then was placed in the pay of the state home missions board by the Rev. Clarence Lambert of Darlington, then chairman.

Brother Hutchinson and his wife began devoting their time and talents to the work, overcoming many obstacles in the face of some opposition. In the three closing months of 1960, the work grew to where Sunday school attendance had reached about 30.

by the Rev. L. Beverly Ballard

Negotiations had been made with owners of a piece of property, on which there was a substantial building adaptable to use as a church, and a \$250 deposit was made with 90 days to get a \$5,000 down payment.

The 90 days went by and several appeals to other churches failed to turn up the needed \$5,000. However, about \$1,000 had been raised above operation expenses.

The time ran out during the week between Christmas and New Year's Day. Brother Hutchinson made contact with the realtor handling the property and arrangement was worked out for leasing the property for 90 more days at \$75 per month.

On a cold, rainy New Year's Eve, a handful of faithful church men moved the piano and other equipment from the old church on Bluff Road into the leased house at 510 South Woodrow Street. It came as a sudden move because the house had not been vacated until the day before, which was Friday, and this was Saturday.

Service on New Year's Day in the new building? It hardly seemed possible, but it became reality when a record-breaking 37 persons attended Sunday school at 510 South Woodrow Street that cold New Year's Day, 1961. Tears of joy and prayers of thanks heralded the arrival of the new year and a new era in Free Will Baptist history in Columbia, South Carolina. During the

next week, the news of the church move was spread around and Sunday school attendance increased to 46.

At the end of two months of services at 510 South Woodrow, the Columbia Original Free Will Baptist Mission had grown in membership from 12 to 30. Sunday school attendance more than doubled when on March 5, a total of 76 were in classes. Sunday school superintendent, L. B. Ballard, urged the school to begin a drive on the first Sunday in February toward 100 by the Sunday before Easter, or March 26. By that date, the first Sunday after the group was organized from a mission into a church, 99 attended Sunday school. Three regular members had auto trouble and other interventions that made them late in arriving and were not counted.

A Rally Day had been planned for March 26 and this proved to be highly successful. Not only were there 99 in Sunday school, but for church there were 112; dinner was served on the grounds; five new members were added; a quartet from Bob Jones University sang in an afternoon singing session attended by about 100; offerings during the day ran to \$235.03; a record attendance of 78 was set in F. W. B. L., and there were 93 in church that night.

Prayer services for three weeks have drawn between 50 and 60 on Wednesday nights. A choir was organized and now it has attracted so many that it is to be divided soon into two choirs. Mrs. Nellie Hartsoe is directing the choirs.

Serving as officers, duly elected by the church, are the Rev. David Hutchinson, pastor; Mrs. Pauline Bell, clerk; Mrs. Woodrow Lee, treasurer; E. S. Sawyer, Woodrow Lee and Jackson Skipper, deacons; Ray Cole, M. L. Gibbs and E. S. Sawyer, trustees; and Jerry Hartsoe and L. B. Ballard, board of finance.

Christ Crucified

Rev. Owen Ganey

Plymouth, North Carolina

M. R. F. E. MARSH said, "Christ crucified is the greatest theme in the universe, for it proclaims the greatest work ever performed by the greatest Person, and secures the greatest possible ends."

Thomas Starr King said, "The doctrine of the vicarious atonement is embodied by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the fierce eloquence of Tertullian in the Early Church, and gushed in honied periods from the lips of Chrysostom; it enlisted the life-long zeal of Athanasius to keep it pure . . ."

I am persuaded that preachers are to preach the Bible message of Christ's atoning sacrifice for sinners. Preaching Christ crucified for sinners will be a convincer of sin, as is seen on the Day of Pentecost (Acts 2:36, 37); a bringer of blessings, as evidenced in the lame man and Peter's words in Acts 3:13-19; a medium of justification, as Paul declared at Antioch (Acts 13:38, 39).

The statement, "There is a significant omission from the teaching of Jesus of any definite doctrine of a substituted and expiatory sacrifice," is unwarranted and an unscriptural fallacy to say the least. I cannot understand how such a statement could ever be made in the light of what Christ taught about His death.

Jesus had much to say about His death. He spoke of a *lifting up* of Himself on a cross in John 3:14; of being delivered into the hands of sinful men and being crucified in Luke 24:7; of a forgiveness of sin through His death in Luke 24:46, 47; of giving His life as a ransom in Matthew 20:28; of a remission of sin in Matthew 26:28; of shedding His blood for others in Luke 22:20; of a laying down of His life for the sheep in John 10:11.

The death of Christ was *divine in its provision*. This means simply that God cannot pass over sin, that God cannot let sin go unpunished, and that sin called for a punishment that the sinner could not pay. God provided that

which He demanded by giving Christ as a sacrifice for sin.

Yes, Christ died for us and made an atonement for sin. He taught this truth in the parable of the Pharisee and the publican. Notice Luke 18:13 where the publican prayed, "God be merciful to me a sinner." The word, *merciful*, in this prayer by being rendered *make reconciliation*, or by being translated *be propitiated*, will let us see that the publican recognized in his plea for mercy the need of atonement or propitiation for his sins.

The Lord Jesus Christ is the one, and only one, through whom God can show mercy to sinners. In 1 John 2:2 we see that Jesus is the propitiation for our sins. The word, *propitiation*, could have been translated, *the atoning sacrifice*. In other words, Jesus died for sinners and by His death has provided satisfaction to God. Now God is just, and the justifier of all those who believe in Jesus (Romans 3:26). In Romans 3:25 we notice that God has set forth Jesus to be a propitiation (atoning sacrifice) through faith in His blood. This word, *propitiation*, is the same word in Hebrews 9:5 that is translated *mercy seat*. To get a clear picture of these words, *mercy seat*, we need to go to Leviticus 16. The High Priest went into the presence of God once a year to offer a blood sacrifice for the sins of the people. He sprinkled the blood on the Ark of the Covenant, which is said to picture the throne of God. The throne of God would have been a throne of judgment, but the blood made it a throne of mercy. Jesus is the mercy seat for sinners. Sinners can only have mercy from God by letting Jesus become their mercy seat.

The atoning death of Christ on the Cross is a manifestation of the great love of God. Listen to the testimony of the Scriptures: "For God so loved the world, that he gave his only begotten Son, . . ." (John 3:16); ". . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Again, "Herein

is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

There are those who believe and teach that man has the ability to please God through his own personal efforts—by keeping the law, good works, morals, etc.

If we are to accept the Word of God we have to accept this Scriptural fact: "That which is crooked cannot be made straight: . . ." (Ecclesiastes 1:15); "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matthew 7:18). Man cannot manufacture holiness to the Lord because there dwelleth no good thing in man. ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:3). If a man has no eyes, how can he see? The devil has blinded the eyes of man's mind that he cannot understand the things of God. ". . . they that are in the flesh cannot please God" (Romans 8:8). "A branch cannot bear fruit of itself" (John 15:4). Someone has said, "A rootless branch is a fruitless one." So apart from the Lord Jesus man cannot bring forth fruit unto God. Sacrifices can never take away sins (Hebrews 10:11). Religious rituals or observances can never atone for sin.

Since man cannot atone for his own sins, the death of Christ was necessary. Someone has said, "The question of man's inability to any spiritual good accompanying salvation is a question as to matter of fact, and is to be answered ultimately by an appeal to experience. When a man has been discovered, who has been able, without Christ, to reconcile himself to God, and to obtain dominion over sin and over the world, then the doctrine of inability, or of the bondage due to sin, may be denied; then, but not till then. If Christ is invariably needed to bring sinful man to the Father, and to give them that peace with God in which all spiritual achievements have their root, then man, so far as experience goes, has been completely disabled by sin; and though he may

have the right to boast among his equals, in his dealing with God boasting is excluded."

Jesus taught that He must be lifted up (John 3:14). "Must means must," as someone has said. Yes, Christ came into the world for the purpose of being lifted up on the old rugged Cross that sinful man might be made righteous before a holy God.

Christ's death was no accident. His death was voluntary in its giving. Christ declared no less than five times in one chapter (John 10:11, 15, 17, 18) that He *giveth, or lay down, His life for the sheep*. He said He would lay down His life and take it up again. He said, "No man hath power to take it from Him." Also He said, "... the Son of man came ... to give his life a ransom for many" (Matthew 20:28). Again we notice the word, *give*: "... the bread that I will give is my flesh, ..." (John 6:51). In fact, all through the New Testament the emphasis is: *He gave Himself for us*.

The Bible teaches that the death of Christ was substitutionary in its offering. Someone has said, "The remission of penalty, or the consequence of sin, does not depend on the fact of Christ's death, but is obtained through the incorporation of His own life with the life of the human soul." This man does not accept the Biblical teaching that "Christ's death was substitutionary in its offering." In answer to those words, Dr. F. E. Marsh said, "If the author of these words had pondered the sacred words which fell from Christ's lips, instead of listening to the inner voice of his own thoughts, he would have found Christ never taught any such blasphemous doctrine as the sinful sufferings of sinful men being on a par with the sinless suffering of the divine substitute, nor suggest (if the words, *blasphemous doctrine*, are too strong), the subjective experience of the believer is a procuring cause of salvation. To state such a thing is to get on what one describes, *the slippery slopes of subjectivity*."

Christ said it was His blood which was shed for the remission of sins (Matthew 26:28). "... the Son of man came ... to give His life a ransom for many" (Matthew 20:28).

Someone has well said, in referring to the fact that Christ is alone in His atoning work, "The spirit in which Christ lived and died ought certainly to be our spirit; we are to be identified with Him in His utter renunciation of evil, and in His complete devotion to God; but no similar renunciation, no

similar devotion on our part, even though they ended in literal crucifixion, could make our death identical in nature with that of the sinless one, who, in dying, bore our sins. It is in this that the atonement lies. Christ finished it. He finished it alone. No one can do it after Him. No one needs to do it."

Concerning the death of Christ on the Cross we must come to this conclusion, "It was His death, for He had come to die; but it was not His, for He knew no sin; it was for us, and not for Himself, that He made that death His own."

The death of Christ was sufficient in its atonement. Ignatius was expressing this when he said, "I have no delight in corruptible food nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God; and I desire the drink of God: namely, His blood, which is incorruptible love and eternal life." Christ's death was sufficient in a twofold sense in that the hunger of the sin-conscious soul is met and satisfied, and also the demands of God are met with satisfaction and delight.

When Christ was hanging on the Cross knowing the Scripture must be fulfilled and all things accomplished He cried, "... It is finished: ..." (John 19:30). There is no hint here in this victorious cry of Christ of a *working force in us*, as some modernists would tell us who deny Christ's atoning sacrifice.

The modern thought of today, as we have previously seen, is: "The remission of penalty does not depend upon Christ, but is obtained through the incorporation of His own life with the life of the human soul." How far removed is this statement from the teaching of the Word of God. Let's listen to the Bible: "... Christ died for the ungodly, ..." (Romans 5:6); "Who his own self bore our sins in His own body on the tree, ..." (1 Peter 2:24); "... Christ died for our sins ..." (1 Corinthians 15:3); "... he died for all, ..." (2 Corinthians 5:15); "Who gave himself for us, ..." (Titus 2:14); "... Christ our passover is sacrificed for us" (1 Corinthians 5:7); "Who gave himself for our sins, ..." (Galatians 1:4). Here is hope and salvation for the sinner.

There is a difference between the death of Christ for us and the application of His death to us. The difference between salvation provided by the shed-

ding of Christ's blood, and the acceptance of God's provision is illustrated by an event that took place during the time that Andrew Jackson was president of the United States. A man by the name of George Wilson was sentenced to be hanged for robbing the mails and for murder. President Jackson pardoned him, but a most unusual thing happened in that Wilson refused the pardon and insisted that it was not a pardon unless he accepted it as such. There was nothing in the law along this point so the president had to call upon the supreme court to decide at once because the sheriff had to know whether to hang Wilson or not. This was the decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under the sentence of death, would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged." And he was hanged. Who was responsible for his death? The man himself. He was condemned by the law to die. The president offered the pardon but the man refused it.

This action of the supreme court illustrates the truth of the atonement of Christ. Provision for the salvation of the whole world has been made, but it is only beneficial to those who receive Christ as their own personal Saviour.

I would like to close with these words of John Newton, "My soul is thrilled, my heart is filled to think He died for me! Amen."

A Soldier for Jesus

Most boys think it is manly to be a soldier for their country, and it is. But it is more manly and Christian-like to be a soldier for Jesus.

When boys are soldiers for the Lord Jesus, they bravely bear all the sneers and abuses from naughty boys. And when naughty boys tempt them to do wrong, they bravely say "No."

Those who cannot stand being sneered at for Jesus' sake, are cowards. But those who let others say unkind and untrue things about them, and smile through it all, are the brave boys.—M. G. H.

Let us ever proclaim the glad tidings: "Christ is risen."—S. E. Thersole.

NEWS AND NOTES

Of Denominational Interest

Revival Scheduled for Bridgeton, N. C., Church



The Rev. C. F. Bowen, pastor of Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, is scheduled to begin a series of evangelistic meetings at the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, on April 24 and continuing throughout the week. Two services are being planned each day: namely, 9:45 a. m. and 7:30 p. m.

Mr. Bowen is no stranger in Bridgeton, having preached and organized a Free Will Baptist league in this community years ago. The pastor, the Rev. J. C. Griffin, states: "We are happy to announce that Brother Bowen is to be our guest speaker for the revival. The public is cordially invited to worship with us at all times and we are asking all of God's people to pray for the success of the meeting and that many souls will be blessed."

Home-Coming at Friendship Church

Home-coming day will be observed at Friendship Free Will Baptist Church, Greene County, North Carolina, Sunday, April 16. Sunday school will be-

gin at 10:00 a. m. Worship service will follow with the pastor, the Rev. W. H. Willis, bringing the home-coming message. A special program has been planned for the afternoon service. All former pastors, members and friends are invited to attend.

Revival in Progress At Grimsley Church

Revival services are now in progress at Grimsley Free Will Baptist Church, Greene County, North Carolina. The speaker for these services is the Rev. C. L. Patrick, pastor of Free Union Church, also in Greene County. Services began on April 10 and will continue through April 15. The pastor, the Rev. W. H. Willis, invites everyone to attend the remaining services of the revival which begins at 7:30 p. m.

LaGrange Church Reports 88 Decisions

According to a report from the pastor, the Rev. Thurman B. Hall, the LaGrange Free Will Baptist Church, LaGrange, North Carolina, recently experienced one of the greatest revivals ever held in that church.

Mr. Hall states: "A revival meeting that made a great impact on the town and county came to a close at the Free Will Baptist Church in LaGrange, North Carolina, on Wednesday, March 29. The Rev. Lonnie Graves, a converted Gypsy, and pastor of the Fellowship Free Will Baptist Church in Durham, was the evangelist. The church was filled to capacity every service. There were 88 decisions for Jesus Christ during the 10 day meeting. It has been said that the revival was the largest church meeting ever to be held in the town."

Piney Grove Church Announces Revival

The Piney Grove Free Will Baptist Church, Kenly, North Carolina, announces its spring revival April 16-22, with the Rev. Wilbert Everton, superintendent of the Free Will Baptist Chil-

dren's Home, Middlesex, North Carolina, as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. W. L. Poythress, and the church invite everyone to attend the services and pray for the revival.

Stancil's Chapel Host to 1st Union of Western Conference

The Stancil's Chapel Free Will Baptist Church, Johnston County, North Carolina, will be host to the First Union Meeting of the Western Conference of North Carolina, Saturday, April 29, 1961. All churches in the First Union Meeting District are requested to attend by delegation with report completely filled out, giving activities of your church. The program is as follows:

Morning Session

- 10:00—Devotions, Rev. Hilery Minchew
- 10:15—Welcome, Pastor, Rev. W. O. Lassiter
- Response, Rev. R. H. Jackson
- 10:20—Special Music
- 10:30—Reading of Minutes
- 10:40—Roll Call of Ministers
- Roll Call of Churches
- 11:25—Congregational Singing, Led by Rev. Leonard Woodall
- Offering for Children's Home
- 11:30—Sermon, Rev. Billy Yawn
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Billy Ray Jordan
- 1:15—Church Government, Rev. Earl Glenn
- 1:35—Business Session
- 2:30—Adjournment

Faith Church, Morehead City, N. C. Announces Spring Revival

The Faith Free Will Baptist Church of Morehead City, North Carolina, announces its spring revival beginning Monday evening, April 17, with the Rev. Clyde W. Cox of Caroleen, North Carolina, as the guest speaker. Services will begin each evening at 7:30.

Mr. Cox, in addition to being a minister, is also noted for his song writing, singing ability, and playing the piano. Anyone interested in good gospel preaching, singing and playing don't want to miss this revival. There will be special singing every night.

The pastor, the Rev. J. E. Starnes, and the church says, "Come one, come all and enjoy the preaching, singing and Christian fellowship."

Church Piano Dedicated to The Lord's Service



On January 9, plans were made to purchase a new piano for Rock Springs Free Will Baptist Church, Bailey, North Carolina. The woman's auxiliary, Y. P. A. and G. T. A. contributed what they had earned during the summer and fall toward the purchase of the piano. By January 20, the piano was purchased with very little owing on it; and by February 18, the debt was paid off. On Sunday, February 19, a dedication service was held dedicating the new piano to the Lord's service. The service opened with the congregation singing "Blessed Redeemer," followed with the deacons kneeling around the altar for the dedication prayer by the pastor, the Rev. Swade Benson. Special music was rendered by Lucille Sherrod, singing "Breathe on Me." The morning message was brought by the pastor, taken from 2 Chronicles 7:12-14, using as a subject, "Humble, Seek and Pray." The service closed with the hymn, "Where He Leads Me."

League Encampment at Cragmont Assembly

The annual Free Will Baptist League encampment will be June 12-17 at Cragmont Assembly, Black Mountain, North Carolina. A similar program is being planned as has been in previous years. All leagues in North Carolina are urged to begin making plans to send some young person to the encampment. It will be a vital boost for your individual league.

The cost for the entire week will be \$30.00 which includes bus fare, registration, room and board. For further information write: the Rev. Gene Outland, P. O. Box 221, Beulaville, North Carolina. A registration blank and further information will be published within a few weeks in this column.

Revival in Progress at Watson Grove Church

Revival services began at the Watson Grove Free Will Baptist Church, Route 3, Kenly, North Carolina, April 9 and will continue through April 16, with the pastor, the Rev. Jimmie L. Barfield, doing the preaching. Services are beginning each evening at 7:45.

The public is cordially invited to attend the remaining nights of this meeting and be much in prayer for the services.

Malachi's Chapel Church Plans for Home-Coming

A home-coming service is being planned by the folk of Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina, to be held May 28, 1961. All former members and pastors of the church are invited to attend this service.

More information about this day's program will be forthcoming.

Coming Events

- April 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Church, Smithfield, North Carolina
- April 13—Albemarle District Woman's Auxiliary Convention, Plymouth Church, Plymouth, North Carolina
- April 18—Blue Ridge Woman's Auxiliary Convention, Horney Heights Church, West Asheville, Asheville, North Carolina
- April 20—N. C. State Sunday School Convention, Greenville, North Carolina
- April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina
- May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina
- May 13—High School Day, Mount Olive College, Mount Olive, North Carolina
- May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina
- May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.
- August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

Liberty No. 2 S. S. Convention Convenes at Ragland Church

The Liberty No. 2 Sunday School Convention will convene with the Ragland Free Will Baptist Church, Ashville, Alabama, April 22, 23, 1961. The president of the convention is the Rev. Robert Sanders and the secretary is the Rev. Chester O'Donnell.

On Saturday, April 22, at 2:00 p. m., there will be the business session, with the president in charge.

On Sunday, April 23, at 9:30 a. m., there will be Sunday school, with the president and vice-president in charge. The welcome address will be given by the host church. The different classes and teachers are as follows: Bible class, Rev. Alfred Ledlow, assisted by Mr. D. J. O'Donnell; senior class, Mr. Sam Kimberly, assisted by Rev. S. W. McDonough; intermediate class, Mr. A. W. Wolf, assisted by Mr. James Davis; junior class, Irene Warlick, assisted by Dock Sanders; card class, Betty Mayo, assisted by Alma Mayo.

The eleven o'clock message will be delivered by Rev. Robert Simon, alternate, Rev. Hubert Bishop. At 1:00 p. m. there will be programs and singing.

Revival at Oak Grove Church, Vanceboro, N. C., April 24-29

Revival services are scheduled for Oak Grove Free Will Baptist Church near Vanceboro, North Carolina, April 24-29, with the Rev. Ralph Lightsey, pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, as the evangelist. He will be assisted by the pastor of the church, the Rev. Henry Armstrong Jr. of Washington, North Carolina.

Mr. Armstrong states: "The public is cordially invited to attend these services and we covet the prayers of all Christians that there will be many souls saved and a great spiritual awakening in our church."

Rev. Charles Sapp Granted Temporary Dispensation

The Ministers' Conference of the Tidewater Quarterly Conference of Free Will Baptists of Virginia has granted a temporary dispensation for one of its members, the Rev. Charles Sapp, to work in the ministry of the Little County Church of Richmond, Virginia.

Revival and Home-Coming At Croatan Church

Revival services are in progress at Croatan Free Will Baptist Church, New (continued on page thirteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

A CHURCH IS BORN

*The Walkers
Washington, D. C.*



It was raining hard and the wind had begun to blow. We made our way to the appointed place of meeting. The doors were locked and the lights were out. There was an apparent mix-up with the custodians.

"Sure was a good thing we came early," someone said.

A phone call; a quick trip by a custodian; a hustling around of feet and hands, and by 7:30 p. m., the setting was completed for an historical moment.

A school auditorium had been converted into a house of worship wherein God's people had gathered for some important business. A church was to be born!

The singing of a hymn, the offering of a prayer, the welcome of a minister and the service was under way. The people were there; a council for examination was there; but above all, God was there!

The presiding moderator called the meeting to order and then said, "Will the clerk read the names of all charter members."

Twenty-four precious names were read.

"Are there others present who would desire to become charter members of

this church?" asked the moderator. He continued, "If not, then these, whose names have been read are now seated as a body to care for the business at hand."

One of the other council members speaks, "Will the pastor please come forward. This Book, the Bible . . . is to be your guide and rule in faith and practice Read it, love it, teach it, and protect it!"

"We shall now read the church covenant as approved by the National Association of Free Will Baptists," stated the moderator.

It was a solemn moment indeed as the church listened and then agreed by adoption to uphold the admonitions set forth therein.

A name was needed for this church. A purpose needed to be defined. These were encompassed in a suggested constitution and bylaws prepared for this meeting.

"Let us consider tonight only the first two articles of this constitution as they pertain immediately to the business at hand," stated the moderator. Then continuing he said, "I shall read them one at a time. Article I, Name and Affiliation—The name of this church shall be Bloss Memorial Free Will Baptist Church, and it shall be affiliated with the National Association of Free Will Baptists."

Immediately a motion carried for its adoption. Herein encompassed a tribute to a deceased soldier of the Cross, a pioneer mission worker, the Rev. J. B. Bloss. Only in a small measure does it fulfill his desire and heart's compassion to have a Free Will Baptist church in every city in America.

Though Brother Bloss is deceased, his ministry and vision continue on in just such services as the one herein written about. May this vision continue as God calls men to home mission work; a great need, yea, a great must in our denominational growth and the cause of Christ and Missions!

"Article II—Purpose—It shall be the purpose of this church to preach and

teach the gospel of the Lord Jesus Christ. To accomplish this purpose the church shall promote Christian education, missions and other denominational enterprises," read the moderator.

This too was immediately adopted. There was a sense of solemnity as the church began taking on its responsibilities.

A report from the committee on nomination was called for and the church proceeded to elect its general officers.

"There is strength in a united front," said the moderator.

He proceeded to state the advantage of belonging to other bodies to promote a united effort for the cause of Christ and missions. The body responded by moving to make application to the Tidewater Quarterly Meeting of Virginia.

"Is there any new business," inquired the moderator.

A young man stood and said, "I move that this church pay its pastor \$75.00 a month and that this money be sent to National Home Missions earmarked, Walkers, Washington, D. C." Motion carried.

Oh! What a thrill! What an act of faith. That small group determined to take on its responsibilities. There must be a start. This they knew, and the sooner the better.

It was readily discovered by the examining council that this church knew that "it was the product of missions and existed to promote the same."

Now the church was to hear from the third member of this council—a charge.

"For this church or any church to succeed in Christ's cause it must be: (1) A united church; (2) an attended church; (3) a friendly church; (4) a spiritual church; (5) a missionary church."

A prayer of consecration was offered by one of the newly elected deacons.

The hand of fellowship was given to the church.

And there you have it—A church was born.

This was the consummation of one year's Sunday school and worship services—24 charter members. Presently the church is averaging in the forties.

We that constitute the membership of this church wish to thank the brethren of the examining council for their co-operation: Rev. Raymond Riggs, presiding; Rev. J. B. Chism, giving the charge; and Brother Wilton H. Dail, presenting the Bible. These men represented the Tidewater Quarterly Meeting of Virginia.

But let it be remembered that, had it

not been for the many faithful Free Will Baptists across our denomination, this church would not exist today. We want to, and now do, extend our appreciation and heartfelt gratitude to all of you, everywhere, who made this possible.

The church only hopes it can prove itself worthy of the trust you have given it. It is young. It is dear to God. It wants to be faithful to you.

Yet, you must not forget us now. This is an all important time. We must still have your continued support—especially your prayers.

We have a tremendous ministry in this place. It is a most difficult ministry. It seems that this area is truly Satan's synagogue.

God's blessings have been prevalent. We believe we can, and shall, gain victory for His glory.

New England News

11 Snow Street
Whitefield, New Hampshire
March 11, 1961

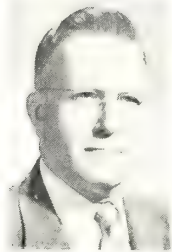
Greetings in His precious name:

Our first child, a son, Andrew Mark, arrived at 11:25 a. m., February 22, at the Brightlook Hospital, St. Johnsbury, Vermont. Andy and his mother are both doing fine. Andy weighed seven pounds and one ounce at birth. He has a lot of black hair and is already showing signs of being "all boy!"

We are very happy to report that three grade school children, two boys and a girl, have trusted Jesus Christ as their personal Saviour. Two trusted Jesus Christ at the Good News Bible Club and one accepted Jesus Christ as personal Saviour during the evening worship last Sunday. Yesterday, at the Bible Club, while some of the children were taking turns repeating the Bible memory verses, one girl quoted Revelation 3:20. Immediately one of the first grade boys looked at me with a bright smile and whispered, "That is the verse you gave me!" meaning that he remembered Revelation 3:20 as one of the verses I had referred him to when he was saved. I am more convinced all the time of the value of teaching children, as well as adults, the plain simple truth of the gospel and leading them in committing the Bible to memory because this is something that no man can ever take away.

I enjoyed attending the annual meeting of the New England Fellowship of Evangelicals, Monday, March 6, with
(Continued on page fourteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

A LIFE WORTH LIVING

"So teach us to number our days,
that we may apply our hearts unto wisdom" (Psalm 90:12).

A number of the readers of this column have asked me to give from time to time more of the Christian poems which give inspiration for better living. I have selected two for this week which I hope will prove blessings to those who read them.

THE HOURS

The hours are viewless angels,

That still go gliding by,
And bear each minute's record up

To him who sits on high;
And we who walk among them,

As one by one departs,
See not that they are hovering
Forever round our hearts.

Like summer bees that hover

Around the idle flowers,
They gather every act and thought,
Those viewless angel-hours;

The poison or the nectar
The heart's deep flower cups yield,

A sample still they gather swift,
And leave us in the field.

And some flit by on pinions

Of joyous gold and blue,
And some flag on with drooping wing
Of sorrow's darker hue;

But still they steal the record
And bear it far away;
Their mission-flight, by day and night,
No magic power can stay.

And as we spend each minute

That God to us has given,
The deeds are known before His throne,
The tale is told in heaven.

Those bee-like hours we see not,
Nor hear their noiseless wings;

We often feel—too oft—when flown
That they have left their stings.

So teach me, heavenly Father,
To meet each flying hour,
That as they go they may not show
My heart a poison flower!
So, when death brings its shadows,
The hours that linger last
Shall bear my hopes on angels' wings,
Unfettered by the past.

—Christopher Pearse Cranch.

SOME RULES OF LIFE

Have Faith in God

What though the dark close round, the
storm increase,
'Though friends depart, all earthly com-
forts cease;
Hath He not said, I give my children
peace?

Believe His word.

Complain of Naught

To murmur, fret, repine, lament, be-
moan—
How sinful, stupid, wrong! God's on
the throne,
Does all in wisdom, ne'er forgets His
own.

Be filled with praise.

Watch Unto Prayer

Think much of God, 'twill save thy
soul from sin;
Without His presence let no act begin;
Look up, keep vigil, fear not; thou shalt
win.

See Him in all.

Go Armed with Christ

He said, "I come, O God, to do Thy
will."

Shall we not, likewise, all His word ful-
fill,
And find a weapon firm 'gainst every
ill?

Put on the Lord.

Be True, Be Sweet

Let not the conflict make thee sour or
sad;
Swerve not from battle: faithful, loyal,
glad—
The likeness of our Saviour may be
had.

Aim high, press on.

—James Mudge.

"LORD, make me to know mine end,
and the measure of my days, what it is;
that I may know how frail I am" (Psalm
39:4).

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I hear a lot of discussion about the unpardonable sin. What may this sin be?—A. R. Bean, Illinois.

Answer: I have heard those who claim to be well versed in the Bible's teachings say that it is the final rejection of Christ as the Bible depicts Him. Even though this final rejection of Christ makes it impossible for such a person to ever be saved, yet this is not what the Bible is talking about when it presents this one and only sin that Jesus told His disciples that there could neither be found forgiveness here in this life nor in that which is to follow. (Read Matthew 12:22-32; Mark 3:22-30 and Luke 11:14-23.) These make it clear that the unpardonable sin is the accusation the Jews made that the Lord Jesus was in league with the devil (Beelzebub), and that His miracles were performed by the power of Beelzebub, or the devil.

Such a sin, according to Jesus, could not be committed by those who accused Him while He appeared in the flesh and blood body before them, but that when the Holy Spirit came if such accusations should be maintained against Him by them, then there would never be a time when they should be pardoned of that tremendous evil. This now is the age in which the Holy Spirit empowers believers to perform and enables sinners to whom the gospel has come to be saved. If a sinner should reject the gospel which comes to us by the inspiration of the Spirit of God, and is preached by men saying that it is empowered by the devil then such a sinner would, in my way of thinking, commit the unpardonable sin. In this the sinner would refuse God and His word as the judge and in his madness would ascribe the kind sympathetic work of the Holy Spirit to the devil. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him,

neither in this world, neither in the world to come" (Matthew 12:31, 32). "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:28, 29).

Some have asked the question as to whether this pertained only to the unsaved which was the class dealt with as Jesus encountered the hard-hearted Jews as the Scriptures above indicate. The Scriptures, when given careful thought as one studies this subject, seem to say that both the saved and the unsaved should guard with caution the warning Jesus gave. For the above, with whom Jesus was dealing, there is no doubt were unsaved people, but there seems to be a class of believers that the same kind of warning was given to after Jesus went into heaven. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of

the living God" (Hebrews 10:26-31).

These, with a few more passages found in other epistles and taken in the light of the whole of the Bible's teachings, seem to indicate that a person who has both heard and for a while heeded or obeyed the gospel message even to the extent or degree that he has become a partaker of the Holy Ghost, may, if he persists in evil, become so identified with the devil that he may never again be brought back to fellowship with God and other Christians that he once assembled and fellowshiped with.

I have heard the stories of a few people that once enjoyed a close walk and fellowship with both God and other Christians who sought again that fellowship but had it denied them. This seems to have been the lot of Saul, the first to be anointed of God to rule His people Israel. I am aware that he lived in a different age and therefore much difference is to be seen in his case and that of a Christian of today. In spite of this difference, however, Saul was once in high favor of both God and His wonderful people, Israel. Saul had been named among the prophets and made valid predictions. But both God and Samuel refused his fellowship when he completely turned from God's command to him and presumed to worship in a different way. Such to God was idolatry. "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?" (1 Samuel 15:14-19). "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey

(Continued on page fourteen)

NOTES

|| AND ||

QUOTES



By J. C. Griffin

FROM C. F. BOWEN'S CHURCH BULLETIN

"The area Bible conference, sponsored by the Board of Education of the Cape Fear Conference, were quite successful the week of March 13-18. It has been estimated that about 1,000 attended the six night sessions at Goldsboro, Garner and Shady Grove Free Will Baptist Churches." It was the happy privilege of the writer of Notes and Quotes to attend two nights of the conference—Monday night at Goldsboro Church and Saturday night at Shady Grove Church. I can truthfully say, my heart was blessed. At one time I pastored both Shady Grove and Goldsboro Church, and it was good to fellowship with those good people again. I thank God that I can go back to former pastorates and find real Christian fellowship.

"We thank God for the splendid morning service held here during the spiritual retreat of Mount Olive College. One fine student was saved and 16 others made decisions of other kinds. Heaven bent low in these precious moments and again we praise God for it all." This retreat was held at Shady Grove Church. The Rev. C. F. Bowen is the pastor and is doing a mighty fine job. The church edifice is so arranged and improved that I was almost overwhelmed at seeing the new auditorium. It seemed that the Holy Spirit was manifested in the looks. My heart rejoiced with the appearance and more so, with the spiritual atmosphere among the people.

"Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should overtake you in the act." This is good advice from this writer.

HOW TO RAISE A JUVENILE DELINQUENT

"1. Begin with infancy to give the child everything he wants. In this way he will grow up believing the world owes him a living.

"2. When he picks up bad words or dirty words, laugh at him. That will make him think that he is cute. He will run off and pick up some other words that will blow the top off your head.

"3. Never give him any spiritual training until he is 21, and then let him decide for himself. By the same logic, never teach him the English language. Maybe when he is old enough, he will want to speak Bantu.

"4. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbor's children.

"5. Avoid the use of the word, *wrong*. It may develop in the child a guilty complex. This will prepare him to believe that when he is punished later on for stealing cars or assaulting women, that society is against him and that he is being persecuted.

"6. Pick up everything after him: his shoes, his books and his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.

"7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with lily cups for his lips, but let his brain drink out of any dirty container for words and ideas.

"8. Quarrel frequently in the presence of your children. In this way, they will be prepared for broken homes later on.

"9. Give him all the spending money he wants; never let him earn his own.

"10. Satisfy every craving of the child for food, drink and everything that has to do with the sense of taste and touch, gratifying every sensual desire.

"11. Take his part against policemen, teachers and neighbors. They are all prejudiced against your child.

"12. When he gets into real trouble, always defend yourself and say, 'I never could do anything with him.'"—*Baptist Echo*.

This writer certainly agrees with the *Baptist Echo* on the problem that faces us today with juvenile delinquent children. As I have said before, I say again, "It is more parental delinquency than it is juvenile delinquency."

It is seldom that you find youngsters in sin and prisons who have been reared or are being reared in the homes of Bi-

ble Christians. Seldom does a boy get up from the family altar and go out to steal an automobile or to assault a woman. There are exceptions and most of the exceptions are with those who are mentally off balance. Sometimes environments—other people's children will lead a boy or girl astray. So parents, who are Christians, should be very careful as to whose children they allow to associate with theirs. I am told that a faultfinder said to one of our esteemed ministers a few years ago, "Why are your children so bad?" The minister answered by saying, "Because they play with yours." If you let your children play with children who curse and do many evil things, you may be sure that your children will take up what they hear. When mothers and fathers curse and quarrel, drink and fight before their children, the children in these homes will pick up what they hear and transfer it to your children.

SOME BIBLE INSTRUCTIONS

The Bible gives us some very important Scriptures on the manner of how we, as parents, should act in the rearing of our children. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). Also, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). These are sufficient to show us the way of the Lord. If we fail, may we understand that Paul says, "... whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

DANGER OF OFFENDING CHILDREN THAT BELIEVE IN CHRIST

Many fathers and mothers will cry out in hell-fire for offending their children. Jesus says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6). Father, you had better not stand in the way of your child's salvation. You better not offend your child by your unrighteous judgment. Get your Bible and turn to Matthew, Chapter 18, and read through Verse 10, beginning at the first.

When our lives are hidden with Christ in God, the storms of life are powerless to take from us the peace and repose we have in Christ. This was the source of Job's patience and faith in God.—*Selected*.

STORIES for our BOYS and GIRLS

MEOW, THE CAT

by Ralph W. Neighbour

SHE was just a mangy kitten with matted hair. Her ribs stood out and her eyes were so sick she could barely see.

When she was first born, three months before, the farmer's wife had said, "Ezra, we can't afford to have no more cats around the house, so you better take it out an drown it right off the bat an git rid of it."

"I spose so," he answered. "I'll do it directly." But he pitied the little thing so much he kept putting it off until now when his wife became quite angry and insisted he should drown the kitten "this very day."

"Aw all right. I reckon I better do it an git it over with. I'll git rid of the cat when I goes to town this mornin'."

Ezra put the cat in an old burlap bag and tied it up so it could not get out and threw the bag carelessly into the back of the wagon the next morning. "Giddap," he commanded the horses who started with a sudden jerk which rolled the bag toward the back of the wagon.

Ezra had failed to notice that there was a small hole in the side of the burlap bag. The cat wriggled her head through the hole and finally crawled out.

When Ezra came to the river, he shouted "Whoa." Without looking, he grabbed the burlap bag, threw it into the river, watched the bubbles come to the surface of the water as the bag drifted with the current, and then climbed up onto the seat of the buckboard wagon.

"Giddap!" The wagon went lumbering down the road as the little kitten bounced around in the empty wagon.

As Ezra approached the edge of town, the road was filled with holes and the wagon bounced around more than ever. The little kitten was thrown from one side of the wagon to the other until it clung to the back of the wagon, crying for help. One more big bounce and it fell to the road.

The little kitten lay stunned in the roadway as a truck roared over it and just missed crushing it under its wheels. Awakening to its danger, the kitten rushed under a barn nearby.

She had almost starved to death. Cold and hungry the cat became very ill. For weeks she hid beneath the barn until one morning she heard voices outside. She staggered from beneath the barn, dimly seeing the two boys who stood there with a twenty-two rifle.

"Hey! Look at that mangy little cat."

Babe Smith suggested, "Ronnie, let's shoot it. It's sick anyway and could make us sick too if we were to touch it."

Ronnie Warren agreed. "We ought to put it out of its misery. Go ahead and shoot it."

Babe raised the rifle and aimed at the head of the cat. Ronnie waited for him to shoot, but he did not. "What's the matter? Are you chicken?"

"Naw! I'll shoot it; just give me time."

"You've had all the time you need. Here, let me shoot it if you're yellow."

"Go ahead." Babe handed the rifle to Ronnie.

Ronnie raised the gun, took careful aim, and then . . . "Meow." The kitten blinked its blurry eyes and started toward the boys.

Ronnie dropped the gun. "I can't do it."

"Me neither; I feel sorry for the poor cat. It's so small and helpless I just don't have the heart to shoot it."

The cat edged over to the boys, turned on its "motor" and rubbed against their legs.

"Hey get away or you'll give us your disease." Babe backed away.

Neither Ronnie nor Babe realized that anyone was watching them until they heard the voice of their Sunday school teacher. "What's the matter boys? You wouldn't shoot that poor little cat would you?"

"But Miss Barry, it's a sick, mangy little kitten and it will die anyway." Babe was trying to justify his deed.

"Yeah," Ronnie chimed in, "the poor thing ought to be put out of its misery."

"You wouldn't wish for anyone to

shoot you if you were sick would you? When Jesus saw us in our sin He came and died for us. We looked far worse to Him than that poor cat. We were so sick with sin we were headed for hell. We weren't worthy anything!"

Miss Barry picked up the cat and held it in her white gloved hands to her side.

Babe frowned and warned, "Miss Barry, that cat is dirty; it will ruin your clothes and gloves."

"Maybe so. But I can wash the gloves and send the suit to the cleaners. The cat cannot be helped unless someone is willing to hold it in their hands and help it. Jesus wasn't ashamed to take our sins and reach down and save us though He was holy and sinless."

Miss Barry started down the walk holding the poor sick cat in her arms.

"What you going to do with it?" Ronnie asked.

"Take it to the cat hospital so it may get well. You just wait until you see the kitty after she gets better."

Three weeks later when Miss Barry saw Ronnie and Babe at Sunday school she said, "The kitten is well and eating like a wood chopper! You ought to see her now. I have her at home with me, but I think one of you boys should have her as a pet, I will give her to you if you wish."

"I saw her first, she is my cat," Ronnie said.

"No you didn't! We both saw her at the same time. She is as much my cat as yours," Babe insisted.

To settle the argument Miss Barry suggested they both go home and ask their mothers if she would permit them to have the cat. That settled the disagreement, for Ronnie's mother said they could not keep the cat at their house. So the kitten went to live at Babe's house; but both of them shared her together. They bought her a collar with a bell on it, fed her cream and she became very fond of both boys.

"What shall we name her?"

Ronnie had a suggestion: "Let's call her 'Meow.' This is the first thing she ever said to us."

So Meow became her name.

One day Babe came running to Ronnie's house. He was so excited he was breathless. "Come quick! I got something to show you!"

"What's the matter? Something happen to Meow?"

"Yeah—sure; but it's something real good!"

"Well tell me; what is it?"

"You'll see in a minute. Come on in the kitchen."

There under the stove was Meow and three little kittens were snuggled up close to her. Their eyes were closed and they could hardly lift their heads. They were tiny little things, with soft silky fur, in color and striped with black like Meow.

Ronnie reached to touch them but Babe caught his hand. "Don't touch them! They are too little. You might hurt them and they would die."

Meow was a good mother. She proudly looked up at the boys as much as to say, "Well, what do you think of them? Aren't they nice?"

The boys gently stroked her. She turned on her "motor" and purred louder than ever. She licked the kittens and washed their faces and then nursed them.

That night Babe was awakened when he heard a squealing noise in the kitchen. He came running to see what was happening. A big rat was in the kitchen and Meow was fighting him like a tiger, trying to protect her babies from him. Babe grabbed a broom and came to her rescue. When the rat was cornered he made a lunge at Babe, but Meow was quick to grab the rat by the neck. She shook the rat ferociously and angrily growled. The rat fought, bit at Meow, but finally became "up. Meow dropped the rat and stood over him, watching to make sure he was dead.

That night, Meow took her kittens, one at a time, in her mouth, carried them up to Babe's bedroom and laid them on a blanket at the foot of the bed. She was afraid to leave them in the kitchen after the rat had attacked them. In the morning Babe found them there and told his mother about it.

After that Meow and her little family slept in Babe's room. About one week later, Babe was awakened in the middle of the night by Meow. She was on the bed and crying, "Meow, meow."

"What's the matter, Meow? Something wrong?"

Meow jumped down to her babies and kept crying.

Babe smelled smoke the moment he awakened. Quickly he turned on the light and called to his dad and mother. "There's smoke! Something is on fire!"

Babe ran into the hall and saw flames coming up the stairway. Running back into the bedroom he grabbed the kittens and screamed to his father and mother to run to the back stairway. Meow scampered right behind Babe, watching to see that all of her babies were rescued. Babe, his father and mother did not escape any too soon, for just as they left through the back door, the entire house burst into flames!

"Mother, Meow saved our lives!"

"What do you mean, Babe?"

"She is the one who first smelled the smoke and awakened me so that I would save her babies. Look at her! she is licking them and washing them. She sure is proud of her babies. Say, Mom, you know what?"

"What, Babe?"

"I'm awful glad I didn't shoot Meow when she was a sick little cat! It always pays to show kindness, doesn't it?"

If I had been cruel and killed her we would all have burned alive!"—*My Pleasure.*

NEWS NOTES

(continued from page seven)

Bern, North Carolina, with the Rev. Wayne W. Smith of Ayden, North Carolina, as the evangelist. Services, which began Monday evening, April 10, are beginning each evening at 7:30. Music director for the meeting is Mr. Herbert Gray of the First Free Will Baptist Church of Havelock, North Carolina. Solos, duets, and adult and children's choirs are being presented at each service.

The pastor, the Rev. Ray Harrison, and the members of the church invite and urge your presence and prayers for the remaining services of this meeting.

On Sunday, April 16, the church will observe its home-coming with a picnic lunch served on the church grounds. All former members and pastors are invited to attend.

THE MAIL BOX

MINISTER RESIGNS

"After 37 years as a pastor in Elizabethton, Tennessee, I have resigned as a pastor. It might be of interest to the Free Will Baptist Press to know that the church in Elizabethton was the first to use the Free Will Baptist literature in Carter County. The first Free Will Baptist Church was organized in 1909 by my father, the Rev. Hiram Howington. He went home to be with

the Lord in 1930. I have used your literature for all my Sunday school work for many years.

"I am treasurer of the Eastern Quarterly Meeting of the Union Association, and have been for many years. Mrs. Howington has served as clerk for 25 years. I now have the happy privilege to visit many of our churches. The Free Will Baptists are very strong in Carter County. We now have 39 churches.

"I wish to thank the press for the great work done these many years. May God bless the work there."—Rev. J. C. Howington, 708 Second Street, Elizabethton, Tennessee.



Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Albemarle Auxiliary Convention

The Woman's Auxiliary Convention of the Albemarle District Conference of North Carolina will convene with Plymouth Free Will Baptist Church, Plymouth, North Carolina, April 13, 1961. The Scripture will be taken from Mark 16:15, "Go Ye." The aim is to bring the women closer to their own personal place in missions.

Morning Session

- 9:45—Piano Prelude, Pianist
10:00—Hymn 117, "Send the Light"
—Invocation, Reverend Herbert Bryan
—Devotions, Mrs. Burbages
—"Go Where" (Mark 16:15)
—Special Music, Host Church
10:15—Welcome Address, Reverend Owen Ganey
—Response, Mrs. Willard Earley
—President's Message, Mrs. Edwin Roper
—Recognition of Visitors
—Business
10:40—News of the Free Will Baptist Bible College, Rev. Daniel Gaskins
10:50—News of the Children's Home, Rev. Wilbert Everton, Superintendent
11:20—Hymn 359, "Bringing in the Sheaves" (Offering for the Children's Home)
11:25—Announcements
—Special Music, "Win the Lost at Any Cost," the Riggs Trio
11:30—Convention Message, "Missions" Rev. Raymond Riggs
11:55—Hymn 80, "Rescue the Perishing"
12:00—Lunch

Afternoon Session

- 1:00—Hymn 15, "Jesus Saves"
—Devotions, Mrs. Herbert Bryan
—"Go When" (Jeremiah 8:20)
—Special Music, "Wherever He Leads I'll Go," Rev. and Mrs. Herbert Bryan

1:15—News of Mount Olive Junior College, President W. Burkette Raper

1:35—Recommendations of the Chairmen:

1. Pray for the enlistment of all the women.
2. Pray for the colleges, the youth and their leaders and for Cragmont.
3. Pray for the home and foreign mission program, and for better informed auxiliary workers.
4. Pray for inspiring programs and more members with prayer-filled lives.
5. Pray that the benevolent needs of the communities and denomination will be met.
6. Pray for the Children's Home and its leaders—treasurer's report.
7. Pray for every woman to be a tither.

2:00—Business

2:55—Hymn 125, "The Kingdom Is Coming"

3:00—Benediction and Adjournment, "Now the Day Is Over"

MISSIONS

(continued from page nine)

Pastor Mack Owens of Littleton and Pastor LeRoy King of Sugar Hill, New Hampshire. The annual meeting was conducted at Park Street Church in Boston, Massachusetts. There was a good spirit of fellowship and unity at the meeting. Dr. Clyde Taylor, director of affairs for N. A. E., was the principal speaker. During the afternoon service our Free Will Baptist home missionary, Pastor Mack Owens, was called to pray the invocation, after which Dr. Taylor spoke on the African and Latin American crisis. During the evening service Dr. Taylor spoke on Communism, Romanism, and Ecumenicalism. Throughout the day we heard many fine reports and

testimonies of how God has blessed the work of the New England Fellowship of Evangelicals.

We are planning a pre-Easter service in our church and an Easter sunrise service in the mountains. Our church is also looking forward to having the Rev. Damon Dodd with us for evangelistic services April 30 through May 4.

We are very thankful for the many prayers and blessings directed our way. We can see the results of Christian people praying for us and the work here.

Yours for Christ,

Mark, Louise and Andy Vandivort

Questions & Answers

(continued from page ten)

is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel" (1 Samuel 15:22-26).

From here on Saul kept up his self-willed activities further and further away from God's commandments finally going to a witch for help even though God had ordered the extermination of all witches and their evil practices. God allows that Saul disguise himself so that the witch did not know him until she began carrying out his request and then caused her to carry out the performance until a likeness of Samuel was called before her and she received the same message that Samuel brought to Saul depicting Saul's certain doom, that at the time of Saul's encounter with the witch was only a few hours away. The following was the message God gave to Saul through the appearance of Samuel by the witch of Endor. "Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD shall deliver the host of Israel into the hand of the Philistines" (1 Samuel 28:19). Read the whole chapter for the full account.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

When Human Wisdom Fails

(Lesson for April 23)

Lesson: Job 21:19-34

Golden Text: Job 28:28

I. INTRODUCTION

We are living in a day of advancing human knowledge; a day in which man has been able to harness many of the powers of nature for his own use. Men know more about everything than any generation has every known before. Just how far this wisdom will advance we do not know. We may be certain of one thing, however, human wisdom alone is insufficient. Anytime we feel that it is all we need, then we are in for certain trouble.

This lesson is very closely connected with the lesson we had for last Sunday concerning Job's suffering. Human wisdom failed in that instance, in the life of Job, to discover the reason for his suffering. He simply accepted the fact that it was in the plan and mind of God.

The printed text is taken from that part of Job which includes portions of the speeches of his three friends, Eliphaz, Bildad, and Sophar.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. Due to the weakness of human wisdom, we are prone to think with Eliphaz (Job 4—5) that evil and misfortune follow an evil man as naturally as the sparks fly upward from a bonfire, and conversely good fortune follows a good man just as naturally. In other words, the friends of Job held that as long as he was a good man he was blessed of God with material riches but, now that his wealth and health were taken away, there could be only one logical conclusion—Job was an evil man before the Lord.

2. From last Sunday's lesson, we learned that the modern version of this philosophy is stated in the common and

well-known expression: *It pays to be a Christian*. This expression is usually used with the same meaning as the friends of Job used it; that is, those who truly serve the Lord are blessed with material wealth and health, while those who are evil suffer materially and physically.

3. It was this same kind of human wisdom which led the Pharisees to conclude that all the poor people, and the blind, deaf, crippled, and otherwise maimed people were especially cursed of God because of their own evil hearts and, therefore, they were called sinners. On the other hand, like the friends of Job, they concluded that wealth and health, and soundness of body were signs of the righteous—signs of God's good pleasure in them.

4. Jesus attempted to correct this error with the story of the rich man and Lazarus. According to their philosophy of religion, the rich man was rich because of his righteousness before the Lord, while Lazarus was evil and so was filled with sore, disease and misery. But Jesus startled His listeners by asserting that the faith of Lazarus took him to rest in Paradise, while the lack of faith in the rich man made him fit only for hell.—*The Bible Teacher* (F. W. B.).

5. Does calamity imply criminality? This is the thinking of Job's friends and of many people today. Little wonder that Job called them *miserable comforters*. The Bible says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

6. Last fall a storm swept through eastern North Carolina damaging much property. There was no respect of persons, the property of both Christians and non-Christians alike was damaged. This does not mean that Godliness is not profitable unto all things, for Paul declares that it has promise of the life that now is, as well as that which is to come. It does mean, however, that for the Christian, "... tribulation worketh patience; And patience, experience; and experience hope: ... because the love of God is shed abroad in our hearts by

the Holy Spirit which is given unto us" (Romans 5:3-5).—*The Advanced Quarterly* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Some years ago I visited a Boat Club on Lake Erie and inspected some of the luxurious yachts and summer homes of the extremely wealthy. These people were enjoying pleasures which few ever live to enjoy.

2. Then I was introduced to some of the owners of these pleasure crafts. They were people who lived in sin and wickedness. One young lady was the heir to millions of dollars left her by her late father who was a famous brewer. He had killed himself drinking his own liquor. She herself had but a short time to live though she was still young. Liquor had already sealed her doom.

3. The people ignored the Lord's Day. They never worshiped God. They broke the Ten Commandments daily. They made money no matter whom they trod beneath their feet as they climbed the ladder to worldly success.

4. They were not conscious of their need for God. They never gave thought to life after death. They did not believe in Christ as God or Saviour. They did not believe in a day of judgment. They pooch-pooched the idea of a place of torment, hell.—*The Bible Expositor*.

5. "Yet shall he be brought to the grave, and shall remain in the tomb" (Vs. 32). The first part of this verse has a twofold meaning: First, it emphasizes the fact that the rich man in power may escape punishment while on the earth, but he cannot escape the power of death; second, it means that the time will come when he will be carried by others (pallbearers) to the grave.

The last part of this verse needs a bit of explanation. Many cults today who do not believe in hell say that only the righteous will be raised from the dead; therefore, according to them, the wicked will just return to dust and be destroyed. Many of them quote this verse to prove the point. This verse does not teach this at all. All men will be raised from the dead. The righteous will be raised to life everlasting and the wicked will be raised to eternal torment and punishment. This verse is teaching that the wicked man may be very powerful while he is alive, but when he dies he will not have power to break the tomb.—*The Advanced Quarterly* (F. W. B.).

Daily Vacation Bible School Clinic

TO BE HELD AT

Mount Olive Junior College, Mount Olive, North Carolina

ON

APRIL 22, 1961

BY

The Free Will Baptist Press in Co-Operation with the N. C. Woman's Auxiliary



FIFTH IN A CYCLE COVERING
THE ENTIRE BIBLE

† † †

DEALS WITH THE LIFE OF MOSES
AND THOSE WHO LIVED IN
HIS TIME

† † †

BEGINS WITH THE BONDAGE OF
THE CHILDREN OF ISRAEL
IN EGYPT

† † †

ENDS WITH THE CHILDREN
OF ISRAEL'S ENTRANCE
INTO THE PROMISED LAND
UNDER JOSHUA

† † †

Written, Edited and Produced
For Free Will Baptists
By Free Will Baptists

† † †

PUBLISHED BY
FREE WILL BAPTIST PRESS
AYDEN, NORTH CAROLINA

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School Demonstration of Group Projects, Take-Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC



the Free Will Baptist

Aspen, North Carolina, Wednesday, April 10, 1907

Volume 1

EDITORIAL

PROCEED WITH CARE

In continuing our discussion in last week's editorial, let us remember that there are thousands of eyes watching us. When we, who name the name of Christ, conduct ourselves in such a manner that we are easily misunderstood by others, we hinder the work of the Holy Spirit in bringing men to Christ. How often have you heard someone say, "I'm just as good as Mr. _____ who is a deacon in the church?" Quite often such a statement is even made in reference to the ministry, or simply about another church member; and quite often such a statement is true. Whenever there is strife among a body of believers, we do harm to the advancement of God's Kingdom.

Every Christian, in these days particularly, must proceed with caution. There are many evil forces at work in the world today. Of course, Satan is the promoter of each one. We are informed, for instance, that the Communists are not too concerned over gaining a majority of followers in America. For the time being, they merely seek to infiltrate minority groups and work through them to cause confusion and discord in every way possible. Perhaps Satan has never used any more effective tool than that of Communism to win men to evil. They thrive on propaganda, and they are masters of deceit. They have infiltrated religious and political organizations. They have organized into what seems to be patriotic groups, when actually their purpose is to undermine our democracy. They have majored on America's weaknesses. In many parts of the world we have been debased and abused, and they are gaining ground. For these reasons, if for no other, we must proceed with care in these perilous times.

There are evil men who would take advantage of our adverse publicity, as a nation, to cause further confusion. We hope it never happens, but let us remember that even the strongest ranks are not totally immune to such tactics. Evil is a reality, and we must guard against it in all diligence and watchfulness.

Let us never take our mind off God's purpose for us. We can build a great church program, based upon organization, and fail to build upon the sure foundation, Christ Jesus. Could it be that we have trusted in other things? Could it be that we have spoken evil of one another and some enemy has grasped our words and used them detrimentally? We must be careful about all things. Along with many others, we would like to see a humbleness manifested which would bring us together in unity; thus, our differences would be dissolved and melt away as we meet at the foot of the Cross. Are we willing to so humble ourselves, that we may be truly used of God in these last days?

THE SILVER TRAIL

Early on a dewy morning, a snail so small its shell was almost transparent was making its way up the long leaf of an iris plant, steadily, slowly. I reached out my

finger and touched this tiny bit of life. At once the snail's soft body retreated into its shell, and there it stayed.

What was happening inside that opalescent refuge? Was this life destroyed by my touch? But no! With real excitement I saw a stirring. The snail was emerging. Without hesitation it continued its way up the iris leaf, leaving a bubbly, silver trail behind it.

How often our lives are like the snail's. We are moving steadily on life's way, when the finger of trouble touches us—ill health, the death of a loved one, financial loss. It is time for us, too, to withdraw into our refuge—meditation and prayer. Here we can make a decision. Is this touch of trouble to destroy us, so that we live with self-pity, worry, frustration? Or is it to raise us to life with power and poise? The real excitement comes at last in emerging from our refuge with a firm belief that God is good and that whatever happens to us is for the best. Without hesitation, then, we continue on our Christian way, leaving our silver trail—through glistening tears, a bubbling joy.—Jane Lush, "The War Cry."

ONE DAY AT A TIME

When one tries to carry the burden of the past and the concerns for tomorrow, he has a crushing weight to sustain. We are admonished by no lesser person than Christ to concentrate on living one day at a time. When one learns to do that well, he will have the crushing burden lifted from his shoulders and be able to handle the problems of today. There are tasks which are significant for us in the present day. Let us concentrate on them. God will help us find the strength for our "now" if we trust Him to judge the closed past and then trust Him to provide for the future's needs.—"S. C. Methodist Advocate."

Volume 76

Number 16

April 19, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Gifts to the F.W.B. Historical Collection

A SHORT DECLARATION of the mistery of iniquity.

Ier. 41. 6.

Flee out of the midst of Babel, and deliver
every man his soule, be not destroyed in her
iniquity, for this is the time of the
lords vengeance, he will render
vnto her a recompense.

Holca 10. 12.

Soov to your selves in right cōfines reape
after the measure of mercie, breake vp your
fallow ground, for it is time to seeke
the lord, till he come & raise
righteousnes vpon you.



Anno 1612.

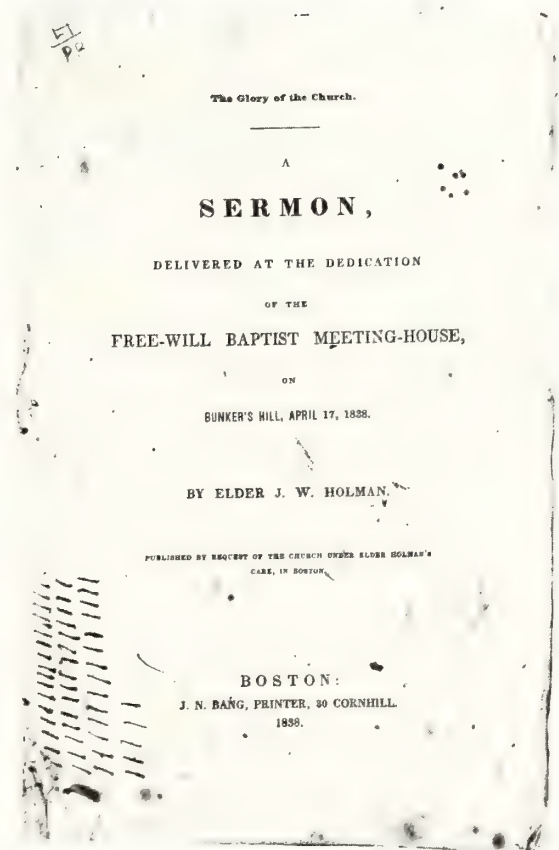
George W. Stevenson

THE Free Will Baptist Historical Collection at Mount Olive Junior College announces two gifts of printed materials by Mrs. Celia C. Garriss and Mr. T. F. Hart, both of Ayden, North Carolina. The two gifts make a total of twenty-six pieces representative of the 17th, the 19th, and the 20th centuries and concern the English General Baptists, the Northern Free Will Baptists and the Free Will Baptists of Georgia and North Carolina.

Pictured above on the left is the title page from a facsimile of Thomas Helwys' *Mistery of Iniquity*, one of the most outstanding items given by Mrs. Garriss. It is the most important work by Thomas Helwys, the earliest of the General Baptist preachers (later to be called Free Will Baptists in North Carolina). This book, which runs to over two hundred pages, was the first demand made in England for universal religious liberty—for freedom of conscience to all. Its pith is expressed in the following words:

Our lord the king is but an earthly king, and he has no authority as a king but in earthly causes, and if the king's people be obedient and true subjects, obeying all human laws made by the king, our lord and king can require no more: for men's religion to God is betwixt God and themselves; the king shall not answer for it, neither may the king be judge between God and man. Let them be hereticks, Turks, Jews or whatsoever, it appertains not to the earthly power to punish them in the least measure. (p. 69)

It is the general consensus of historians that "Helwys gave to religious toleration the finest and fullest defense which it



had ever received in England." Helwys was immediately thrown into Newgate Prison where he died before four years were out. Only four copies of the 1612 *Mistery of Iniquity* exist, so in 1935, the British Baptists made a number of photographic facsimiles, of which this is one. The Historical Collection is fortunate to receive this as a gift from Mrs. Garriss.

Other items in her gift include the 1847 printing of S. J. Wheeler's *History of Parker's Meeting House*, which gives the account of the life of Joseph Parker on which all subsequent accounts have been based. Another interesting item is a *Treatise on Freewill*, written in 1654 by Ralph Cudworth and printed in 1838. Northern Free Will Baptists will be glad to learn that she has added the *Free-Will Baptist Annual Register* for 1866 to our good collection of annual registers. Besides her printed materials, Mrs. Garriss donated the necessary money for the binding of the collection's copy of Harrison and Barfield's *History of the North Carolina Free Will Baptists* (given by her daughter, Mrs. H. L. Spivey of Maury).

Pictured on the above right is the title page of one of the most interesting items in the gift of Mr. Hart. It is a sermon preached in 1838 at the dedication of the Free-Will Baptist Meeting-House on Bunker Hill, Boston. This is the oldest separately printed Free Will Baptist sermon owned by the Historical Collection. Elder J. W. Holman who organized and dedicated the church, was an active Free Will Baptist missionary in Massachusetts, especially in Boston. He soon organized another church in Boston. Though the Bunker Hill Meeting-House was no longer in existence in 1866, the second church flourished, and the Free Will Baptists soon had a quar-

(continued on page nine)

Resurrection After Easter

MAN'S day begins with dawn and proceeds toward the night. It begins in a garden and heads toward a dungeon. It begins in a paradise and gravitates with unerring certainty toward the doom of all that is good and holy. It begins with life and journeys toward death. Such is man's day.

Dr. Carl Sander's message for Holy Week, found in a recent issue of the *Richmond News Leader* of Virginia, made this assertion. "The peddlers of doom never quit. There are always those who see nothing but darkness covering the earth. If we are to believe them, we might as well write the world off as a lost cause."

I know what he means, and agree with him, but when you speak of the world without God in it, that is exactly what it is—"A lost cause!" Man begins well, but ends up wrecking his cherished dreams. He gravitates toward the darkness, like the birds fly south in the winter. He begins with life and journeys toward death. All that happens to him is like a high steel fence that becomes more narrow and higher toward the journey's end, fencing him into one destiny—death. William Ernest Henley in graphic language describes man's day in "Invectus":

Out of the night that covers me,
Black as the pit from pole to pole.
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters now how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

by the Rev. Charles Sapp

Richmond, Virginia

"And the evening and the morning were the first day" (Genesis 1:5).

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matthew 28:1).

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12).

"But the path of the just is as a shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

The sadness of man's situation is contained in this last verse. Whatever he is master of is fatalistic; that is, it has only one destiny. Man's day begins at dawn and journeys toward the light.

Christ came as the Lord of light and life: "And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. . . . He was not that Light, but was sent to bear witness of that Light that lighteth every man that cometh into the world. . . . and the world was made by him, . . ." (John 1: 5-10). ". . . and men loved darkness rather than light, because their deeds were evil" (John 3:19).

God's day is different. It begins with the night and journeys toward the dawn. It begins in darkness and moves purposefully toward the light. The Bible declares, "And the evening and the morning were the first day." How much differently

we would have written it; but had we done so, it too, would end in darkness.

It seems peculiarly significant that the hour the two Marys looked for Jesus was in the *end of the Sabbath as it began to dawn toward the first day of the week*. It was the end of the Sabbath, but it was more. It was the end of man's days for those who were to be caught up in resurrection life. You see, night was never darker when men took Jesus and nailed Him to the Cross, but in the darkest night—born in death—God's new day, a different order, a reversed order, began to take effect. And once more and forever, the evening and the morning were the first day.

I have said man's day begins with dawn, life, and hope, but ends in darkness, death and despair. How different it is in God's day. God's day begins with death and journeys toward life—life abundant and everlasting.

It is no wonder the disciples came away from the empty tomb, the events, and days surrounding the resurrection of our Lord, inflamed. The telling of that story is the most important message ever given to man. All the Old Testament, the birth and life of Christ are but introductory to it.

"He is risen!" the disciples shouted to the world. Peter, on the day of Pentecost, blared forth the news in strong appeal to his countrymen: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore, did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not

leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance" (Acts 2:22-28).

The resurrection of Christ occasioned this great news which the disciples heralded forth. It was the news that His death and resurrection had ushered in a new order. The Day Star had arisen on high, and was to shine in the hearts of all who would believe in Him. But their path was to be illuminated by the light of Christ, for they had looked into His face and beheld, "... the glory of the only begotten of the father,) full of grace and truth" (John 1:14). In doing so, they had beheld the Light that shineth more and more unto the perfect day.

Peter was able to say to this band of pioneers of the Christian faith, "We have a sure word of prophecy." What was that prophecy? It was not the cunningly devised fables of men, but it was the power and coming of our Lord Christ. The apostles had been eyewitnesses of His majesty. They had heard God say at the baptism, "This is my beloved Son, in whom I am well pleased." They had heard, on the Mount of Transfiguration, "This is my beloved Son, hear ye Him." This was a sure word of prophecy—a prophecy that had been attested in the resurrection of our Lord Jesus from the dead.

Peter's advice to these early Christians is a sure word to us. What did he say to them and to us? "Take heed to this prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." What does it mean? The resurrection is the only light we have for the beginning of God's new order of things—His reversal of man's plight. His day is born in the night of the tomb where Jesus lay, but it journeys toward the light of Him who sitteth upon the throne, and makes all things new. Until the Day Star (Jesus Christ glorified) has arisen in our own hearts, this is our only sign, our only hope; but it is God's gift to us. Not that we shall ever go beyond that Light, for it is the only Light, that lighteth every man that cometh into the world. But the promise is that we can dwell more fully within that light. This was Paul's desire as he expressed it in the Philippian letter: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I

might attain unto the resurrection of the dead" (Philippians 3:10, 11).

Now Paul was not talking about the resurrection at the last day. He was not discussing the very hope of his salvation, his redemption and deliverance—depicted in the resurrection. He had already received that. No, Paul is talking about the resurrection which one can have in daily life; for he says in Verse 12: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend, that for which also I am apprehended of Christ Jesus."

Paul wanted what is demanded of every Christian. He wanted to live a resurrected life, here and now. He wanted the power to overcome the daily defeats of life. He wanted that peace of God that shines through the world's worst storms, because it lives in the recognition that all which happens here has God's best purpose in view. He wanted the strength that God can give in life's weakest moment and makes us greater than we are. He wanted the selflessness that comes to that soul who is caught up in something so much greater than self so that life's riches become like moth and rust. He wanted to be able to say, "I am cast down but not forsaken, persecuted, but not in despair, always bearing in my body the stigmata of the Lord Jesus Christ." He wanted a kinship with Jesus in atoning for others. Yes, he wanted to fill up the measure of the sufferings of Christ. He wanted to be able to go without the camp, bearing his reproach. He had sought long and hard for this achievement, but like the rest of us, it was always beyond his reach. But he never gave up trying. He journeyed right up to the journey's end, ever reaching for it. His last words are the most thrilling words (to me) that ever dropped from mortal lips: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing" (2 Timothy 4:7, 8).

How did he live such a life—a life truly resurrected? and how may we? He was first a partaker of the divine nature. He did not stop there, nor can we. We do not passively receive Christ and come to the full bloom of faith. We are to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Peter

lets us know that if these things be in us and abound we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. These virtues are signs of our death to self and resurrection to the new order of life. We do not have them in perfection, but we must strive for them as God works within us and as we work—for we are His workmanship, created in Christ Jesus unto good works—works which God hath before ordained that we should walk therein. If Christ has justified us, we can be sure that the path of the just is as the shining light, that shineth more and more unto the perfect day.

Meanwhile, we are urged to live in the new order, for the old order is passing away. Our opportunities will soon be gone. Paul tells us, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12).

Let us pray this prayer: O Thou who hast called us out of darkness into light, be Thou our strength and purpose. Wherein we are too weak to bear the burden of the day, be Thou the shadow of a mighty rock within a wilderness, a rest upon the way from the burning of the noontide heat, and the burden of the day. Amen.

THE MAIL BOX

DESIRES COMPANIONSHIP AND PRAYERS

"Would you please allow me space in *The Free Will Baptist* for just a few lines. I am very lonely as I live by myself. I am sick and not able to work and have no one to care for me. It seems as if I am in the world all alone with only God to look to. He is a wonderful Saviour to me. No one knows how lonely it gets with no one to say something to while here on this earth. Sometimes I go two or three days and nights with no one to talk to. I am not able to get out to see anyone.

"I wish I could get a good Christian couple to come live with me. It would mean so much to me.

"I desire the prayers of all Christians that something can be worked out for me. I love Jesus because He first loved me."—Mrs. Carrie Ringgold, Bridgeton, North Carolina.

PATIENT IN V. A. HOSPITAL

"This is to state that I am a patient in the Veterans Hospital in Fayetteville, North Carolina, and would appreciate hearing from any of my friends. My address is, Ward 3A, Room 338, V. A. Hospital, Fayetteville, North Carolina."—Rev. B. F. Ringgold Sr.

NEWS AND NOTES

Of Denominational Interest

Lord's Supper Presented By Fairmount Park Church



On March 26, the pastor, the Rev. Fred A. Rivenbark, and twelve deacons of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, presented the *Lord's Supper* under the direction of Harold Critcher, educational director of the church. Mr. Critcher presented the dialogue, beginning with the events that took place on Thursday of the last week of Christ's ministry before His crucifixion. During the dialogue the congregation was reminded that the rite of washing the saints' feet is a practice of the Free Will Baptist church. This was an inspirational and very impressive service.

Pictured above is the pastor breaking bread and giving to the deacons.

Dr. Raper to Appear On Television Program

Dr. W. Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, will be interviewed on the Greenville Television

Station (Channel 9, WNCT) at 7:30 a. m., Thursday, April 27. He will be the guest of Mr. W. E. Debnam, news reporter for WNCT-TV.

Church Organized at Kinston, North Carolina

On April 11 a new Free Will Baptist Church was organized at Kinston, North Carolina. The new church is located on the Tower Hill Road, Route 6, and was appropriately named Tower Hill Free Will Baptist Church.

The organizational service was conducted by the Executive Committee of the Eastern Conference of which the church will become a member. The moderator, the Rev. S. A. Smith, presented the treatise. The Bible was presented by the Rev. J. C. Griffin as a gift from the Eastern Conference. The Church Covenant was read by the Rev. Lloyd Vernon.

There were sixteen persons who be-

came charter members of the church. About fifty persons were present for the service, also two members of the Eastern Conference Mission Board.

The message was delivered by the Rev. J. C. Griffin, who declared, "The Bible is the Book of books and is to be used to strengthen the faith and guide the lives of all believers in personal fellowship."

Successful Revival Reported At Black River Church

A most successful revival was held the week of April 2 at the Black River Free Will Baptist Church, Andrews, South Carolina. There were forty or more souls saved and about 25 joined the church, according to reports. The Rev. Paul Shehan was the evangelist and the Rev. Malcom Harrelson is the pastor.

Rev. Jack Paramore to Speak at Greenville Revival

The Rev. Jack Paramore will be the evangelist for a revival, May 1-7, at the Grace Free Will Baptist Church, Greenville, North Carolina. Mr. Paramore is a graduate of Free Will Baptist Bible College and has conducted revivals in many churches during the past few years.

The pastor of the Grace Church is the Rev. Rashie Kennedy, who invites all interested persons to attend this revival.

Stephen's Chapel Host to Cape Fear Union Meeting

The Cape Fear Union Meeting will convene with Stephen's Chapel Free Will Baptist Church, Route 3, Benson, North Carolina, Saturday, April 29. The theme will be, "The Church and Its Government." The following officers will preside: Moderator, the Rev. Chester Phillips; secretary, Mrs. Owen Thomas; treasurer, Mr. H. T. Hinton, song leader, the Rev. Conrad Williford; pianist, Mrs. Billy Morris. The program is as follows:

Morning Session

10:00—Devotions, Rev. Billy Walker

10:20—Reading of Minutes

—Appointment of Committees

—Recognition of Visitors

—Roll Call of Churches

11:00—Morning Worship Service, Rev. L. R. Ennis

12:00—Recess for Lunch

Afternoon Session

1:00—Devotions, Rev. G. C. Lee

1:20—Panel Discussion

—"Church Government," Rev

Herman Hersey

—"Church Finances" (Budgeting, Treasury System, Special Offering, Bible Plan, Etc.), Rev. Chester Phillips

—"Evangelism in the Local Church," Rev. Cary D. Watkins

—"Missions in the Local Church," Rev. Ronald Creech

2:30—Business Session

2:45—Closing Remarks, Rev. W. H. Lancaster

3:00—Adjournment and Benediction

Children's Home Report For March, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for March, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND

Albemarle Conference	\$ 76.90
Blue Ridge Association	27.06
Cape Fear Conference	354.97
Central Conference	438.84
Eastern Conference	1,371.19
French Broad Association	20.25
Jack's Creek Association	42.00
Mount Mitchell Association	20.00
Pee Dee Association	11.48
Piedmont Association	71.60
Rockfish Conference	5.00
Western Conference	445.01
Yadkin Valley Association	15.00
Miscellaneous	798.39
Farmer Picture Program	150.85
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	1.00

COLLEGE STUDENT'S FUND

Miscellaneous	45.00
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CLOTHING FUND

Albemarle Conference	120.00
Blue Ridge Association	50.00
Cape Fear Conference	325.00
Central Conference	685.20
Eastern Conference	395.00
French Broad Association	80.00
Piedmont Association	90.00
Western Conference	800.00

Total March Receipts \$6,439.74

Saratoga Church Spring Revival April 24-30

Spring revival services will begin at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, Monday evening, April 24, and continuing through

April 30, with the Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Greene County, North Carolina, as the guest speaker. Services will begin each evening at 7:45, and a program of music is planned for each service.

The pastor, the Rev. Fred Powers, and the church cordially invite everyone to attend these services.

Rev. Cherry to Deliver Mount Olive Commencement Address

The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, will deliver the commencement address at Mount Olive Junior College, Mount Olive, North Carolina, Sunday, May 28, at 4:00 p. m. Mr. Cherry is the father of Linda Cherry, a member of the 1961 graduating class. Reuben Cherry, a son of Mr. and Mrs. Cherry, is also an alumnus of Mount Olive Junior College.

Sunday School Boosters At Beaufort, N. C., Church

The drive to boost Sunday school attendance is being continued at the First Free Will Baptist Church, Beaufort, North Carolina. At the close of 1960,

Coming Events

April 20—N. C. State Sunday School Convention, Greenville, North Carolina

April 22—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina

April 29—Daily Vacation Bible School Clinic, First Free Will Baptist Church, Bryan, Texas

April 30—Central Texas Sunday School Convention, Bright Light Free Will Baptist Church, Bryan, Texas

May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

May 13—High School Day, Mount Olive College, Mount Olive, North Carolina

May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina

May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.

August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

an all time high of 195 was reached for a single quarter. Inspired by this report, many members really became Sunday school boosters, and as a result, the attendance number has increased every week since, and have reached as high as 282 with an average of 252 for the quarter.

The church reporter states: "The Lord's blessings are being felt by this church and we look forward to greater heights of service with the assistance of our very able pastor, the Rev. Randy Cox, and our trust in the Lord.

"Recently a lot adjoining the church property was purchased as the first step in our plans to add twenty-five rooms to the educational building. We ask the prayers of all our sister churches for us as we undertake to provide the facilities for these new members God has sent our way for we realize that we must not fail Him."

Bethel Church Host to 5th Eastern Union Meeting

The Bethel Free Will Baptist Church of Whortonville, North Carolina, will be host to the Fifth Eastern Union Meeting on April 29, 1961. The following program has been planned:

Morning Session

- 9:30—Congregational Singing
- 9:45—Devotions, Rev. C. B. Hansley
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognitions and Report of Denominational Enterprises
- 10:30—Congregational Singing
- 10:35—Reading of Church Letters
- 11:00—Praise Service, Rev. T. O. Terry
- 11:15—Message, Rev. G. A. Ludwig
- 11:50—Offering for Children's Home
- 12:00—Lunchtime Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, Rev. D. W. Cleeve
- 1:30—Final Roll Call
- 1:40—"What Free Will Baptists Believe and Why," Rev. J. C. Griffin
- 2:10—Business Period
- 2:30—Adjournment

The song leader will be the Rev. James Lupton.

Declamation and Essay Contests Held at St. Mary's

About 225 members and sponsors of youth auxiliaries met at St. Mary's Free Will Baptist Church in New Bern to attend the North Carolina State Youth (Continued on page fourteen)

Bible College Choir To Make Tour April 24 - 30



The 35-voice Free Will Baptist Bible College Choir will begin its eighth annual spring tour on April 24, President L. C. Johnson, has announced.

The one-week tour under the direction of Donald Clark, music department head, will take the group of Christian young men and women into three churches in North Carolina and six in Virginia. The group will also appear in some high schools and on television programs.

The choir will leave from Nashville, Tennessee, by chartered bus Monday morning, April 24, accompanied by Mrs. J. E. Simpson, dean of women, and will end its tour in Norfolk, Virginia, April 30.

The choir program will include special choir selections as well as solos, trios, quartets, and ensemble numbers. One of the students will bring the devotional thoughts, and a message will be brought about the Bible College.

Services will be held at the following churches during the week at 7:30 each evening except where indicated otherwise: The 24th—Canton, North Carolina; 25th—Goshen, Belmont, North Carolina; 26th—Raleigh, North Carolina; 27th

—Richmond, Virginia; 28th—Newport News, Virginia; 29th—Hyde Park, Norfolk, Virginia; 30th—Fairmont Park, Norfolk, Virginia, 11 a. m.; 30th—Portsmouth, Virginia, 3:00 p. m.; 30th—Bethany, Norfolk, Virginia, 7:30 p. m.

Choir members are as follows:

Soprano—Dorothy Elliott, Marcia Ellison, Betty Lowery, Barbara McGahey, Lillian Moore, Verla Pembrook, Carolyn Rutledge, Ruth Rutledge, Barbara Saratowski, Wanda Watson and Janis Wilcox.

Alto—Cathy Cox, Joyce Jackson, Dannie Sue Jones, Jane Jones, Dianne Manning, Charlotte Powers, Dorothy Robertson, Linda Rudder and Patsy Smith.

Tenor—James Combs, Eugene Hales, William Phipps, James Puckett, Dwight Riggs, Kenneth Riggs and Charles Snow.

Bass—Charles Branch, Lewis Campbell, W. M. Ellison, John Gibbs, Norman Richards, Elbert Tippet, Robert Smith and Leroy Scudder.

Bible College Choir Impressed Me

by Dorothy Elliott, Senior Student

In the spring of 1954, the Bible College Choir went out for the first time to hold services in Free Will Baptist churches. It represented, first of all, the Lord Jesus Christ and, then, the ministry of Free Will Baptist Bible College.

The 30-voice musical group held two services in Mississippi, and then on Tuesday night, April 27, appeared in the Brilliant, Alabama, Church. Of course, these Christian young men and women were not aware that they were making a lasting impression on the life of another young Christian, a junior high school student, who had not as much as heard that there was a Bible College for Free Will Baptist young people.

I am that girl. I had always, from earliest remembrances, desired to have a college education; but, of course, I would have chosen a state school.

The words and music seemed to come spontaneously from

Bible College Girls' Trio



Joyce Jackson, Cathy Cox and Janis Wilson, accompanied by Verla Pembrook, will sing several numbers on the Bible College Choir tour program.

Bible College Quartet



Leroy Scudder, John Gibbs, Kenneth Riggs and James Puckett compose the quartet that will be featured in the eighth annual Bible College Choir tour.

the hearts of those young Christians. Their testimonies were warm and genuine. Especially do I remember a sincere smile given to me by a young girl as the choir entered the church for the service. All of this challenged me; I realized that there really were young people who were willing to stand for Jesus Christ. From that night, I desired to go to Free Will Baptist Bible College.

Now seven years have past, and I am still so thankful for the group of dedicated young men and women who impressed

my life in 1954. I am graduated from high school and am now a senior at Free Will Baptist Bible College. In a very short time now, April 24, I, along with 34 other Bible College students, will set out on our eighth annual Bible College Choir tour, representing Jesus Christ and Free Will Baptist Bible College. We trust that this tour will also bless and challenge the hearts of Free Will Baptist young people to true dedication to Jesus Christ.

Gifts to F. W. B. Historical Collection

(Continued from Page Three)

terly meeting in the city of Boston which owed its existence to the labor of Elder Holman. Mr. Hart's gift also included an 1851 Free Will Baptist hymnal, a group of minutes for various Georgia Free Will Baptist conferences from 1913 to 1921, and the scarce *Baptist Bibliography* in three volumes published in 1914-16 by Dr. W. E. McIntyre of Canada. Other items were given by him which the general reader will not find of such great interest as the other pieces which have been

mentioned, but they are of equal value to the historian and researcher who will use the collection.

A complete collection of the *Baptist Historical Papers*, published from 1896 to 1900, were given jointly by Mrs. Garriss and Mr. Hart. Anyone who has attempted even the most superficial study of North Carolina Free Will Baptist history will instantly realize the importance of these twelve pieces to the Historical Collection. A friend of the collection remarked in November of last year that we hoped we would be able to get a complete file of these papers, but doubted it. The Free Will Baptist Historical Collection owes a great debt of thanks to both Mrs. Garriss and Mr. Hart for their very generous gifts.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE CHRIST DIRECTED LIFE

"... as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21, 22).

YOUR MISSION

(It is reported that this was President Lincoln's favorite song, and that he had it encored no less than eighteen times when it was sung at a Sunday school convention in Washington, D. C., in 1864. It had been an inspiration to many down through the years, so I am passing it on to you for this week's meditation.)

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors

Anchored yet within the bay;
You can lend a hand to help them
As they launch their boat away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot toward the needy,
Reach an ever-open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Saviour's feet.

If you cannot in the harvest
Gather up the richest sheaves,
Many a grain both ripe and golden
Will the careless reapers leave;
Go and glean among the briers
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true,
If where fire and smoke are thickest
There's no work for you to do;
When the battle-field is silent
You can go with careful tread;
You can bear away the wounded,
You can cover up the dead.

If you cannot be the watchman,

Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your boun-
ties

You can do what heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you.
Go and toil in any vinyard,
Do not fear to do or dare;
If you want a field of labor
You can find it anywhere.
—Selected.

SOMETHING YOU CAN DO

Hark! the voice of Jesus calling,
"Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, send me, send me."

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot give your thousands
You can give the widow's mite;
And the least you give for Jesus
Will be precious in His sight.

(continued on page eleven)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you believe and teach that there is a personal devil?—*Leroy Jones, California.*

Answer: Yes! to believe the Bible is to believe in a personal, vigilant, and ever destructive personal being whom it calls the devil. No one can really believe in the Bible and its teachings without accepting the fact of a personal devil. We surely do have conclusive proof that the Bible is the divinely inspired Word of God, therefore, we must believe in there being a personal devil. We only have to turn to Matthew 4 and read the account of the temptation of our Lord Jesus Christ to be certain of this fact for there, as well as in Luke 4, we are distinctly told that he came to our Lord and tempted Him. (See Matthew 4:1-11; Luke 4:1-13.) These accounts have no significance if we try to make the devil here a mere figure of speech.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them" (Matthew 4:3-8). "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And

the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:3-8). These accounts well agree in assigning the devil a role in the story, that none other than a personal being possessing great power and ability to deceive could have.

Another good passage, that well proves the point, is to be found in Matthew 13:1-23. This indeed teaches that there is a personal devil. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. . . . But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13:19, 25, 30). In verses 25 and 30 Jesus speaks of His enemy that slipped into His field and sowed tares, and what will be the final result. There is, according to Jesus' words, a special place prepared for the eternal punishment of the devil and his messengers. We might note that in Matthew 13:1-23 the devil appears in the explanation or interpretation of the parable, rather than in the parable itself. This, of course, means that in the parable itself Jesus illustrates what a terrible fellow the devil is, but that He knew if He left it here someone might on that ground deny the reality of the existence of such a person, so Jesus explained what He was setting forth in a parable so that no one would have just cause to suppose that such a personal being did not exist, but rather that he was a reality and one with whom all mankind must

counter in one way or another. Then cometh the wicked one, the devil, and sowed tares. The tares being interpreted as being the children of the devil whereas the good seed being interpreted as being God's children, the children of the kingdom. Paul believed in and taught concerning the devil as being a personal enemy to be completely equipped against. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11, 12). Such verses indicate that he is well armed against the Christian and hence the Christian must be well armed by God's given and devised armor in order that the Christian stand all the subtle approaches.

Dr. R. A. Torrey, in his book, *Questions Answered*, Page 45, says: "No rational interpretation of the Bible can interpret the devil out of it. Any system of interpretation that does away with the devil would do away with any doctrine which a man does not want to believe. But I also believe in a personal devil because my own experience and observation teaches me the existence of an unseen, very subtle, very cunning spirit of evil, who has dominion over men throughout human society wherever found. The more I come in contact with men, the more I study history; and the more men open their hearts to me, the more firmly convinced I become that there is such a devil as the Bible teaches that there is. It is not pleasant to believe that there is a personal devil, but the question is not what is pleasant to believe, but what is true."

I should like to conclude in adding to what Dr. Torrey has said by saying, "Yes, that is true and we know it is true because we find the teaching in the Bible." That the Bible says a thing, should be sufficient reason to accept it whether or not it appears correct to us who are so narrowly limited.

A Christian's Growth

Like faith and love which bear the mark
A Christian's growth cannot be seen
In measured rings beneath the bark
As can the growth of nature's trees,
But is perceived in qualities
Like faith and love which bear the mark
Of Him who was the Nazarene.

NOTES

QUOTES



By J. C. Griffin

CAN YOU REJOICE?

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew 5:11). What must we do to get the blessing? "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:12).

It takes a lot of God's grace to be glad and rejoice when someone has deliberately, willfully and maliciously slandered your name. God has promised the needed grace.

A great man said something like this: "He who steals my purse steals trash, but he who robs me of my good name, takes from me that which makes me the poorer and does not enrich the thief." Christians should be careful as to what they speak about others who differ in belief.

We are taught by the Word of God, "To speak evil of no man, . . ." (Titus 3:2). Thus if we are saved, we are to speak evil of no man and we should not speak evil of a Christian brother in Christ. Sometimes we find people who had rather spread an evil rumor than to tell the truth. When that kind gets in conversation, in various places where men or women, or both, gather for socials or business, and even in religious circles, you can hear it often, "Have you heard so and so," calling the name of someone that they do not like, someone that they envy, or someone that they are jealous of. My, what a sin it is to speak evil of one another!

I often preach about false witnesses and also about false prophets. King Saul was a religious liar, as recorded in 1 Samuel 15:13, "Blessed be thou of the LORD: I have performed the commandment of the LORD." Because that King Saul lied and refused to repent, he was condemned by Almighty God and lost his kingdom, or was taken off

the throne and finally died in battle because of his sin of disobedience. When you, my reader, have read the thirteenth verse, go right on and you will read Verse 20, where you will find that Saul lied again, as he said, "And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and gone the way which the LORD sent me, . . ." Then we will notice the twenty-first verse and see how that Saul placed his sin on the people: "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal." Saul was a professional in placing his sin on the shoulders of the people. It is a dangerous thing to lie to the Lord. We often hear it said, "The Lord told me, or the Lord said unto me," and then what the person said that the Lord told him what to do, and what he did was an act against what the Lord says in the Bible. The Lord does not act in conflict to His Word. When a man goes contrary to the Bible teaching he usually says that the Lord led him in that act. I know that something is wrong with the man or the woman who claims that the Lord is leading, when they absolutely act in conflict with God's Word. Saul lost out for disobedience and then lied about his act.

Ananias and Sapphira fell dead because they lied to the Holy Ghost. "But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back a part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:1-4). Ananias and Sapphira died because they lied to the Holy Ghost. It is a serious thing to lie to man but when man lies to God it means death spiritually, and in the case of King Saul, Ananias and Sapphira, it meant physical death. To lie is serious in any form, against self or your fellow man.

Both men and women stand at an altar and vow to be true as husband and wife to each other forsaking all others, etc., and then in a few years they have broke their vows made before God and their friends and relatives. They have

lied to God and to man. Men walk down an aisle in some church sanctuary and accept the church covenant and promise to live by that covenant and then in a few weeks perhaps, they are absolutely doing the opposite. They lie to God and to His church, and then expect to get to heaven when they die, or when they face the great judgment bar of God, but may we notice that we are told in Revelation 21:8, that ". . . all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

A tongue that utters lies against self, for self, against others, for others or for worldly gain, is doomed for the second death, and unless there is a repentance and a confession of the sin, the end is eternal death.

What about little jokes that are not true. Something concocted by man and told for the truth? Let me say a lie is a lie, whether it is a social lie, fish lie, political lie or a religious lie. A lie is a lie and God says all liars shall have their part in the lake that burneth with fire and brimstone.

I have known preachers to tell so-called jokes in the pulpit that had not a particle of truth in them, just some old story that someone had concocted. In order to carry a point, a falsehood is told, which often detracts from the message and causes some lost sinner to wonder! Sometimes the falsehood is applied to the messenger or preacher telling the story. God says, "Preach the Word, not jokes, but the Word."

The Lighted Pathway

(continued from page nine)

If you cannot speak like angels,

If you cannot preach like Paul,

You can tell the love of Jesus,

You can say He died for all.

If you cannot rouse the wicked

With the judgment's dread alarms,

You can lead the little children

To the Saviour's waiting arms.

Let none hear you idly saying

"There is nothing I can do,"

While the sons of men are dying,

And the Master calls for you.

Take the task He gives you gladly,

Let His work your pleasure be;

Answer quickly, when He calleth,

"Here am I, send me, send me."

—Daniel March.

"As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

STORIES for our BOYS and GIRLS

LIVING WATER

by Ruth Reese

ALICE awakened with a delightful sense of anticipation. She just knew that something unusually nice was going to happen that very day. For a few moments she snuggled cozily down into her blankets, thinking of how she would spend the day. What a good time she would have!

Suddenly, her memory brought back an admonition of her Sunday school teacher.

"God wishes us to give Him the best of our lives; the best time of the day spent in talking to Him; the best of our service; the best of our giving."

Alice knew, then, that she must not spend another single minute in bed. Throwing back the blankets, she bounded from the bed, closed the window, and opened the register.

Soon she was seated in her little chair as close to the register as she could get, with her new Bible on her lap. Slowly she turned the pages. Where should she read? She was only twelve years of age and had been saved only a short time. Some of the chapters looked too difficult to understand. She continued to turn the pages, stopping now and then to read a verse that caught her eye.

Then she finally settled herself to read the fourth chapter of the Gospel of John.

When she came to the fourteenth verse she read it over and over until she had it memorized. That was just what Jesus had done for her! He had given her a "well of water springing up into everlasting life."

She dropped on her knees and prayed until her mother called that breakfast was ready.

"Alice, would you leave this basket at Uncle John's as you go to Lucy's?" her mother asked that afternoon.

"Yes, Mother," she answered with a bright smile.

"Uncle John" wasn't really their uncle, but every one in the neighborhood called him that. He was a kindly old man, who took a friendly interest in all

who lived near him. And now he was an invalid with only his housekeeper to care for him.

Alice was glad her mother had fixed the basket. She knew it was filled to the brim with good things to eat. As she delivered the basket a few moments later, Alice stepped in to greet "Uncle John." Instantly she was keenly aware that something was wrong. The kindly old man had lost his usual bright, cheery expression. What could be the matter?

"Aren't you feeling well today?" Alice inquired sympathetically.

"Not so well," he answered, slowly. "Couldn't you stay and talk to me a while? Mrs. Baker is too busy to read to me, and it gets pretty lonesome somehow these days."

Alice thought of her intended visit to Lucy's. No, she couldn't stay. This would perhaps be the last chance she would have to visit Lucy before school began after the holidays. She had so many things to talk with her friend.

As she glanced from the window to Uncle John, something seemed to say, "Give your best."

"Why, yes, Uncle John," she smiled, "I'd be glad to stay a while."

Soon Alice found herself telling Uncle John of her conversion and how happy she was now with Jesus living in her heart.

To the girl's surprise she saw tears trickling down the old man's face.

"Alice," he said brokenly. "I've been feeling that I need Jesus in my heart too. But I've lived so long without Him that I'm afraid He wouldn't want my wasted life."

"But He does!" she cried eagerly. "He wants everybody!"

Then the verse she had memorized that morning flashed into her mind.

"Jesus said, 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' You see, He said, 'Whosoever,' and that means you, too," she finished breathlessly, the words fairly tumbling over

each other in her haste to impart the good news of the gospel.

"Pray, child, pray," he whispered and bowed his head on his hands.

Alice dropped down beside her chair and prayed the best she knew how that the Saviour would come into Uncle John's heart for had not He said "whosoever" and she just knew that meant Uncle John too?

When Alice burst in at the door of her home late that afternoon, she was fairly bubbling over with joy. Uncle John was saved! How wonderful it had been! How glad she was that she had heeded that little voice that had said, "Give your best."—*John Three Sixteen.*

A BRAVE CHILD

ON the banks of the Mississippi lived a little girl of thirteen, the oldest of four children, whom her parents called "little mother" because she was always so quietly thoughtful and helpful. One day her parents went away, leaving the children in her care. "Be mother's little woman," the mother said as she kissed her. "We leave the children in your care," the father said. Two days afterward the Mississippi broke through the levee and flooded the little town. What should she do? "Oh, if she only had a boat," she cried. Running out to look for their Negro mammy, she stumbled over a large, oblong, old-fashioned tub. Here was her boat. The water was several inches deep. She half floated, half dragged the tub into the room. She lined it with a blanket and prepared some bread and meat. She dragged it to a large window and set it where, when the water rose, it would float out. She flung open the window and made Rob get into the boat, and put Kate in, and laid baby Rose in the brother's arms, and taking the basket of food went to get in, too, but there was no room for her with safety to the rest. She paused a moment, then drew a long breath, kissed the children quietly, gave them the basket of food and bade them guard it and said, "Good-by dears. Say (Continued on page fourteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

SPECIAL NOTICE TO WOMAN'S AUXILIARIES

Due to the lack of space, we have been unable to publish the reports of your individual woman's auxiliary meetings. There are some items, such as convention programs, etc., which are given pre-eminence, along with reports of district meetings. We invite you to continue to send your monthly reports, with the understanding that they will be printed when space permits it. No regular monthly report will be printed which is over two months old.—The Editor.

Study in Hebrews

Chapter 2

Mrs. L. E. Ballard, Scotland Neck, N. C.

(It is sincerely hoped that as we continue the study of this glorious book you will have studied the background and first chapter review presented by Mrs. Alice E. Lupton, in the March 8 issue. The purpose of these studies is to create greater interest in the study of God's Word; that we may be able to rightly divide the Word; that we may truly use it. "... a lamp unto our feet and a light unto our path" (Psalm 119: 105); that we may be able to use it to convince men that the holy Scriptures are able to make them "... wise unto salvation which is in Christ Jesus" (1 Timothy 3:15).

Verse 1-4: The first word of the second chapter, *therefore*, commands attention and presupposes that the truth set forth in those verses are contingent upon the preceding chapter. Chapter one presents Jesus as the Son of God, in whom God had vested power, glory and honor, greater than any other being, even the angels of God. Yet, Christ in all His power chose to give Himself to redeem man from sin. The writer reveals great concern for his reader's spiritual well-being in his urgency that they hold fast the New Testament salvation.

It was so easy for the Jews to relapse in Judaism and forget how much God revealed His love through Christ, just as it is easy for us to step back into the ways of the world unless we constantly take heed to God's plan of salvation, Christ. This gospel proclaims the love of God, offers pardon, breathes new life into the soul in the forgiveness of sin and promises immortality. We are astounded at what tremendous price this is given: namely, the incarnation of Christ and His complete obedience to suffering and death.

All mankind must face the question set forth in Verses 3, "How shall we escape if we neglect so great salvation; . . ." The weight of the meaning in the little word, *so*, cannot be understood with our human mind. It is as if we stood on the highest pinnacle of a mountain and looked as far as our eyes could see; we would know that beyond our vision there were yet horizons reaching out that we were unable to see. The universe is so vast. The law given by the angels could not be violated without suffering punishment. All law demands a penalty when broken. To simply neglect or reject the great salvation in Christ brings with it certain doom. Neither can we get by the all-seeing eye of God with our neglect of Him, who was heaven's heart throb, being God's only begotten Son. The answer is death! Just as the farmer who neglects to plant his seed, fails to have a harvest, a student who neglects his studies fails to attain an education; a businessman who neglects his business fails to succeed; so will the soul be doomed, who neglects *so great salvation*.

There are four reasons why we ought to give *the more earnest heed*. Three persons of the trinity all speak to us. They remind us of the amazing love of God and the greatness of His anger. They stir the emotions of our soul.

Verse 5-8: In these verses, the writer gives us a picture of man's place of importance on the earth, which God created. Man was the crowning glory of

creation. God gave him dominion over all the earth. (See Psalm 8). Only one power eluded man's dominion. That was, and is, Satan; but in Verses 8, there is given a hint of the promise that man—God's Son—would triumph. Through sin man lost his right relationship with God and in this carnal nature, he is dominated by the power of Satan.

Verse 9: "But we see Jesus who was made a little lower than the angels . . ." The Son of God took upon Himself human nature. In His human nature, He endured death. *That He, by the grace of God should taste death for every man.* "... I lay down my life, . . ." (John 10:17). The death of Jesus depended entirely on the love and kindness of God. Our salvation is the unmerited love and favor of God toward us. When Jesus went to Calvary to die for every man, love reached its zenith.

Verse 10: *For it became Him* or was expedient for Him, who had all power in heaven and earth, to perfect or complete the requirements of salvation. For it was required that He lay down His life that *many sons* may be brought to glory. "... without shedding of blood there is no remission of sin" (Hebrews 9:22). He had to die that we might live eternally. "So our Saviour was perfected through suffering; He passed through sharpest trials to sublimest triumph."—Selected. His obediences to the Father's will brought suffering. In most Christian's lives, there must be suffering in fulfilling the will of God.

Verse 11: Jesus, the author of salvation, is the One who sanctified His followers; for we are one with Him. He stooped down and lifted us unto Himself in redemption, calling us brethren. Oh what condescension on His part, but what exaltation on our part! The more we abandon our lives to His life, the more holy we become in our thoughts, our speech, our desires and our deeds. Our fellowship with Christ makes us different from the unbeliever. The marvelous transformation of salvation in our lives is obvious to everyone. Through this, we become a part of the true Church.

Verse 14-18: Christ was incarnated in the flesh that He might redeem man from sin and wrest from the power of Satan the soul of man through His death and resurrection. He did not come to save the fallen angels but fallen man.

Christ was incarnated that He might
(Continued on page fourteen)

NEWS NOTES

(continued from page seven)

Fellowship Day on April 8. The program had as its theme, "Youth Advancing with Christ."

In the morning, YPA and GTA declamation contests were held. Winners of the contests who were presented in the afternoon program were as follows: YPA—Wayne Phillips of Smithfield, first place, and Pauline Rice of Cedar Hill, second place; GTA—Karen Hancock of St. Mary's, first place, and Philip Frazier of LaGrange, second place.

Carrying out the theme of the program were two playlets: "Advancing with Christ Through YPA and GTA Work—How We Do It," by the Smithfield YPA and GTA, and "Youth Advancing with Christ Through Giving," by the Greenville YPA.

In addition to the playlets, Frank Harrison and Johnny Craft, two ministerial students from the colleges at Mount Olive and Nashville, spoke on the topics, "Youth Preparing to Advance with Christ" and "Youth Advancing with Christ," respectively.

To promote work on the ranks in the youth auxiliaries, drills on ranks were held. Winners in the drill on the rank of Page for GTA were Linda Avery of Winterville, first place, and Carol Daughtry of Smithfield, second place. Winners in the drill on the rank of Apprentice for YPA were Mary Beth Swain of Malachi's Chapel, first place, and Lois Issette of the Second Western District, second place.

Another highlight of the program was the announcement of the essay winners: YPA—Glenda Adams of Smithfield, first place, and Barbara Lancaster of Kinston, second place; GTA—Terry Brantham of Goldsboro, first place, and Vicki Warren of Kinston, second place.

This year the youth auxiliaries have been working on medical facilities and equipment for the children's division of the proposed hospital in Africa as a national missions project. For this project \$584.43 had been given by the North Carolina auxiliaries. It is hoped this project will reach at least \$600 by July when WNAC meets. Jacksonville YPA, giving \$65.31, and Bridgeton GTA, giving \$17.50, were recognized as the YPA and GTA giving the most to the project.

At 5:30, a banquet was held in the recreation center. Attending the banquet were 119 members and sponsors.

Miss Diane Avery of Core Creek YPA was the mistress of ceremony. An entertaining program consisting of sing-spiration, clarinet trio by St. Mary's BA, and a skit by Mrs. Joshua Rowe and Mrs. J. D. Reese of New Bern were enjoyed. After the entertainment a film, "Highest Mountain," was shown.

Evangelist Bobby Jackson's Itinerary for 1961

During 1960, Evangelist Bobby Jackson conducted 33 revivals in nine states. In these meetings 375 sermons were preached, and produced 731 specific decisions of salvation or rededication.

The evangelist's schedule for the remainder of 1961 is filled. Here is a list of planned services:

April 16-23, Free Will Baptist Church, Williamston, North Carolina

April 24-30, St. Delight Free Will Baptist Church, Louisburg, North Carolina

May 1-7, Shady Grove Free Will Baptist Church, Durham, North Carolina

May 8-14, Bay Branch Free Will Baptist Church, Timmonsville, South Carolina

May 22-28, First Free Will Baptist Church, Baxley, Georgia

May 29—June 4, Free Will Baptist Mission, Kinston, North Carolina

June 5-11, Aspen Grove Free Will Baptist Church, Fountain, North Carolina

June 12-18, Johnson's Union Free Will Baptist Church, Smithfield, North Carolina

June 19-25, Powhatan Free Will Baptist Church, Clayton, North Carolina

June 26—July 2, Baptist Church, R. F. D., Norfolk, Virginia

July 3-9, First Free Will Baptist Church, Newport News, Virginia

July 16-23, Sulphur Springs Free Will Baptist Church, Samantha, Alabama

July 24-30, First Free Will Baptist Church, Dothan, Alabama

August 2-13, First Free Will Baptist Church, Columbus, Mississippi

August 14-20, Fellowship Free Will Baptist Church, Flat River, Missouri

August 21-27, Free Will Baptist Mission, Columbia, South Carolina

September 3-30, Mack Owens, New England

October 1-8, Edgemont Free Will Baptist Church, Durham, North Carolina

October 9-15, South Side Free Will Baptist Church, Darlington, South Carolina

October 16-22, First Free Will Bap-

tist Church, Elizabeth City, North Carolina

October 23-29, Tabernacle Baptist, Wilson, North Carolina

October 30—November 5, Valley Falls Free Will Baptist Church, Spartanburg, South Carolina

November 6-19, Garner Free Will Baptist Church, Garner, North Carolina

November 22—December 3, First Free Will Baptist Church, Pocahontas, Arkansas

December 4-10, Cherry Lane Free Will Baptist Church, Sumter, South Carolina

December 11-17, Hope Free Will Baptist Church, Scotland Neck, North Carolina

Mr. Jackson states: "Please pray for God's blessings upon these meetings for a harvest of souls."

Boys' and Girls' Stories

(continued from page twelve)

a prayer for sister, Rob. When you see Father and Mother, tell them I took care of you." The next day the father found the tub in a sycamore tree. The children were frightened, chilled and in tears, but safe. Afterwards, floating on the water, with her brave, childish face turned up to the sky, they found the "little mother," who sacrificed herself to save others.—Selected.

Woman's Auxiliary

(continued from page thirteen)

be an efficient High Priest, understanding not only the human weaknesses and needs, but the yearning of the soul of man away from God. This was made possible when God turned His back upon Him as He hung on Calvary. Now forever with understanding compassion. He is our High Priest on the right hand of God.

Endure

If you expect to make a point in life it is necessary that you learn to endure hardships. Those who fail to learn this fail of the very essence of success. Life is a stern battle and must be fought with a resolute mind. Only those will win who have a mind to endure hardships.—Selected.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

When God's Wisdom Prevails

(Lesson for April 30)

Lesson: Job 42:1-12

Golden Text: Jeremiah 9:23, 24

I. INTRODUCTION

As we come to the end of the book of Job, it is well that we get a workable outline of the book clearly in our minds. The first chapter sets the stage for this great drama. It tells who Job is, about the meeting between God and Satan, and the calamities that befell Job. Chapters 2—31 consist of the discussions between Job and his friends on the causes of human sufferings. Chapters 32—37 presents a new challenge to Job in the person of Elihu who reasons that God often chastens through suffering for the good of man. In Chapters 38-41 God enters the discussion and reveals Himself to Job. The revelation accomplishes in Job's soul what all the long arguments had failed to do. He is brought to humility and repentance. Chapter 42 gives us Job's confession. The verses selected for our printed text give us Job's final word, and his restoration to health and prosperity.

In our previous lessons on Job, we have studied Job's questions about his suffering, and the philosophical theories of his friends as they tried to answer the questions. In this last lesson in the series on Job, we shall see how the questions of Job and the theories of his friends came to naught and how the wisdom of God prevailed.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

Job 42:1: "Then Job answered." Even then he didn't know all the answers, but he knew one that was right. God knows everything and can do everything. Truth triumphs. The storm is over. The enemies are hushed. Job's Redeemer lives.

Vs. 2: There is no guesswork with Job now—he knows. "Better is the end of a thing than its beginning." Job

wondered and fretted about God's ways, but he did not go so far that he could not repent and humble himself before his Maker. It was too bad that Job had such arguments and heated words with his friends, but that too was all cleared up. It was sad, too, to see a man so good and useful afflicted as he was, but it all turned out for good and was written for our learning, that we through patience and comfort of the Scriptures might have hope.

Vs. 3: Job admits that he has been foolish, talking when he did not know what he was talking about. Most men excuse rather than confess.

Vs. 4: Job puts himself into the posture of a penitent, not trying to teach, but to learn.

Vs. 7: Satan tried to prove Job a hypocrite, and his friends condemned him as wicked. But he won God's approval.

Vs. 8: Job's friends had been wrong, but there was forgiveness for them.

Vs. 12: Job's last days were his best days. The Christian may suffer, but he knows that in Christ he will have a hundredfold more in the world to come, where the pain and parting are no more.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Job recognized his unworthiness before God. It seems that there are four truths which we can discern in Job's statement: He has a new conception of the greatness of God; he recognized that he had spoken many foolish things; he thus forms an humble opinion of himself; he finally repents. "Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee" (Vv. 1, 2). Before anyone can gain a true picture of God and His righteousness, he must recognize his own unworthiness. No one can approach God who has a boastful or proud attitude regarding his own self. Man may say, "I'm a pretty good fellow," and he may be, but his goodness must be recognized as coming from God. In Job's statement above, he simply ac-

knowledges that God has all power and that He knows all things. No thought can be hidden from God. Even Jesus, God's Son, knows what is in the heart of man; no one has to tell Him.—*The Bible Student* (F. W. B.).

2. After Job's repentance, following his vision of the Lord, he realized that his righteousness did not depend on material possessions; therefore, he had no need of them as his assurance of justification, for he found justification by faith alone in God. Like Solomon who did not ask God for wealth, but asked only for wisdom to govern Israel, God gave him in addition to wisdom abundant wealth (2 Chronicles 1:7-12); so Job asked God for forgiveness of his ego-centric attitude or his self-righteousness, and God gave him back his health, wealth, family and social standing. He was able to understand that these things belong, not first but second in his life, and that God only had the right to first place in his devotion, all of which brought his friends under condemnation for their unjust accusations against Job and, therefore, against God, for they believed even more than Job the assurance of man's justification lay in his material wealth and physical well-being. It was for this reason that God demanded that they seek the good will of Job to intercede for them in order for them to find forgiveness with God.—*The Bible Teacher* (F. W. B.).

3. My servant Job shall pray for you. One could listen for the proverbial pin to drop in the awful silence that ensued when the Lord spoke of Job's intercessory prayer. These men had lived with the attitude of, "Poor Job, we'll keep praying for you, hoping that everything will come out all right. But, of course, you aren't really getting half the punishment you deserve."

Now, however, the tables are turned. Job has come through his fiery trials, confessed to God, is right with Him and therefore ready to pray for the others. Strange world, some are bound to say, when things get so confused. However, the fact is that things are actually straightened out all around. Job is on praying ground and his friends stand in need of prayer.—*The Bible Expositor*.

No Tracts in Hell!

Sneeringly a young man said to a Christian who had given him a tract: "Tracts everywhere!" "No," said the Christian, "there are no tracts in hell!"

Daily Vacation Bible School Clinic

TO BE HELD AT

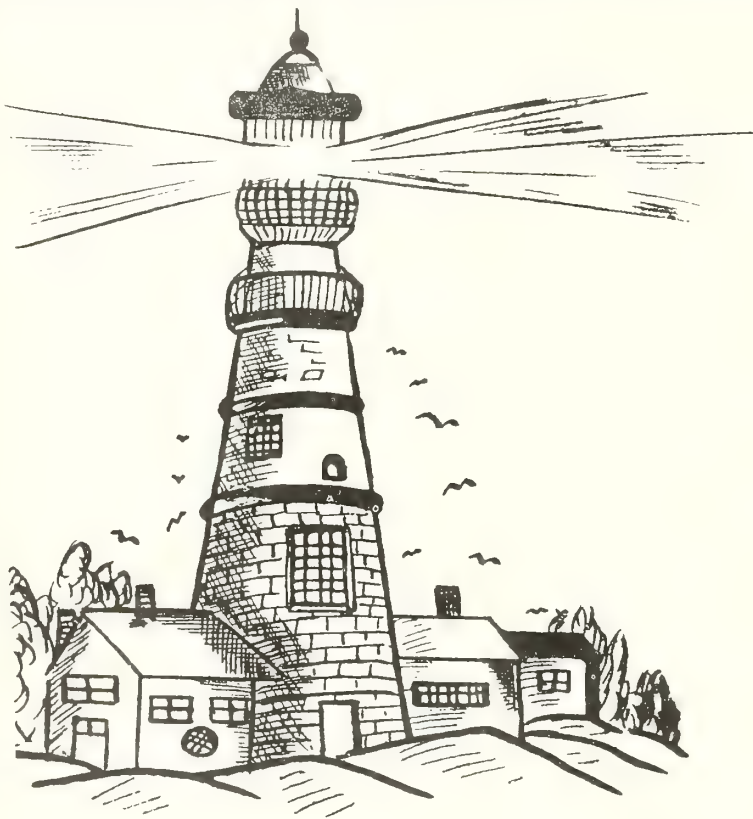
Mount Olive Junior College, Mount Olive, North Carolina

ON

APRIL 22, 1961

BY

The Free Will Baptist Press in Co-Operation with the N. C. Woman's Auxiliary



FIFTH IN A CYCLE COVERING
THE ENTIRE BIBLE

† † †

DEALS WITH THE LIFE OF MOSES
AND THOSE WHO LIVED IN
HIS TIME

† † †

BEGINS WITH THE BONDAGE OF
THE CHILDREN OF ISRAEL
IN EGYPT

† † †

ENDS WITH THE CHILDREN
OF ISRAEL'S ENTRANCE
INTO THE PROMISED LAND
UNDER JOSHUA

† † †

Written, Edited and Produced
For Free Will Baptists
By Free Will Baptists

† † †

PUBLISHED BY
FREE WILL BAPTIST PRESS
AYDEN, NORTH CAROLINA

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School Demonstration of Group Projects, Take-Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC



The Tree White Report

Ayden, North Carolina. Edited by, April 3, 1961

PHOTO BY EWING GALLOWAY

EDITORIAL

ABOUT THE LITERATURE PROGRAM

In these days, Christian literature is vital to the growth of any denomination. Its importance has been recognized by all denominations. Free Will Baptists are not to be excluded from those who see the great demand for Christian literature. The greatest area of service in this literature program is found in supplying Sunday school materials. The next area is that of supplying league materials. It is in these two areas that the Free Will Baptist Press is dedicated. This institution exists for this reason, and because of it, God's mercy and blessings have been upon it for approximately fifty years; therefore, we believe He has a vital place for it in these perilous days.

Every institution has its faults and shortcomings. Quite often they are magnified out of proportions, and therefore misunderstandings come about. May we say again, however, that those who first seek the facts are the understanding ones. The Free Will Baptist Press has constantly sought to improve with all the means available. It is not a profit-sharing institution; that is, none of its profits go to the stockholders. Instead, what profit is realized, is invested in equipment, in denominational agencies, etc. It is a big program, with much to do and learn; but with the support and promotion of those involved, it can be carried on with a more effective purpose.

The 1959 session of the National Association of Free Will Baptists, meeting in Asheville, North Carolina, June 14-16, approved a new contract between the Free Will Baptist Press and the Sunday School Board of the National Association. This contract was drawn up and agreed upon by the two boards. On January 1, 1959, the Sunday school department showed a deficit of over \$20,000, losses which were encountered in the literature publishing program during an approximate one and one-half year period by the Sunday school board. The board of directors of the press were quite anxious for a workable contract to be put into operation; therefore, they agreed, "(1) To work harmoniously with the Sunday School Board of the National Association of Free Will Baptists in propagating the denominational Sunday school program." The third agreement stated: "To allocate to the Sunday School Board of the National Association eight (8) per cent of the gross receipts derived from the sale of Sunday school literature actually published by the Free Will Baptist Press up to and including \$30,000.00 per calendar quarter, and ten (10) per cent of said gross receipts from \$30,100.00 to \$35,000.00 per quarter; thereafter, negotiations shall be opened to consider percentage of allocations on gross sales exceeding \$35,000.00 per calendar quarter; said allocations to be made at the beginning of each calendar quarter; based upon the sales of preceding quarter."

The contract also called for the hiring of an editor by the Sunday school board who would work cooperatively with the press. The board decided, however, to postpone the hiring of the editor, in order to apply the 8 per cent commission on the sale of literature from the press on the indebtedness of the Sunday school board. The editor of the press has filled this position, as agreed by the Sunday school board. As reported in the March 15 issue of "The Free Will Baptist," the Sunday school board is now nearly debt free. During 1960, the first year of the operation of the new contract, the commission on literature sales was \$7,318.80. The commission for first and second quarter sales of 1961 brings the total up to approximately \$11,000. The Free Will Baptist Press is happy over the progress in the literature field, and thankful that it has been able to help in the retirement of said indebtedness.

In the contract, the Sunday school board agreed, "To use all funds received from the Free Will Baptist Press for general promotion of the denominational Sunday school program. . . to put forth every effort . . . to further the use of Free Will Baptist literature published by the Free Will Baptist Press, in all our churches, fostering a spirit of good will toward the Free Will Baptist Press everywhere."

A similar contract exists between the League Board of the National Association and the press board. It is our hope that nothing will happen to mar these contracts. They are both workable. As we have said before, we, as a denomination are not large enough to have several sources of literature. The Free Will Baptist Press is the only one in the denomination that actually produces and prints its own materials. It is a Free Will Baptist institution. We, therefore, are glad to report that more than a quarter of a million copies of our publications go forth from this institution each quarter. With each one goes a prayer that they will add in their own way to the advancement of God's Kingdom among Free Will Baptists.

Volume 76

Number 17

April 26, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

WORRIES

by C. H. Brunner

THE WORD, worry, is not found in the Bible, and yet many Bible readers use it in their minds, in their thoughts—some make it a part of their waking moments every day. Although it has never made one wrong thing right, has never rectified one mistake, has never returned one lost cent or one moment of time, nor has it restored one lost opportunity. Someone gave us a beautiful motto years ago, reading, "Why worry? God is still on the throne." Perhaps some of my readers should secure one, perhaps more than one, for different rooms in the house, how about it?

Did you ever read these lines?

"The world is full of worry, many kinds of worry;
Worry about this and worry about that;
Worry a little and worry a lot;
Worry with nothing to worry about;
Just worry, worry, worry."

Why are so many people unhappy? Too much work? No. Too little money? No. Too few friends? No. What then? Too much worry.

"It is not the work, but the worry,
That makes the world grow old;
That numbers the years of its children,
Ere half their story is told;
That weakens their faith in heaven,
And the wisdom of God's great plan;
'Tis not the work, but the worry
That breaks the heart of man."

Life may be beautiful; it may be cheerful and pleasant; God wants it that way. God has made all provisions for the happiness of His creatures. Spurgeon says: "Life is a precious thing. In its humblest form it is superior to death. Better be the least in the kingdom than the greatest without." The same writer also says, "A living, loving gospel sermon, however unlearned in matter, and uncouth in style is better than the finest discourse devoid of unction and power." A life of love and faithful devotion, quiet, unspectacular, service may bear more fruit that will abide, influences that will remain, branch out, than the loudest brass band can proclaim.

Had Elimelech and Naomi prospered in Moab and had Mahlon and Chilion lived and become famous citizens of Moab perhaps all the records left of them in a few generations would have been their records in the Israelitish family graveyard in Moab.

God knew how to get the names of a few women into the genealogy of Jesus of Nazareth, one of whom is Ruth. What a loss if we would not have the book of Ruth, a small book of only 85 verses! Thus Ruth shares with Queen Esther the honor of having two of the 66 books of the Bible designated by their names. When we read what these two women had to endure we see clearly how they earned these distinctions. Today we honor and respect them—about three thousand years after they died!

The trouble with some of us is we can hardly wait until

praise, or at least some "honorable mention" is made of what we were or of what we did. Let us say rather what Jesus said we should say, "... we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). It has been said, "Old Man Worry and the gravedigger are good friends!" Read the following anonymous lines:

"I've decided not to worry anymore,
An' I'm livin' jest as easy as before;
What's the use of fume and flurry.
What's the use to allers worry?
I've decided not to worry anymore.

"Jest go 'long an' allers mind your own affairs,
Look for laughter an' for joy an' not for tears;
Keep a-grubbin' an' a-hoein',
That'll stop the weeds a-growin',
Just determine not to worry anymore.

"What's the use to lie awake an' rack your brain,
Jest because the crops are thirstin' for a rain?
It'll come if it's a-coming',
An' it's bound to come a-hummin',
In the same ole way—don't worry anymore.

"When you come to cross a hill that's hard to climb,
Take it easy; rock along an' take your time;
Try to keep the welkin ringin'
With your shoutin' an' your singin'
An' you'll clean forgit to worry anymore."

What trivial things people worry about! We have heard it said about some people that they think there is something wrong if they have no worries—they would be worried if they had no worries. Like the woman on the small farm; the year when her crop was especially good and her pastor tried to encourage her with the remark, "Every ear seems to be so large and perfect." She replied, "Yes, but now I have no nubbins for my pigs!" Better corn makes better pigs. Less worries makes happier Christians.

Dear ones, let us cease worrying ourselves about our troubles and also stop troubling ourselves about our worries. We will then feel a lot better, and all of us will be happier. Then let us all go to prayer meeting and praise the Lord and tell others how we got victory over our troubles and worries—it may help others. To worry is sin—to trust is joy and victory.

Edgar Guest tells us of a man characteristic of a class of worried people living today. In the first verse of one of his poems he says:

"He worried in the morning just as soon as he arose;
He wondered what would happen if his trusted bank would close;
And if the skies were sunny to his wife he'd turn and say,
Should I carry my umbrella just in case it rains today?"

For the present this one verse may be enough. There is a better side of life than the worry side. Worry is an indication of a lack of faith. Worried one, about what are you worrying anyhow? Do you want to get rid of worry? Read the following verses from the Gospel of Luke:

Faith can be seen—"... when he saw their faith, ..." (5:20).

Jesus found great faith at an unexpected source (7:9).—*Gospel Banner*.

God's Word Quickens To Belief

IN MY dictionary the word, quicken, means: Move more quickly; hasten; stir up; make alive; become more active or alive.

O that more men would allow God's Word to stir them up and cause them to hasten and be moved more quickly to be made alive so that they will become more active for God!

We know God's Word quickens because of a personal realization of Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins," and because we have seen its power demonstrated in the lives of those about us.

Before we can believe anything, we either have to hear about it or know it to be a fact. Because we have to hear before we can believe, it is very important and necessary that people hear the Word of God. Christians should be very much concerned in seeing that sinners go to church where they will hear the Word of God. How can they believe until they hear? I'm reminded of that portion of Scripture which says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:14, 15).

We think of our feet as being a means of transportation—to take us places. If we use our feet to take us places to give out God's message, and to do acts of service in Christ's name, then we are using them beautifully.

We realize it is necessary for people to hear the Word of God in order to believe and be saved from their sinful plight. When one hears, the Holy Spirit is there to convict of sin, and faith to believe in Christ is present also, for faith cometh by hearing. We must hear before we can have faith to believe and when we believe God's Word, we exercise the faith that is necessary for our salvation. Here again we see how important it is that God's Word be heard.

Each of us should study to show ourselves approved unto God, so that we might be able to rightly divide the Word of truth to those who are lost. We not

by Mrs. C. D. Clark
Greenville, North Carolina

only need to hide God's Word in our heart, that we might not sin against Him; but also that we may be able to use it effectively when the opportunity presents itself. Our own words may cause someone to think, but it takes God's Word to quicken unto salvation and His teachings. In Hebrews 4:12, we read, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is not enough to believe there is a God. Listen to James 2:19: "Thou believest that there is one God: thou doest well: the devils also believe and tremble." One does well to believe there is a God, but we must not only believe He is God, but that He is a rewarder of them that diligently seek Him. We must believe His teachings concerning His Son and our Saviour, Jesus Christ. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John 4:15). Romans 10:9, 10 reads, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." What's in the heart will, in a large measure, determine what comes out of the mouth.

What we believe about things may not change them, but it does have a lot to do in the shaping of our lives. We may believe what Christ did for us to make our salvation possible was not necessary; but that does not change the fact that it was necessary. We may believe we can be saved if we do not kill, steal, lie, commit adultery, or any other thing we call sin. Just because we may believe we will be saved by not doing these things, does not mean that we will be saved. It

will be easy for those who do commit such acts of sin to realize their sinful condition after hearing the Word of God, and be saved; whereas, it will be hard to convince those who think their goodness will save them that they are sinners who can never save themselves, but will have to look to Jesus for deliverance. The Bible declares, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). When we realize this, it should cause us to let God's Word quicken us.

In Matthew 9:27-31, an account is given of two blind men who cried unto Jesus to have mercy on them, and whose eyes were opened. In this Scripture, these two men begged for mercy and came to Jesus. We assume these men came to Jesus because they were blind and believed He could heal their blindness and make them to see. However, we have to do the same thing to be saved. We have to ask for mercy, come to Jesus believing He can and will save us. When the men answered Jesus' questions as to whether they thought He was able to do it, their faith to believe He was able caused them to be healed, because Jesus said, "According to your faith, be it unto you," and their eyes were opened. If these men were not followers of God, it would now be easier for them to believe He could save them from sin when they heard God's Word concerning His plan for their salvation. Too, we notice it was impossible for them to keep the good news to themselves, for they spread abroad His fame in all that country. The same thing is true of a sinner who has been quickened by God's Word into a new man. The love of God abiding in him cannot be entirely hid. The light, though it may be dim, will surely shed its rays.

John 1:11, 12 tells us, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." People are still rejecting Him today because they do not, or will not, realize who He is—never stopping to think we would not even be here if it were not for Him. He helped in the creation to make us and when we fell in

sin, He was willing to give Himself to redeem us and died on the Cross bearing our sins.

John 3:16 tells us of the great love God showed toward us in order that we might be brought back into a full, complete relationship with Him after sin had separated us from Him. Christ freely and gladly gave Himself as a sacrifice, or a ransom, making the necessary atonement for our sins. Indeed, it is a very simple thing that God requires on our part; all He did to make it possible for sinful men to be reunited with Him is simply to believe on the name of Jesus Christ and to love one another. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:23).

The question, "What must I do to be saved?" which the jailer asked of Paul and Silas, is a question that everyone should settle by obeying the answer they gave him: "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the only way to be saved, but it cannot happen until we have heard God's Word concerning Jesus Christ. Paul and Silas spoke unto the jailer the Word of the Lord and he rejoiced, believing in God.

God is not willing that any perish, but that all come to repentance and believe in the name of His Son, Jesus. He will gladly receive us as His Son when we do this. If God's Word has quickened us to believe, let's tell it to others, so they too may be quickened to believe.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mr. Johnnie Crocker

On October 10, 1960, the death angel visited the Carolina General Hospital of Wilson, North Carolina, and claimed the soul of Mr. Johnnie Crocker. He was 67 years, 8 months, and 4 days of age at death.

Johnnie was married in February, 1916, to Nellie Boykin, and to this union were born 12 children, 11 surviving. He leaves to mourn their loss his wife, and the following children: Mrs. Ollie Narron and Mrs. R. B. Sullivan of Route 1, Middlesex, North Carolina; Mrs. Clarence Park-

(continued on page sixteen)

Morehead City Church Host to N. C. League Convention

The First Free Will Baptist Church, Morehead City, North Carolina, will be host to the North Carolina State League Convention May 5 and 6. The keynote will be "To Know Him." The Scripture is taken from Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." The theme song will be, "If You Know the Lord." The program is as follows:

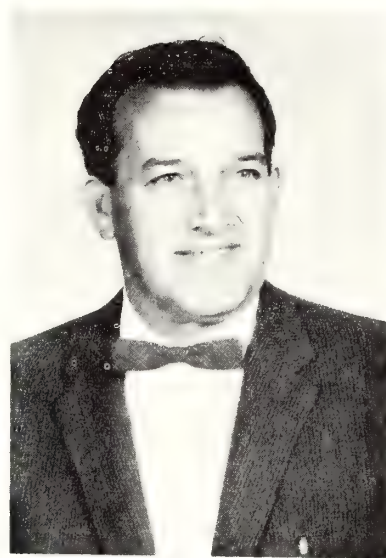
FRIDAY NIGHT SESSION

- 7:30—"We Sing Together"
- 7:40—Devotions, Wayne West
- 7:50—Morehead City Welcomes You
- 7:55—Carteret County Youth Choir
- 8:10—Remarks by President
- Appointment of Committees
- 8:15—Special Music
- 8:20—Introduction of Speaker
- "To Know Him Through Fellowship," Rev. Ralph Lightsey



- 9:00—Announcements
- 9:05—League Benediction
- Saturday Morning Session**
- 8:30—Registration
- 9:30—"Sing His Praises"
- 9:40—Devotions, Malachi's Chapel Leaguers
- 9:55—"It's Up to You"
- 10:20—Chorus Time
- 10:35—Announcements
- 10:45—Duet, Debbie Hines and Joyce Hardee
- 10:50—Preview of Ninth Nationwide League Conference, Ray C. Turnage

- 11:10—Congregational Song, Mary Gold Wallace
- 11:30—Introduction of Speaker
- "To Know Him Through Fellowship with Others," Rev. Wayne W. Smith



- 12:00—Adjournment
- Saturday Afternoon Session**
- 2:00—"Sing Unto the Lord"
- 2:10—Devotions, Edna Whittington
- 2:25—Awarding of Certificates
- Election of Officers
- 3:00—"To Know Him Through Social Activities," Ray C. Turnage
- 3:30—Adjournment
- 4:00—Recreation and Sandwich Supper, Fort Macon State Park
- Saturday Night Rally**
- 7:00—Chorus Time
- 7:10—Special Music, Morehead City Leaguers
- 7:15—Intermediate Sword Drill
- 7:35—Congregational Song
- 7:40—Introduction of Speaker
- "The Call to Fellowship," Rev. Harold Stevens
- 8:30—Announcements
- 8:35—Song, "Onward Christian Leaguers"
- League Benediction

Note: Leaguers desiring to stay overnight in Morehead City should write the Rev. Seldon Bullard, 204 North Eleventh Street, Morehead City, as soon as possible for rooms which will be furnished by the church.

Leagues that have not received report blanks should send the name and address of the secretary immediately to Miss Leah McGlohon, P. O. Box 151, Mount Olive, North Carolina. Please return report blanks by mail before the convention.

NEWS ^{AND} NOTES

Of Denominational Interest

2nd Quarterly Conference to Convene with Glennwood Church

The Second Quarterly Conference of the Rockfish Association of North Carolina will convene with the Glennwood Free Will Baptist Church, Rockingham, North Carolina, Saturday, April 29, with services beginning at 10:00 a. m. The moderator of the conference is the Rev. Paul Brown, and the clerk, Mrs. Clayton Stein. Lunch will be served on the church grounds at noon.

Everyone in the second district, as well as visitors, are invited to attend this conference.

Revival in Progress at Soundview Church

Revival services began at Soundview Free Will Baptist Church, Carteret County, North Carolina, Monday evening, April 24, and will continue through Saturday evening, April 29, with the Rev. T. O. Terry as the evangelist. The pastor, the Rev. Andrew Hill, and the church extend a cordial invitation to the public to attend the remaining nights of this meeting.

Stony Hill Church Host to 2nd Western Union Meeting

The Union Meeting of the Second Western District of North Carolina will convene with Stony Hill Free Will Baptist Church, Route 2, Middlesex, North Carolina, on April 29. The following is the scheduled program for the union:

Morning Session

- 10:00—Devotions, Mr. I. D. Boswell
- 10:10—Welcome, Rev. Leonard Woodall
- 10:15—Response, Mrs. Russell Lamm
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Church
- 10:35—Roll Call of Ministers
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. Charles Morgan
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Leonard Woodall
- 1:10—Special Music
- 1:20—Report of Committees
 - Home Missions, Mrs. Bill McClintock
 - Foreign Missions, Rev. Bill McClintock
 - Sunday School, Mrs. Luther Bissette
 - Education, Rev. L. H. Boykin
 - Superannuation, Mrs. Iscic Lamm
 - Temperance, Rev. Swade Benson
- 2:00—Business Session
- 2:30—Adjournment

Belhaven Church Host to Albemarle District Meetings

The District Union Meeting, League Union, and Sunday School Convention of the Albemarle Conference of North Carolina will convene with Belhaven Free Will Baptist Church, Belhaven, North Carolina, Saturday and Sunday, April 29 and 30. The programs are as follows:

UNION MEETING, SATURDAY, APRIL 29 REV. JOHNNY EASON, MODERATOR

Morning Session

- 10:00—Devotions, Joe Brickhouse
- 10:10—Welcome Address, Local Pastor
 - Response
- 10:15—Moderator's Address
- 10:20—Minute of Last Union
 - Roll Call of Ministers and Churches
 - Recognition of Visitors
 - Announcements
- 11:15—Congregational Singing and Worship
 - Offering
 - Special Music, Host Church
- 11:30—Union Message, Rev. Burkette Raper
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Willie Twiddy
- 1:15—Business

- Report of Treasurer
- Announcements of Next Union
- 2:15—Closing Hymn and Benediction

LEAGUE UNION, SATURDAY EVENING, APRIL 29

DENNIS SWAIN, PRESIDENT

- 7:30—Devotions, Mary Beth Swain
- 7:40—President's Message
- 7:45—Appointment of Committees
 - Roll Call of Leagues
 - Minutes of Last Union
 - Recognition of Ministers
 - Announcements
- 8:00—Congregational Singing
 - Special Music, Host League
- 8:15—Business Period
 - Report of Committees
 - Awarding of Banner
 - Treasurer's Report
- 8:30—League Program
 - Bible Drill
- 9:00—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION, SUNDAY, APRIL 30

OSCAR WEBSTER, PRESIDENT

Morning Session

- 10:00—Devotions, Ervin Foreman
 - Welcome Address, Pastor
 - Response
- 10:10—President's Message
- 10:15—Sunday School Lesson, Rev. Charles Dixon
- 10:40—Enroll Ministers
 - Reading of Minutes
 - Sunday School Reports
 - Announcements
 - Congregational Singing and Worship
 - Offering
 - Special Music, Host Church
- 11:30—Message, Rev. Dan Gaskins
- 12:00—Lunch

Afternoon Session

- 1:00—Message, Rev. Winifred Brickhouse
- 1:30—Business Period
 - Treasurer's Report
 - Announcements of Convention
- 2:30—Adjournment

British Chapel Church to Hold Singspiration

A singspiration will be held at British Chapel Free Will Baptist Church, Kingston, North Carolina, Sunday evening, April 30, from 6:00 to 9:00 p. m. There will be several choral groups taking part in the singspiration which is under the direction of the Rev. Robert Fader. The church extends an invitation to the public to come and worship with them in song and spirit.

National Superannuation Report For Month of March

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the following financial report for the month ending March 31, 1961:

Cash on Hand March 1, 1961 \$4,606.84

Receipts

Co-Operative Plan of Support

States Credited as Follows:

Alabama	\$ 2.72
Arkansas	11.31
Florida	9.38
Georgia	10.49
Kentucky	2.28
Missouri	31.64
North Carolina	7.68
New Mexico	4.25
Ohio	.19
Oklahoma	19.91
Tennessee	1.90
Texas	14.57
Virginia	2.65

From States:

Georgia	35.36
North Carolina	118.17
South Carolina	5.17
Tennessee	2.00
Virginia	6.25

From Insured on

Premiums	285.72
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Total Receipts 571.65

Total to Account For \$5,178.49

Disbursements

Ministers Life and Casualty Union for Premiums	\$569.31
Secretarial Service	75.00
Postage	4.00
Office Supplies	1.24

Total Disbursements 649.55

Balance in Treasury March 31, 1961 \$4,528.94

Fifth Eastern S. S. Convention To Convene with Bethel Church

Bethel Free Will Baptist Church, Merritt, North Carolina, will be host to the Fifth Eastern District Sunday School Convention, Sunday, April 30. The theme will be, "God's Wisdom Prevails" (Job 42:1-12). Mrs. T. R. Slade will serve as pianist and music director. The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin, President
- Hymn, "He Keeps Me Singing"
- Welcome Address, T. R. Slade,

Superintendent of Host Sunday School

—Response and Devotions, H. L. Ireland, Vice-President

10:15—Business Period

10:45—Program, Host Sunday School

11:00—Sunday School Lesson, Mrs. W. F. Whorton

11:20—Offering

—Offertory Prayer, Lesley Whorton, Superintendent of Trent Sunday School

11:30—Special Music, Bethel Church Choir

11:40—Worship Service, Rev. Bobby G. Bazen, Pastor of Host Church

12:00—Lunch and Fellowship

Afternoon Session

1:00—Devotions, Rev. Al J. Lyczhowski, Pastor of Spring Hope Church

1:15—Business Period

1:30—Program and Singing, Members of Convention

2:00—Declamation Contest Winner (State), Miss Karen Hancock, St. Mary's Church

2:15—Special Music, Prescott Brothers, Wintergreen and Friendly Four Quartets, the Evangels, Arapahoe Trio, and Warren Grove Choir

3:00—Benediction

Carteret County Union Meeting And Sunday School Convention

The Carteret County Free Will Bap-

Coming Events

April 29—Daily Vacation Bible School Clinic, First Free Will Baptist Church, Bryan, Texas

April 30—Central Texas Sunday School Convention, Bright Light Free Will Baptist Church, Bryan, Texas

May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina

May 13—High School Day, Mount Olive College, Mount Olive, North Carolina

May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina

May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.

August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

tist Union Meeting will convene with Free Union Free Will Baptist Church, Sealevel, North Carolina, Saturday, April 29, 1961; and the Sunday School Convention on Sunday, April 30. The programs are as follows:

UNION MEETING, SATURDAY, APRIL 29

Morning Session

10:00—Devotions, Host Church

10:15—Meeting Called to Order, Secretary

—Appropriate Remarks, Moderator

—Seating of Delegates

—Appointment of Committees

—Roll Call of Churches

10:40—Congregational Singing

10:45—Promotional Period

—Vacation Bible School, Rev. C. H. Overman

—Youth Camp, Rev. Seldon Bul-lard

11:15—Congregational Singing and Worship Offering

11:20—Special Music, Rev. and Mrs. Albert Keech

11:25—Message, Rev. C. H. Overman

12:00—Benediction and Adjournment for Lunch

Afternoon Session

1:00—Devotions, Rev. James Howard

1:15—Reading of Minutes of Previous Meeting

1:20—Business

—Report of Committees

—Unfinished Business

—New Business

—Reading of Minutes

2:15—Benediction and Adjournment

SUNDAY SCHOOL CONVENTION, SUNDAY, APRIL 30

2:00—Devotions, Host Church

2:15—Remarks of President

2:20—Reading of Minutes

—Treasurer's Report

—Appointment of Committees

2:30—Congregational Singing

2:35—Special Music, Reg Styron and Alma Lois

2:40—Message, Rev. Randy Cox

3:05—Congregational Singing and Worship Offering

3:10—Roll Call of Churches and Attendance Check

3:25—Special Music, Faith Church

3:30—Business Session

—Report of Committees

—Awarding of Banner

4:00—Benediction and Adjournment


Second Western District Sunday School Convention

The Western District Sunday School Convention will be held at Rock Springs (continued on page sixteen)

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*



THE PRODIGAL

(Read Luke 15:11-32)

These verses contain in a paraphrased poetical version which follows below of almost all our Saviour's parable of the prodigal son. Here we may consider our conduct and condition as sinners, and God's conduct to us as a kind Redeemer. With respect to the first, how madly prodigal are we, covetous of present evil things, slaves to our lusts, abusing every gift of God! How quickly destitute of everything honorable, holy, or gladdening, we are involved in perplexity, disappointment, and wretchedness, yet obstinately bent on our own course, however base or ruinous, rather than return to a gracious God for pardon! O the love of God in seeking out and saving the lost prodigal! What a change is produced by His grace; the lost is found; the dead in trespasses and sins quickened to God and His service! Let us hear the words of Jehovah and obey them: Return, O backsliding children! Behold we come unto Thee, for Thou art the Lord our God.

The wretched prodigal behold

In mis'ry lying low,
Whom vice had sunk from high estate,
And plung'd in want and woe.

While I, despis'd and scorn'd, he cries,
Starve in a foreign land,
The meanest in my father's house
Is fed with bounteous hand.

I'll go, and with a mourning voice,
Fall down before his face:
Father! I've sinn'd 'gainst heav'n and thee
Nor can deserve thy grace.

He said, and hasten'd to his home,
To seek his father's love:
The father sees him from afar,
And all his bowels move.

He ran, and fell upon his neck,
Embrac'd and kiss'd his son:
The grieving prodigal bewail'd
The follies he had done.

No more, my father, can I hope
To find paternal grace;
My utmost wish is to obtain
A servant's humble place.

Bring forth the fairest robe for him,
The joyful father said;
To him each mark of grace be shown,
And ev'ry honour paid.

A day of feasting I ordain;
Let mirth and song abound:
My son was dead, and lives again!
Was lost, and now is found!

Thus joy abounds in paradise
Among the hosts of heav'n,
Soon as the sinner quits his sins,
Repents, and is forgiv'n.


—Anon.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

REV. BRUCE W. CLENNEY

Grief and sorrow enveloped Miller County and Southwest Georgia Saturday, November 26, 1960, when it was learned that the Rev. Bruce W. Clenney had died at the Columbus Medical Center from a heart ailment.

The Colquitt, Georgia, minister was conducting a revival at St. Mark Free Will Baptist Church in Phenix City, Alabama, when the fatal attack struck him. He was rushed to the hospital in Columbus where he died about 8:30 Saturday morning.

Mr. Clenney was born in Miller County, January 29, 1904. He was a son of Mrs. Janet Powell Clenney and the late Lonnie R. Clenney. He had served

many churches in the South Georgia area. At the time of his death he was pastoring Live Oak Free Will Baptist Church in Baker County, and the New Home Free Will Baptist Church in Miller County.

The memory of "Preacher Clenney," as he was lovingly called, will ever live in the hearts of all those who knew him. He worked with tireless energy to help people with whom he came in contact to know the Saviour, and he was a constant inspiration to those around him. He gave himself wholeheartedly to Christ's work here. He was a true friend, a good pastor, a loving father, and a faithful companion. Mr. Clenney served 18 churches scattered over a wide area, comprising the Martin, Midway, Union and Little River Associations in Georgia, and one in Southeast Alabama. He was very active as an evangelist and, along with his family, in great demand as a gospel singer. He was always ready to serve the denomination in any capacity to which he was called. He was a member of the State Mission Board and had been serving as chairman for three years at the time of death.

Funeral services were held from Bellview Free Will Baptist Church Sunday, November 27, with the Rev. E. C. Morris of Tifton, Georgia; the Rev. Mance Cason of Moultrie, Georgia; and the Rev. H. L. Catrett officiating. Interment was in the church cemetery.

Mr. Clenney and Miss Eva Mae Darley were married in June, 1927, and to this union were born three sons and five daughters, all surviving. Other surviving relatives are his mother, two brothers, four sisters, and eight grandchildren.

The denomination has lost a good minister, the family a husband and father, the churches he served a faithful pastor, and the community a true citizen. Even though we keenly feel our loss, we know that our loss is his eternal gain, so we are resigned to the will of our heavenly Father and pray for divine guidance until we reach the end of the way.

Written by a daughter,
Mrs. John A. Grant

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NO BLOTTER NEEDED

James Gilmour, a pioneer missionary to Mongolia, prayed almost all the time. When he wrote letters and reached the bottom of a page, he never reached for a blotter. Instead he bowed his head and prayed while the ink dried!

Even ink-drying time can be extra prayer time.—Search.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee



College Appreciation Day May 18

Local civic leaders meet with Dr. W. B. Raper, president of Mount Olive College, to plan College Appreciation Day. The committee selected Thursday, May 18, as the date with an educational address by The Honorable Terry Sanford, governor of North Carolina, climaxing the activities. Shortly before the governor's speech all churches, organizations, and individuals sending an appreciation gift of \$100 or more between April 1 and May 18 will be publically announced.

College Plans Degree In Nursing

Mount Olive Junior College and Wayne Memorial Hospital, Goldsboro, North Carolina, are studying the possibilities of establishing a two-year associate degree program in nursing education at the college. Two preliminary conferences have already been held.

The general principles of nursing education were discussed in a joint meeting at Mount Olive College by the advisory committee of the School of Nursing of Wayne Memorial Hospital and members of the faculty of the college. Further details were studied in a subsequent meeting between Mr. Joseph James, administrator of the hospital, and Dr. W. Burkette Raper, president of the college.

Miss Vivian Culver, executive secretary of the North Carolina State Board of Nurse Registration and Nursing Education, will meet with a joint committee of the college faculty and the hospital advisory committee on April 26 at Mount Olive College.

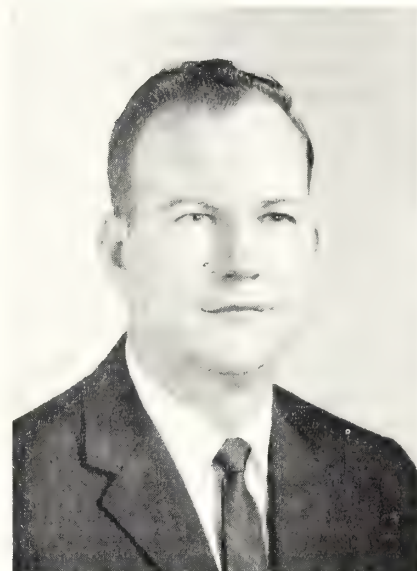
The proposed program would prepare graduates to become registered nurses in two years. Candidates would be regularly enrolled students at Mount Olive College and would receive an associate degree from the college upon completion of the prescribed course of study.

Dr. Raper disclosed that the college has already had consultation with repre-

sentatives from the National League for Nursing in New York, the national accrediting agency for collegiate programs in nursing education.

Members of the nursing school advisory committee are: Mrs. Emmitt Robinson, chairman, W. Dortch Langston, Mrs. Charles Norwood, Dr. C. Irving Lewis, Miss McAnn Best, Mrs. Jackie Hart, Dr. John Weyher Jr., all of Goldsboro, North Carolina; Mrs. John Chase of Eureka, North Carolina; Mrs. M. M. Lownes Jr., Mrs. Paul Garrison, E. C. Casey, and Aubrey Hatch of Mount Olive, North Carolina.

Long Begins Position At Mt. Olive



Dr. W. Burkette Raper, Mount Olive College president, announces the filling of the Director of Public Relations position by Huey B. Long. Long, formerly of Lakeland, Florida, assumed the duties of this new position on April 10, 1961.

Long, a native of Columbus, Georgia, attended the University of Georgia, Auburn, and Florida State University from which he holds the B. S. and M. S. degrees. Since graduation in 1958, Long has been Information and Education Forester with the Florida Forest Service.

Long says, "This is a new position at Mount Olive College, but a much needed one. With full accreditation, the college has an even greater responsibility to Free Will Baptists and a greater opportunity to serve our people."

Long and his wife, the former Marie Ward of Columbus, Georgia, and their two children, Billy and Pam, are making their home at 705 West Main Street, Mount Olive, North Carolina.

(Continued on page fourteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please harmonize yours and the claims of others that nothing whatever may be done to obtain salvation, with "(For not the hearers of the law are just before God, but the doers of the law shall be justified" (Romans 2:13).
—James Moffit, Illinois

Answer: Paul wrote the words quoted above from Romans 2:13 to legalists, who claimed the law and the keeping of it to be sufficient for their salvation, to call their attention to the fact that being Jews and in the possession of the law was worthless to them unless they kept it. If they had been able to keep it and, therefore, had kept the law, it would have been the means of their salvation, for God had promised this, but at the same time He promised this He knew they would not keep it. Otherwise, the ceremonial features of the levitical system would not have been necessary. These were necessary because no Jew, but Jesus, and no one anywhere ever kept the moral law. These ceremonial cleansings in the meantime symbolized or pointed to the coming of Christ the lamb slain from the foundation of the world.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . And looking upon Jesus as he walked, he saith, Behold the Lamb of God" (John 1:29, 36).

The Jews were trusting in the law and their traditions for salvation. What they needed was Christ, just like we of today. Because of their traditions and that the law had been given them, they gloried in that and refused to fulfill the mission for which they had been set apart, that of making God known to the Gentiles; therefore, pending disaster awaited them not far in the future. Paul wanted them to understand that the mere hearing of the law would not suffice, that they must keep it or else they were worse off to have received it. He makes this clear

in a later chapter of the same book. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:19, 20).

Now let us get right to the point in a personal question. Do you honestly believe that you are a *doer of the law*? Surely, I know in part your belief and that you will most likely say something about keeping the fourth commandment or the seventh day. Now again my question is this, Really do you keep this commandment as the Jews were required to do? You who listen to the messages of your leaders over the radio on the Sabbath Day break that commandment, for you use electrical current that requires that some one be on duty all the time where it is produced. Remember that you should neither allow anyone of your own household to do any labor whatever even to an ox or an ass, nor a stranger that comes within your premises or gate. If anyone was under this law and found gathering sticks to kindle a fire on that hallowed day he was to receive the death penalty or an immediate execution by stoning. No one under this law could travel either privately, using his own means, or by public transportation, for this would necessitate the work of someone. I have heard of older preachers like D. L. Moody and Dr. Jonathan Blanchard walking eighteen to twenty miles to fill preaching engagements on Sunday so that horses might not work. There is no difference in penalty, for were the person under the law to have his ox or his servant work on the Sabbath he would be stoned to death in either case of this violation, the same as if he himself had been caught gathering sticks to kindle a fire or kindling a fire.

The Seventh Day Adventists, just like Christians, are either saved by the blood of Christ or they are still lost in their sins. Obedience to the Bible message or teaching is required of all, but in order

to be saved he hears the Word and therein believes and becomes a Christian. He obeys that he may grow in grace and knowledge of Christ. "That is thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation: . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10:9, 10, 17). (See Romans 18—21.) These verses seem clear to all who would come by faith alone to be saved.

The willingness on the part of the sinner is all that is lacking, God has done His part and is now standing with outstretched arms calling sinners to come home. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:1-4). These verses indicate that He is ready, willing, and even anxious to have us come, now without delay and without works.

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"Not as though I had already attained, either were already perfect but I follow after" (Philippians 3:12).

● COMPLAIN?

Shall I complain? Complain! Anything rather than that. God has dealt with me all my life long in a love which is infinite, and with a wisdom that is incapable of making any mistakes. I feel it then a privilege, quite as much as a duty, to lay myself at His feet, and beg of Him grace to arrange all the circumstances of my lot just as He Himself sees best, and to thank Him most gratefully for them all.—J. D.

NOTES AND QUOTES



By J. C. Griffin

COMPLIMENTS TO BROTHER J. E. WOOTEN

The article entitled, "Cragmont Assembly Faces the Task," by Brother J. E. Wooten, in the April 5 issue of *The Free Will Baptist* was a masterpiece in the purpose and activities of the institution.

We thank God for Cragmont. Some of the greatest spiritual blessings of our life has been the fellowship of the brethren in the Ministers' Conferences at Cragmont. Our hearts have been keenly knitted together in the purpose of doing things that give to us a greater denomination in the spirit of fellowship and Christian education, missions, and the various phases of our denominational work in the state, the nation, and to the end of the earth. I have always received a blessing on every trip to this institution.

WHY A BLESSING?

I always go seeking a blessing. Our hearts are blessed any time and at all times when we seek that blessing. A thing that makes us rejoice at Cragmont is the fact that it is an institution owned and operated by the State Convention of Free Will Baptists. I love and appreciate the State Convention of Free Will Baptists, and have always been loyal to its constitution, bylaws and privileges which states that the state convention is owner of this God-given institution. I have always been interested in the Cragmont institution.

I AM INTERESTED IN SUNDAY SCHOOL

I have been interested in Sunday school since I was a child, so small that my father would take me on his back for a ride to and from Sunday school. I can almost feel the palm of his guiding hand on the bottom of my feet, now, as he gave me that ride.

In those days, and for many years after, there was no place for children to go during the summer months to be taught by interested, God-fearing teachers in the method of Sunday school and its import-

ance in the training of the youth for service in the work of the Lord. I thank God for His Holy Spirit that put it into the mind of our people to start the Cragmont project. I have always urged our children to go there when the time for Sunday school and Free Will Baptist league conferences were being conducted. Why? First, because those that were saved when they attended came home with deeper interest in the church and the work of the Lord in general. Second, very often those who were not saved came back home with a testimony of being saved.

THE WOMEN'S PART

The North Carolina Free Will Baptist women have a quarter interest in the ownership of Cragmont and have been the most enthusiastic group in its work. I have been privileged to attend on one occasion when they were conducting their annual inspiring meeting. I have praised the Lord for their interest and very helpful guidance in the success of the institution.

OUR PRAYER

We are praying that all departments will function this year in keeping with the aim and purpose of the institution. It has been said by someone, "Put feet on your prayers." This I have been doing every year except when sickness or other matters of which I had no control stood in the way of the Ministers' Conference. Also, out of the amount of a minister's meager income, I have divided gifts to the institution which have paid off. I am asking every Free Will Baptist minister and also every deacon who possibly can, to attend the Ministers' Conference this year. We have had some of our ministers from South Carolina to meet with us in the conference which always convenes the first week in June. Dear brethren, write at once to Brother Carroll Hansley, pastor of the Macedonia Free Will Baptist Church, Vanceboro, North Carolina, for information; he is the president. May we all pray for the Ministers' Conference and then put feet to our prayers by attending the conference and placing some of the Lord's money in the work to make it go, grow, and glow for the Lord Jesus Christ. I plan to see you brethren the first of June at Cragmont, Black Mountain, North Carolina.

We praise God for Brother and Sister J. E. Wooten, who are giving their very life to the ongoing of Cragmont. Remember the opening date is May 29, this year. Let Rev. J. E. Wooten know that you are going to be there.

BRIDGETON CHURCH PLANS

The Bridgeton Free Will Baptist Church plans, and has for almost a year, to send eleven girls to one of the youth conferences at Cragmont this year. We wanted to get them in on the first conference but our public school will not close before the conference has been in session two days, so we will have to select another time to go.

Here is a hint to other girls or young people: The Bridgeton girls are members of a teen-age class in the Sunday school and they agreed to keep the church edifice and classrooms cleaned and dusted for twelve months for the trip to Cragmont in 1961; so they will have to work to get the trip. Perhaps other groups in other churches would like to trade with the church of which they are members and get a trip to Cragmont in 1962. Our girls are happy over the event.

SOME OF THE PLANS WITH THE MINISTERS

We do not know definitely, but it is being talked that films might be shown one evening this year at the Ministers' Conference showing the ministers attending some of the activities during the life of the conference, beginning with the first and for several years following the first. This matter will be in the hands of the program committee. Your scribe says, "This will be a bit of interesting history."

DEACONS ACCORDED AN INVITATION

Several years ago, the deacons of our churches were invited and several accepted the invitation to attend the conference. While the name of Ministers' Conference still holds good, the invitation still applies to every deacon who can arrange to attend and share in the blessings and help be a blessing to the conference.

We desire to see the greatest conference this year in the history of the conference. Brethren, we can make it so with prayer, attendance, and a little green-back.

Boys' and Girls' Stories (continued from page twelve)

ed out of the window and saw the rain pouring down as steadily as it had in the early part of the afternoon.

"I guess it's because the lights are shining again inside that makes it so bright," she softly said.

"Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).—*The Myrtle*.

STORIES for our BOYS and GIRLS

BROTHER AND SISTER FORGIVE

by Alice M. Brawand

THE DAY was Saturday; the time, 2:30 in the afternoon. Sammy carefully opened his sister's bedroom door. He peeked inside. There lay Linda sound asleep in bed. Beside her were her paper dolls.

"Now is my chance to get her back for breaking my model airplane this morning," thought Sammy. He slipped off his shoes and tiptoed in the bedroom. He wrinkled many paper dolls in his fists. He tore others in half. Then, a bit frightened, he slipped out of the room closing the door behind him.

Sammy took a few steps and stopped suddenly. "Overcome evil with good," thought Sammy. These words went like a dagger to his heart. "I have overcome evil with evil!"

Soon Linda awoke and saw what her brother had done. She jumped out of bed to pay back her brother for what he had done. Sammy was hiding from his sister, because he knew he had done wrong to her.

The next day was Sunday. Sammy and Linda were still bitter toward each other. Miss Nelson, their teacher, taught them this Bible verse: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). Sammy and Linda held their heads in shame. They hadn't been kind; they hadn't been tenderhearted, and they hadn't been forgiving.

As soon as Sunday school was over brother and sister quietly slipped outside the church. At first they just looked at each other out of the corner of their eyes. They each began to smile.

"Guess that Bible verse was meant for us," mumbled Sammy.

"Yes, Sammy, please forgive me for breaking your model airplane yesterday," pleaded Linda.

"And you, too, Linda, please forgive me for ruining your paper dolls. I'll save my money and buy you more paper dolls,"

said Sammy with a few big tears on his cheeks.

"Then, I'll save my money, too, and buy you another model airplane," sobbed Linda. "It is foolish of us to fight."

Then brother and sister gave each other a big hug.

Not many feet away stood Sammy and Linda's daddy and mother. How happy they were to see that Ephesians 4:32 had worked in the hearts of their children. —*Gospel Herald*.

HOW BESSIE'S LIGHT SHONE

by Maude Glenn Colby

IT WAS a very dismal day. The sun was hidden by clouds, and every now and then little gusts of wind blew the rain against the windows, and moaned and sighed through the pine trees.

Bessie Dean stood at the window of the old farmhouse drumming on the pane. She looked sad, yes, actually cross, and once in a while a tear stole down her cheek and fell on the glass, as if in sympathy with the storm without.

"I never saw such a dark, lonesome, gloomy day in all my life, never," she said. "Papa gone, Mamma sick with a headache, baby cross, and here I am all alone. There isn't a single thing bright and pleasant, and I just think it is too bad!"

The tears fell very fast now, and the brown curls bobbed expressively up and down, among the curtains.

After she had cried a long time she became thoughtful and began looking out of the window again. Presently she began to speak her thoughts:

"Grandma says when I cry and think everything is awfully lonesome, it is because I have forgotten something. She says if I would read my verses in the morning and try to practice them all day I shouldn't have time to be lonesome. I did forget this morning, and I believe I'll go and read my verses now, just to pass away the time."

She quickly ran and got her verses and

sat down in the big easy chair to read them. As she read on, her face grew very sober, and she again indulged in her habit of thinking aloud.

"They're all about us being the light of the world, and letting our light shine. I wonder if the lights are all gone out, that makes this such a dark, dismal day. I remember when teacher gave us those verses she said, 'Now, children, remember if the day is very dark without you can make it very bright and sunshiny within by letting your light shine all day long.' I don't believe my light has shone a bit all day, and this day needs it more than most others. I'm going to try, right away, and see what I can do."

The little girl jumped up with a face far more cheerful than it had been a half-hour before. Indeed, Bessie was like an April day, so full of changes was she, but after a little shower the sun often shone the brightest.

She didn't have to wait long to find something to do, for baby was crying pitifully in the sitting room. She went in and took baby in her arms and sang to her until the tired little one had fallen asleep, then Bessie went into Mamma's room.

Mamma was wide awake and suffering severely with her head, but her first words made Bessie glad:

"It was so thoughtful of my little girl to stop baby's crying when Mamma's head ached so."

Bessie said nothing but began bathing the aching head. Her little hands grew very tired, but she would not stop until she thought Mamma was asleep, then, after pulling down the shades, she stole softly out of the room and downstairs.

The clock struck five just as she entered the kitchen, and remembering that it was nearly tea time, she began setting the table for Papa's supper.

When Papa came home that night and called her "Little Sunshine," and Mamma awoke much refreshed, and baby laughed and crowed after her nap, Bessie thought the world seemed very different than it had been a few hours before, and she could hardly believe it when she look-

(continued on page eleven)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Morhead City, N. C.—The Woman's Auxiliary of Crab Point Free Will Baptist Church met at the home of Mrs. Weldon Fulcher for the monthly meeting, Tuesday night, March 7, 1961.

The meeting was called to order by the president, Mrs. Catherine Kittrell. "Send the Light" was the opening song. Scripture was read by the president, after which the group was led in prayer by Mrs. Alice Ebron. The minutes were read, and the roll called by the secretary, Mrs. Minnie Forbes. There were twenty-one members present and two visitors. The treasurer's report was given by Mrs. Gladys Davis.

Reports were heard from the youth chairman, Mrs. Pearl Turberville, and the study course chairman, Mrs. Cleta Buck. Mrs. Lila Rice, the program-prayer chairman, gave plans for the pre-Easter week of prayer. Mrs. Lillian Buck asked that the next meeting be held at her home. Her request was granted.

The program, "Geographically Speaking," was given as a television program. The room was in darkness. Each speaker stood in a spotlight and each was dressed as a native of the place they were speaking about. Mrs. Rice gave the introduction. The other speakers on the program were: Mrs. Christine Ebron, Mrs. Alice Ebron, Mrs. Rosa Garner, Mrs. Julia Rice, Mrs. Evelyn Kelly and Mrs. Phyllis Weeks. The meeting was closed with prayer by Mrs. Virginia Sanderson.

The hostess then served cake and coffee and a social hour was enjoyed by all.

Portsmouth, Virginia—The monthly meeting of the Woman's Auxiliary of the Princess Anne Free Will Baptist Church met in the home of the president, Mrs. Meridia Sawyer, 404 Driver Court, Kempsville, Virginia, on Wednesday, March 15, at 11:00 a. m. After the business session, a covered dish luncheon was served and the guest speaker, Mrs. Octavio Jones, brought a most interesting study on the manual.

Those present at this meeting were: Mrs. Meridia Sawyer, Mrs. Florence Sawyer, Mrs. Bessie Woodard, Mrs. Mable Culver, Mrs. Rachel Potter, Mrs. Pat Knighton, Mrs. Doris Mercer, Mrs. Edna Branch and Mrs. Octavio Jones, a state auxiliary field worker.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church held its monthly meeting March 14, in the home of Mrs. Lucy Jones and Mrs. Sara Jean Sasser.

The meeting was opened by singing, "The Light of the World Is Jesus." Mrs. Alma Gay Stanford read the Scripture and Rev. W. L. Proythress led in prayer.

The program, "Geographically Speaking," was presented by Mrs. Ruby Hooks, Mrs. Myrtle Jane Parnell, Mrs. Alma Stanford, Mrs. Lucy Jones, Mrs. Myra Gray Davis, Mrs. Katherine Sullivan, Mrs. Betty Lou Pope and Mrs. Lib Bass.

Pre-Easter services were planned. Also sunrise service was held at the church sponsored by the Y. P. A.

Roll was called with 13 members and five visitors present. Reports were given by G.T.A. and Y.P.A. leaders, corresponding secretary, general treasurer and building fund treasurer. Youth chairman, Mrs. Alma Stanford, resigned and Mrs. Myra Gray Davis was appointed to fill the position. Mrs. Alma Stanford and Mrs. Rachel Hinnant were elected as delegates to the auxiliary convention. The next meeting will be held with Mrs. Lib Bass. Mrs. Lib Bass dismissed the group and the hostess served delicious refreshments.

Newport, N. C.—The Woman's Auxiliary of Sound View Free Will Baptist Church held its regular meeting March 14, at the home of Mrs. Bessie Pelletier. Eighteen members and one visitor were present.

Because the first quarter's literature hadn't been received, the program chairman, Mrs. Irene Coville, had arranged a very interesting program with several members taking part.

The business session was taken up to

make final preparation for the auxiliary convention, convening at the church on March 23.

After the meeting closed, delicious refreshment were served by the hostess, Mrs. Pelletier. The next meeting will be on April 11, with Mrs. Mollic Hall.

Garner, N. C.—The Woman's Auxiliary of the Garner Free Will Baptist Church met on Tuesday night, March 14, at the home of Mrs. Margaret Lasiter, with 18 present, including four visitors.

The meeting was opened with the group singing "Send the Light," followed by prayer. After the business session, the group was led in several choruses by Mrs. Eugene Waddell.

The program was carried out as suggested in the *Co-Laborer*. Those taking part on the program were: Mrs. Lawrence Garris, Mrs. Edna Earle Williams, Mrs. Rose Otto, Mrs. Edna Johnson, Mrs. Naomi Beamon, and Mrs. Carl Dudley.

White shirts were brought to the meeting to be used as hospital gowns in Africa.

The business and program being completed, delicious refreshments were served by the hostess.

Kinston, N. C.—The Woman's Auxiliary of Faith Free Will Baptist Church met at the home of Mrs. Charlotte Gray, Tuesday night, March 14, with 12 members present and two visitors. The president, Mrs. Carroll Alexander, called the meeting to order and welcomed the visitors, after which the group sang, "Bring Them In," led by Mrs. Floyd Taylor, the program chairman. Mrs. Charlotte Gray gave the introduction to the lesson, and the following took part in the lesson: Mrs. Floyd Hemby, Mrs. Ben Taylor, Mrs. Henry Miller, Mrs. Carroll Spence, Mrs. Robert Turner and Mrs. Levone Spence. After a discussion of the lesson, the African report was read from, "Heart-beat." The group was led in seasonal prayer by Mrs. Floyd Taylor, and closed by Mrs. Charlotte Gray. The group has special prayer for the missionaries and the revival coming up the week of March 20.

Faye Taylor gave her seven-minute declaration speech to be given on Friday night, March 17. This was enjoyed by everyone.

The roll was called and the minutes were read and approved by the secretary, Mrs. Floyd Hemby. Mrs. Herbert Evans, treasurer, gave her report. She reported that there was \$73.75 turned in

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD



The Fulchers Enter Language School In Costa Rica

The Rev. and Mrs. Bill Fulcher flew from New Orleans, Louisiana, April 25, for Costa Rica and language study in preparation for missionary service in Uruguay.

The Fulchers carried with them their 15-month old son, Billy. They will be in language study for the next nine months.

Mr. Fulcher, a native of Aurora, North Carolina, is a graduate of Free Will Baptist Bible College, Nashville, Tennessee. His wife, a native of St. Louis, Missouri, also attended the denomination's school in Nashville. Mr. Fulcher pastored in North Carolina prior to his appointment as missionary to Uruguay.

Uruguay is the seventh foreign field into which the Free Will Baptist missionary program has reached. This South American country, sandwiched between Brazil, Argentina, and the Atlantic Ocean, is about the size of North Dakota with two and one-half million population.

The Fulchers will enter the May 1 ses-

sion of language study at the Spanish Language School in San Jose. The Rev. and Mrs. John Moehlman are currently enrolled in study there.

The Fulchers will serve in Uruguay with the Paul Robinsons who are awaiting visas. The Robinsons plan to go directly to Uruguay.

The Fulchers' mailing address is: Caixa Postal 2240, San Jose, Costa Rica.

Christian Education

(continued from page nine)

Governor Sanford to Speak at Mt. Olive College

A steering committee of the Mount Olive Chamber of Commerce met Thursday, April 13, to discuss plans for Mount Olive College Appreciation Day.

The committee set May 18 as the time for the local community to show its appreciation to the college for its accreditation.

A speech by Governor Terry Sanford

in the evening will climax the day's activities. Sanford's topic will deal with the private and church related college. The title of his speech will be released later.

Preceding the governor's address, an old-fashioned basket supper will be held on the college campus. Guests are invited to bring a basket and share with others.

Dr. M. M. Lownes, committee chairman, stated, "We feel the recent accreditation of the college came as a result of devotion and effort on the part of the college personnel, students, and supporters of the institution. This Mount Olive College Appreciation Day is a way for the people of Mount Olive to say, 'Thank you.'"

The steering committee, in addition to Dr. Lownes, is composed of the following persons: Dr. R. H. Shackleford, James Hatcher, Mrs. Wilson K. Lewis, Mrs. H. M. Cox, Mrs. Rodney Knowles, Luby Bell, H. J. Archer, J. F. Harper, and Cletus Brock. The committee said it will release further information in a few days.

Mount Olive Church Presents College With Appreciation Gift

Mrs. Leslie Anderson, treasurer of the Mount Olive Free Will Baptist Church, Mount Olive, North Carolina, presented a check for \$100 to Mount Olive College, April 14. This gift was given by the church as an appreciation gift for the college's attainment of regional accreditation.

Other Free Will Baptist churches have been asked to show their appreciation by sending similar gifts between April 1 and May 18. May 18 has been set aside as College Appreciation Day by the local Chamber of Commerce.

This occasion will include a speech by Governor Terry Sanford and a recognition of the donors of appreciation gifts.

Public relations director, Huey Long, says, "This is one of the first appreciation gifts received as a part of the observance of the school's achievements. We believe there will be many others to follow. Free Will Baptists are well informed of the progress and high standards of Mount Olive College, and I believe they will show their appreciation by wholeheartedly participating in the activities of the day."

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Out of the Heart

(Lesson for May 7)

Lesson: Proverbs 3:1-8; 4:20-23; Luke 6:43-45

Golden Text: Proverbs 4:23

I. INTRODUCTION

A man's actions are determined by the type of nature or character he possesses. Character is something that is developed. Every thought and every act of every minute's existence plays its part in the shaping and the development of our character. If our character has been developed along Christian lines by righteous living, then we will find it natural to do these things that are right and well-pleasing to God. If, on the other hand, our character has been developed through the performance of evil acts, it will be natural for us to do evil. In fact, we find it difficult, if not impossible, to keep from doing evil.

All of us are by nature children of disobedience, and unless our hearts are changed by the indwelling spirit of God, we shall remain the same. For this reason, no work of a unregenerated nature is acceptable to God. Only those natures that have been transformed by the power of God can perform works that are good and acceptable.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. *The Hebrews considered the heart the seat of the emotions, or the center of life.* Life at its best cannot be taken in from the outside, but must well up from within. The Christian faith teaches that a proper relationship to God—the way taught by Christ—results in an inner life of power. Maintaining spiritual power should be the first business of our life.

2. *Many people do right from wrong motives.* For example, some may gain a great reputation as philanthropists for no better reason than that of wanting to advertise their business establishment.

3. *Many make the mistake of trusting God with part of the heart but not with all of it.* These people are convinced in-

tellectually that there is a God, that His will is supreme, but they are not willing to put their entire lives at His disposal.

4. *Every man can choose the attitudes he assumes toward God.* Wrong attitudes can destroy the good effects of virtue. One cannot grow character from compromise or peace of mind from seedbeds of guilt. The final outcome of one's life always depends upon the attitudes held in his heart.

5. *No spiritual growth can be experienced apart from our religious heritage.* The Hebrews believed this and so they placed emphasis upon remembering the instruction of their fathers and in teaching them diligently to their children.—*The Bible Teacher* (F.W.B.).

6. Psychologists tell us that there are but two sudden personality changes, the one has to do with mental illness and the other is the result of Christian conversion. Many have looked for an explanation for the man who was a drunkard and now is sober; or why the man who was bound by the habits of wickedness now walks as a free man in Christ. Here is the answer: It is found when one in humility before God confesses his sins, claims forgiveness through Christ and invites the Saviour to come in to his life. Here is the great promise, "A new heart also will I give you, and a new spirit will I put within you" (Ezekiel 36:26).—*The Bible Expositor*.

7. Good teaching does not always insure good living. Suppose Solomon had always practiced what he taught in Proverbs 3:1-8!

III. ADDITIONAL TRUTHS

1. Man is to trust in the Lord with all his heart. We have already had references three times to the heart, and each time an appropriate application is made. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Vv. 5, 6). May we note:

(1) We must not trust in our own understanding. It is said that the dominant characteristic of sin is the attitude

of independence toward God. When man begins to trust in his own understanding, he is falling far short of what God intended for man. True religion begins with God, not some foreign object or idol. "In the beginning God . . ." (Genesis 1:1).

We may be inclined to say upon reading these words, "They apply to those who are not Christians," but they really do not. It is the Christian who must learn to trust completely in God, and not to lean toward his own understanding. There are many, many things which the Christian will never understand; therefore, he must learn to trust in God by faith, and not seek to reason out everything with our own understanding.

(2) We must acknowledge God in all our ways. God expects, and desires, that we should look to Him constantly. When we realize that God is a constant friend to us, then we can really begin to live for Him. In order to receive His guidance, we must seek it and desire it. He will not lead us unless we want Him to.—*The Bible Student* (F.W.B.).

2. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh" (Vs. 45). This is a continuation of the thought in the two preceding verses. Commenting on the last part of this verse, someone has said, "What is in the well of the heart will come up in the bucket of one's speech."—*The Advanced Quarterly* (F. W. B.).

3. The word, heart, really means life. The natural life is deceitful and desperately wicked. Our spiritual life in Christ is pure and holy. Natural life is located in the body, and spiritual life in the soul. Our natural life is not eradicated at conversion as we all know. Consequently a Christian can obey the leadings of the spiritual life (Christ), or he can obey the leadings of the natural life, but if he does the latter, his spiritual life will be damaged, or even destroyed completely. God has promised victory to the person who follows Proverbs 3:5-7 and John 15:1-8.

"He came not to be ministered unto, but to minister and to give his life." This was the mission of Jesus while upon earth and it will be the mission of every truly God-called follower of His.—*Selected*.

NEWS NOTES

(continued from page seven)

Free Will Baptist Church, Bailey, North Carolina, Sunday, April 30, 1961. The theme for the convention is "Lift Him Up Through a Training Program." The theme for the year is "Lift Christ Up"; song for the year is "Lift Him Up"; and the Scripture for the year is St. John 3: 14-16. The program is as follows:

Morning Session

9:45—Song Service, Russell Lamm
10:00—Devotions, Mrs. D. O. Wilder
10:00—Welcome, Miss Patricia Bissette
10:15—Response, Elijah Bissette
10:20—Business Period, Lester Duncan, President
10:25—Sunday School, Oscar Whitley Jr.

11:00—Intermission

11:10—Song Service, Russell Lamm
11:30—Convention Message, Rev. Swade Benson

12:00—Lunch

Afternoon Session

1:00—Song Service, Russell Lamm
1:05—Devotions, Mrs. Oscar Hinton
1:15—Special Music, Joyner Sisters, Green Sisters, and Eason Trio
1:30—Playlet, Young People of District
1:45—Final Business Period
—Report of Committees
2:00—Field Secretary's Report, James Medlin
—Youth Rally Report, Marvin Sullivan
2:15—Awarding of Banner and Trophy, Mrs. Russell Lamm
—Adjournment

Hickory Grove Host to 2nd Union Meeting

The Second Union Meeting of the Central Conference will be held at Hickory Grove Free Will Baptist Church near Bethel, North Carolina, Saturday, April 29, 1961. The theme will be, "To Know Him and to Make Him Known" (Philippians 3:10). The program is as follows:

Morning Session

10:00—Hymn, "He Keeps Me Singing"
—Devotion, Rev. A. C. Morgan
10:20—Business Period
10:30—Report of Denominational Enterprises

11:00—Worship

—Hymn, "We've a Story to Tell to the Nation"
—Offering
—Special Music, Gum Swamp Ladies' Quintet
—Message, "To Know Him," Rev. Wayne Smith
—Hymn, "His Way with Thee"

12:00—Lunch

Afternoon Session

1:15—Hymn, "The Lily of the Valley"
—Devotion, Rev. Jerry Rhodes
1:35—Business Period
1:50—Special Music, Preachers' Trio
1:55—Message, "To Make Him Known," Rev. Raymond Sasser
—Hymn, "Here Am I, Send Me"
2:30—Benediction

Maury Church Announces Singspiration, April 30

The Maury Free Will Baptist Church, Maury, North Carolina, announces singspiration services fifth Sunday evening, April 30. Several church choirs and other outstanding gospel singers have been invited, including the Hart Trio, Gladys Kerney and Merlene Smith duet, and others.

The church invites all interested singers and church groups to attend this singspiration service.

2nd Union Sunday School Convent To Convene with Hickory Grove

The Second Union Sunday School Convention of the Central Conference will convene with Hickory Grove Free Will Baptist Church near Bethel, North Carolina, Sunday afternoon, April 30. The theme will be, "Sunday School Visions Unlimited in the Sixties." The Scripture is taken from 2 Timothy 2:15. The program is as follows:

2:00—Registration

2:15—Hymn, "Bringing in the Sheaves"
—Prayer
—Welcome, Host Church
—Response, Dennis Sutton
—Convention Offering
—Short Business Session
—Hymn, "Every Day with Jesus"
—Scripture Reading, Rev. A. C. Morgan

—Special Music, Ormondsville Choir

—Speakers

- (1) "A Challenge to Our Pastor," Henry Hagan Jr.
- (2) "A Challenge to Our Superintendents," Ronnie Morgan
- (3) "A Challenge to Our Teachers," Miss Alice Garriss
- (4) "A Challenge to the Sunday Schools," Ray Gaskins Jr.

—Final Business

—Closing

OBITUARIES

(Continued from page five)

er, Mrs. Jessie Boykin, Mrs. Eugene House and Mrs. Gilbert Stott of Route 3, Kenly, North Carolina; Mrs. Ethel Boykin of the home; Mrs. G. H. Pittman of Kenly; Leonard, Roman and Rayford Crocker of Route 3, Kenly. Also surviving are three brothers: Robert, James and Harvey Crocker of Route 3, Kenly; 34 grandchildren and two great-grandchildren.

The funeral was conducted at Mt. Zion Free Will Baptist Church of which he was a faithful member and ruling elder, by the Rev. W. O. Lassiter and the Rev. Milford Hales. The body was laid to rest in the church cemetery beneath a mound of beautiful flowers to await the resurrection morn.

He is gone from wife and children dear,
Who loved him so much while he was here;
But since he is gone forever more,
We feel we will meet again on that eternal shore.

Gone but not forgotten,
Never can your memory fade.
Sweeter thoughts will ever linger
Around the grave where you are laid.

Mrs. James Crocker

Woman's Auxiliary

(continued from page thirteen)

for the national project for Dr. Miley in Africa. The offering was taken and business was discussed, after which the meeting was closed with prayer led by Mrs. Levone Spence. The hostess served delicious refreshments which were enjoyed by all.

^{DS}
the Free Will Baptist

Ayden, North Carolina, Wednesday, May 3, 1961

LUOMA PHOTO



EDITORIAL

SUNDAY-MORNING CHRISTIANS

There is a spiritual sickness abroad in this land which is taking on serious proportions. It bids fair to lay much of the work of God in the dust; indeed, if not checked, it may do more harm to His cause than all the persecutions did to the early New Testament Church, or even than the threat of modern-day Communism. I speak of the weakness in multitudes who call themselves Christians, but absent themselves from all services of the house of God except the Sunday morning service. They are merely Sunday-morning Christians!

This fault among professing Christians has closed the doors on Sunday evenings of many of Protestantism's large churches all over this land. Great churches which once were flames of evangelism, or at least centers of devout worship, now stand cold, dark and silent on Sunday evenings—a mute witness to the decadent state of the church at these places.

Behind all this there is a cause. It is not easy to put one's finger immediately upon it, for it may be much more multifarious than to give place to a single pronouncement. But that illness exists, none can doubt. Further, there must be a remedy found, or the work of Christ will continue to suffer losses which it cannot afford.

Possibly one thing is the lack in some places of genuine spiritual life in the leadership of the church. The evangelistic fervor has died out. The evening service, which once held attraction as a time of soul winning, has given place either to a time of social fellowship, a youth recreational hour, or has so lost its appeal to draw a worth-while crowd that it has been discontinued. The ministry may need to re-examine itself at the point of spiritual fervor and a true message of salvation.

Again, laymen have become altogether too engrossed in the worldly things of life. There has been allowed to grow up among us a feeling that if we give time for one religious service during the week, this will be sufficient for the soul's welfare. We are too materialistic in our concepts. Social pleasures, or mere relaxation, are far too much with us on Sunday evenings. Then, too, the call of that modern enemy of Christianity, television, has made untold inroads into the place which the worship of God and church attendance once held among us. If one does not like the cry of a minister upon this subject, then let him turn to current articles in the secular press upon the evils of television.

One of the most disheartening things at present, however, is the sad turn developing within the most fervent evangelical churches in which the Sunday evening crowd, once large and filled with many unconverted, has dwindled to a mere handful. This is not just a spotty condition. It has become a general pattern in far too many congregations.

What can be done to change this condition? Should the emphasis, traditional with many, be changed from

evangelism in the evening to the morning, and the evening hour be made a worship service for Christians? Should the evening service be otherwise altered to make an appeal to both Christians and unconverted? How can the problem be solved of awakening many believers who seem to be somewhat spiritual-minded, but are too lethargic, to attend the evening services? In a word, what can be done for our Sunday-morning Christians?

There is one sure answer—spiritual revival among the people of God. But how can even this be effected when so many of them constantly absent themselves from Christian services? If the answer is not found in humble, importunate, persistent, believing prayer and fasting on the part of the faithful, then where is the answer? What other cure can there be? Alterations, improvements of services, may prove attractive for a while; but in the end, only a love for God and spiritual things can permanently cure this sickness.

We must, however, face the fact that if this folly is allowed to progress, it will eventually ruin even the strongest work of God.

O Sunday-morning Christian, wake up! Get back to where you should be, before you find yourself at the judgment bar of God, with His frown upon you. Your lukewarmness and negligence may cost you a place of eternal bliss among the redeemed if you do not repent and turn from it!—William S. Beal in "The Free Methodist."

Volume 76

Number 18

May 3, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Cragmont Assembly Invites You

by J. E. Wooten

CRAGMONT extends you an invitation to make inquiry and learn the facts concerning the institution. We state here, very briefly, some of the main facts concerning its ownership, manner of operation and objectives. Please come to Cragmont, observe, ask questions and gather information first hand.

The institution is owned and operated by the Free Will Baptists of North Carolina, and is located in Swannanoa Valley about three and one-half miles from the town of Black Mountain, which is fifteen miles from the city of Asheville. Its sponsoring bodies are: (1) The North Carolina Free Will Baptist State Convention; (2) the North Carolina Free Will Baptist State Woman's Auxiliary Convention; (3) the North Carolina Free Will Baptist State Sunday School Convention; and (4) the North Carolina Free Will Baptist State League Convention. The Assembly was opened in the year of 1946 and has been in continuous operation since that year.

June, July and August are the months used by conference groups. The directors serving the sponsoring bodies on the field make up the groups and register the individuals who attend as members of their particular groups. They prepare their programs, services and activities. The management and staff members at the assembly provide all available accommodations and conveniences for them while here.

The main financial support is realized through the summer conferences. But the operating expenses are so heavy and the receipts are so small that the institution has very little money to spend on improvements and necessary repairs. Hence, the urgent need for help and support from the field.

But, considering the services rendered and the good accomplished, Cragmont Assembly is worth all the sacrifices made

for it, and many times more. Its main objective is the winning of young people to the Saviour and the teaching and training given them for useful and effective service in His cause. But adults as well as young people receive inspiration and blessings while here. Ask those who have been here!

Week ends, from Saturday morning until Monday afternoon, are always open for guests and visitors. Come sometime, you will enjoy it and we will enjoy having you. For information concerning conferences, write the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. He can give you the information, or tell you where you can get it. We ask you also to help and encourage all the young people you can to come to one or more of the conferences this summer. Their attendance at a conference will bless them.

Please permit us to remind you of one other matter. There are yet four rooms in the new building, with nice new furniture and fixtures which have not been sponsored and paid for by interested persons as memorials to loved ones or worthy individuals. The cost of furnishing a room is two hundred and fifty dollars (\$250.00). We greatly appreciate those who have been so considerate and generous in furnishing rooms in memory of loved ones. If there are other individuals or groups who are interested in this helpful and worthy cause, will you please let us know? Before closing the work and business this year, we hope to place memorial plaques on all the doors in memory of worthy persons. If you would like to perpetuate the memory of someone in this way, just contact us, personally or by mail. Thank you a lot!

We are looking forward to a pleasant and prosperous summer, with several large groups of young people. May we

have your encouragement, support and earnest prayers!

Greetings from the Hostess:

We wonder how many of you are planning to come to Cragmont this summer, and if you have realized how near the time is for our first conference? May 29 is the date, and it will soon be here.

It has at last turned warm enough so that we can get a little cleaning done. To you who have recently visited us, we just say we wish you could come back now and see the difference, even though we know you realized you came just in between the seasons—winter and cleaning time.

We hope nothing hinders you who are planning to visit us this summer. We will be looking for you according to God's holy will.

Yours in our Lord,
Mrs. Wooten

Address all mail intended for the Assembly to: Cragmont Assembly, Route 1, Black Mountain, North Carolina.

THE SPIRIT'S PURPOSE

"When the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

God will not find water for us to use for turning our own mill wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity, or to procure a name, or to live an easy, self-controlled life. His one passion is the glory of the Lord Jesus, and He can make His abode only with those who are willing to be at one with Him in this.—F. B. Meyer.

The Blood-Stained Way

ON A HILL far away, stood an old rugged Cross, . . .”

Yes, one day, some two thousand years ago it was, on a hill shaped like a skull, a hill called Golgotha, or better known to us as Calvary, stood an old rugged Cross, an emblem of suffering and shame. Shame, because this was the worse type of death that man could experience. Only the most profound criminal met his death in this fashion, and it was the most humiliating death that man could suffer. We say it was a symbol of suffering because of the physical agony that one who was crucified had to endure. The dictionary gives the meaning as: *to put to death by nailing the hands and the feet to a cross; to torture; to torment.* Crucifixion is probably the most agonizing and painful death known to man. Still it was on the Cross that one, though despised by the world, poured out His life, His all, for the sake of mankind. Oh what love! What compassion! that caused Christ to want to give His life, to die upon Calvary's Cross, to take upon Himself to “. . . bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Peter 2:24). The love of God, how rich, how pure, that He would give His own blood that we might be cleansed from our sins. Yes, my friend, it is up this blood-stained pathway that we must travel to find eternal life. All the way up to the top, to the foot of the Cross, and there to kneel before the Cross of Jesus, to look up into the eyes of the one who loved us, the one who died for us. Yes, I'm talking about Jesus Christ, the Son of the living God. There at the foot of the Cross, we pour out our hearts to Him, confessing our sins and asking Him to come into our hearts and to save us from our sins. What a wonderful feeling, as on bended knee there before Jesus, we feel the burden of sin rolled away; to have the chains of bondage broken from our bodies. Yes, if you want to go to heaven, you must go God's way, the way of the Cross, the blood-stained way.

by Vance Link Jr.

(Editor's note: Mr. Link is a former student of Bob Jones University. He is currently serving with the armed forces in Europe.)

We are living in a day and time when man is trying to do away with the old-fashioned religion, so to speak. They say that the world has become modern and that religion must change to keep pace with man's progress. They say that salvation by the blood of Jesus is old-fashioned. They ask the question, “Who wants a bloody religion?” Listen, if you ever want to go to heaven, to have eternal life, there is only one way and that is God's way, the blood-stained way. The Word of God says, “In whom we have redemption through his blood, even the forgiveness of sins” (Colossians 1:14). Some men today say that man can earn his salvation by living a good life, by being a church member, by tithing, by being baptized. Listen, if it had been possible for man to have been saved by any of these means, it would not have been necessary for Christ to have died upon the Cross. No, my friend, if you are depending on any of these things to save you, you are sadly mistaken, for “There is a way that seemeth right unto a man, but the ways thereof are the ways of death” (Proverbs 14:12). No, there is only one way and that is through the Lord Jesus Christ. “I am the way, the truth, and the life, no man cometh unto the Father but by me” (John 14:6).

For example, suppose there was a man and his family who wanted to go on a trip across a desert. They would go to the traveler's agency, and tell the man there what they want. He would then

take a map and mark a route, places where water could be found, etc. The man and his family would then get their things packed and start out on the trip. Once started, they decide to throw away their directions and try to find their way, on their own, and in their own way. They get lost and wander around for days in the desert. Their water supply runs out, then their food gives out and finally they perish. You would probably say, “What a foolish man, no one in his right mind would do such a thing as that.” You are right, I agree, but look all around you. This is exactly what people are doing every day. No, I don't mean getting lost in the desert, it is far more serious than that. Every man hopes some day to be saved. It is the desire of every sane man to want to escape the pits of hell; to live eternally with God, but just like the man in the illustration, they too, try to get to heaven in their own way.

God has already marked out a clear-cut pathway. He has placed all the road signs. He has marked out the route so that even a small child can follow it. It is found in God's Word. The plan of salvation is simple: We are all sinners (Romans 3:23); the wages of sin is death (Romans 6:23); God so loved us that He gave His only begotten Son to die for us (John 3:16); and all we have to do is to trust Jesus, believe on Him, accept Him as our Saviour and we can be saved. Now God does not ask us to perform some big, heroic deed. He doesn't ask us to inflict some act of injury to our bodies, but just simply to believe on Him, trust in Him and be saved (John 5:24). Salvation is easily found, if we seek it God's way, the way of the Cross, the blood-stained way. If you have not already trusted Jesus for your salvation, do it now and then you too can say:

“To the old rugged Cross I will ever be true,

Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,

Where His glory forever I'll share.”

Children Challenge The Church

THE LORD has been wonderful to us here at the Children's Home. We are so glad that we can tell you that we are still able to operate your home without any indebtedness. We are constantly reminded of God's goodness to us. We praise the holy name of Jesus Christ for His marvelous blessings upon us.

When we praise the name of the Lord for His many blessings, we realize that He has used human instruments with which to bless this work. We are grateful to every person who has been willing to be used of God in this way. Thank you so very much for every contribution that you have made. Through your obedience, God has worked to supply the needs of the helpless boys and girls of our home. The superintendent of your Children's Home will never cease to appreciate all the good people of this state for the wonderful way you have responded to our every call. I know of no way to express my appreciation than just to say, "I sincerely thank you." I promise to use the money that you give as wisely as I possibly can.

There are many needs pressing themselves upon us each day. There always is the need of the operating expenses which includes clothing, food, electricity, fuel, and general upkeep. There has been a time when there were 108 children in our home. Our maximum operating number now is 89; therefore, I see the need for expansion. Members of the Children's Home board and I feel that we should have at least two new buildings. These would cost about \$30,000 each. Surely every Christian feels his responsibility toward the homeless or neglected child. There are so many broken homes. These children desperately need the help and guidance of someone who cares. I feel that even though such children have both parents living, they are still the responsibility of Christian people. The rising tide of broken homes presents a great need. I feel that a child who has been deserted by his parents needs our help as much as the orphan child; therefore, I say to you, "The need is great."

•
by Rev. J. W. Everton, Superintendent
Free Will Baptist Children's Home
Middlesex, North Carolina
•

For many years, May has been designated as *Children's Home Month* in North Carolina. In the past, there has been special effort put forth during this month in behalf of the work of the Children's Home. I challenge you, "Let's do more this year." Some may say, "What right do you have to challenge?" In the prophecy of Ezekiel, the duty of the watchman was to warn the people of impending danger. You have given me the job as the watchman at our Children's Home; therefore, I challenge you to meet the needs of the homeless and deserted children of our state. There is no greater reward for our labor than the smiling faces, the twinkling eyes, and the sound of laughter from our seventy-two boys and girls here at the home. Equally as true, there is no greater challenge than the call of the helpless child. The sobbing cry of the helpless child is challenging you to help. Truly, children do challenge the church today. In the gospel of Mark, Chapter 10, Verse 14, Jesus said, "... Suffer the little children to come unto me, ..." I am convinced that this is a command of Jesus Christ.

Charles B. Williams in his translation of the New Testament, translates Mark 10:14 in the following manner: "Let the little children come to me and stop keeping them from it." Christ here showed His concern for the child. Christ gives a challenge to you and me to help the helpless. I urge each Free Will Baptist in North Carolina to give just a little more to our Children's Home during the month of May.

THE YOUTH WHO DRINKS

by Rev. Walter E. Isenhour
Taylorsville, N. C.

I WOULD TO GOD that it were possible to write a message that millions of young people would read in regard to the danger of strong drink and take heed. However, if such a message is read by only a few hundred, or a thousand or so, and out of that number a few score take it to heart and abstain from all intoxicants, and live sober, Godly lives, the time and effort is not lost by any means. To save the life and soul of even one young man or woman cannot be evaluated in dollars and cents, for the wealth of the whole earth cannot pay for one soul. Only Christ can do that by giving His life and precious blood on Calvary.

One of the most alarming conditions of our country today is the fact that vast multitudes of our young people are drinking. Out of these multitudes there may not be so many sot drunkards, but to be a temperate drinker, maybe only taking a social drink now and then, certainly is dangerous business, deserving a warning note from honest, earnest, Godly people everywhere. Parents should warn their children against strong drink, and pray that God will save them and keep them always sober. Ministers from every pulpit of the nation should inform their congregations of the great danger of liquor, and appeal to the young people to never take a drink. They should let them know that the *only* safe and sound attitude to take in regard to alcohol is to be a *total abstainer*.

If you will visit the prisons of our country today you will behold what liquor has done. No doubt liquor figures in the majority of the crimes committed by those who are behind prison bars, or serving out sentences on the roads of our country, or in the nation's penitentiaries. Multitudes of them are young people, just in the bloom and prime of life.

(continued on page eight)

NEWS ^{AND} NOTES

Of Denominational Interest

Little River Sunday School Convention, May 6

The Sunday School Convention of the Little River Association of Free Will Baptists will convene with Oak Grove Free Will Baptist Church, Stockton, Georgia, Saturday, May 6. The convention theme will be "Teaching the Word," and the theme text, Matthew 28:19, 20. The scheduled program is as follows:

Morning Session

- 10:00—Opening Hymn, Rev. Bill Gardner, Leader
- 10:05—Prayer, Rev. Riley Giddens
- 10:10—Devotions, J. B. Rice
- 10:20—Roll Call of Sunday Schools
- 10:30—Reading of Reports and Seating of Delegates
- 10:45—Appointment of Finance and Nominating Committees
- 10:50—"The Place of the Sunday School in the Church," Rev. Myrtice Goff
- 11:10—Children Singing, Rev. Bill Gardner, Leader
- 11:20—Prayer, Rev. Everett Williams
- 11:25—Special Hymn, Rev. Bill Gardner
- 11:30—Convention Message, "God's Way to Build a Sunday School," Rev. J. E. Blanton
- 12:00—Dismiss for Lunch, Rev. M. T. Goff

Afternoon Session

- 1:15—Hymn, Rev. Bill Gardner, Leader
- 1:20—Prayer, Rev. Lamar Parish
- 1:25—Special Hymn, Rev. Bill Gardner
- 1:30—President's Message, Rev. L. E. Sheffield
- 1:45—"Teaching the Flannelgraph Way," Joan Gardner
- 2:05—"Teaching Our Youth," Mrs. J. W. Franks
- 2:20—"Inside the Heart of an Adult Teacher," Frank Dean
- 2:30—Special Singing, Corinth Sunday School
- 2:40—"What Is Your Question?" Panel of Five
- 3:00—Business
 - Report of Committees
 - Election of Officers
 - Installation of Officers

- Appointment of Program, Publicity, and Special Committees
- Where Shall We Meet Next Year?

3:30—Adjournment

Vanceboro Church Announces Spring Revival

The First Free Will Baptist Church of Vanceboro, North Carolina, announces spring revival May 8-13, with different guest speakers each evening. Services will begin each evening at 7:30 with Mr. Hillary Gaskins as song leader.

The pastor, the Rev. D. W. Cleve, and the church extend a cordial invitation to the public to attend these services and be much in prayer for their success.

Core Creek Church to Observe Home-Coming

Home-coming day will be observed at Core Creek Free Will Baptist Church, Cove City, North Carolina, Sunday, May 7, with the Rev. Michael Pelt, dean of Mount Olive College, delivering the home-coming message. An *old-fashioned dinner* will be served on the church grounds at the noon hour.

The pastor and church invite all friends, former pastors and their families to come and enjoy the day of worship and fellowship.

Mount Olive Church Experiences Growth

The Mount Olive Free Will Baptist Church, Mount Olive, North Carolina, continues to grow. Three new members have been accepted into the church following baptism in the month of April. Two additional members have come by letter.

Recent additions by baptism include: Douglas Anderson, Edith Tyndall and Joseph Williams. Additions by letter include Shirley Williams and Hulda Jernigan.

Two of the members, Edith Tyndall and Hulda Jernigan, are students at Mount Olive College. Mrs. Williams is bookkeeper in the college business office.

Bethlehem Church Reports Successful Revival

The Rev. J. D. Liles, pastor of Bethlehem Free Will Baptist Church near Patrick, South Carolina, reports a very successful revival recently. He states: "We had the greatest attendance and the most spiritual revival we have ever had. We used five different preachers during the week and I think this accounted for the success of the meeting. We were not selfish, and the Lord really blessed in each service. Pray for us that we may always be in the will of the Lord."

Rev. Moore Reports Two Successful Revivals

The Rev. R. L. Moore, pastor of the Black Jack Grove Free Will Baptist Church, Wayne County, North Carolina, and Riverside Free Will Baptist Church, Johnston County, North Carolina, reports the following: "We had a wonderful revival meeting at Black Jack Grove Free Will Baptist Church, March 27 through April 5. The church was greatly revived with 6 first-time decisions, 4 backsliders restored and fifty rededications. The visiting evangelist was the Rev. Dewey C. Boling, pastor of Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina.

"Then on April 9 through April 16, the Lord blessed in a great way at Riverside Free Will Baptist Church, a revival conducted by the Rev. W. H. Lancaster, Smithfield, North Carolina, who is the oldest active Free Will Baptist minister in the state. The church enjoyed a good spiritual awakening with eleven conversions, eight to be baptized, and approximately fifteen rededications. I would also like to state that we have organized a league and it is growing by leaps and bounds. For the first two months, we had an enrollment of sixty and an average attendance of forty-three. As the pastor of these churches, we would like to solicit the prayers of all Free Will Baptists for the continued success of these two churches."

Fellowship Church, Bryan, Texas, Experienced Successful Revival

The Fellowship Free Will Baptist Church, Bryan, Texas, experienced a successful revival, following the Bible Conference in Nashville, Tennessee, April 2-6, in which four of the ministerial students came to Bryan for a week-end revival. They were: The Revs. Bob King, who did the preaching, and a trio composed of the Revs. Bill McQuin; Robert Vallentine and James Puckett. Services

began on Friday night and lasted through Monday night.

The Lord poured out His blessing on the church and a real revival was experienced, and very evident. There were seventeen rededications, two announced calls to special service, and two accepted Christ as their personal Saviour and made their public confessions. A baptismal service was held following the service Monday night. The pastor is the Rev. H. Ray Berry.

**510 Persons
Attend Workshop**

A total of 510 persons attended the Daily Vacation Bible School Workshop held on April 22, at Mount Olive Junior College, Mount Olive, North Carolina. This was the largest number to ever attend the workshop. The previous high attendance was in 1958 when there were 449 delegates and representatives. This was the seventh consecutive year the workshop has been held.

The workshop is sponsored by the North Carolina Woman's Auxiliary Convention, the Free Will Baptist Press, Ayden, North Carolina, and Mount Olive Junior College.

A breakdown of attendance in each department is as follows: Nursery, 51; beginners, 65; primary, 84; junior, 85; music, 49; directors, 84; miscellaneous, 22.

Discussion leaders in each department were: Nursery, Mrs. Lois B. Morris, writer of the nursery materials; beginners, Mrs. Thomas Woodall; primary, Mrs. Helen T. Beaman; junior, Mrs. Alice Barrow; intermediate, the Rev. Walter Reynolds; music, Mrs. Annette Braxton, music composer for the daily vacation Bible school materials; director, the Rev. C. H. Overman, editor of the Free Will Baptist Press.

The theme of this year's daily vacation Bible school material was, "Beacon of Light," which was the fifth in a series covering the entire Bible. All of those who helped to promote this workshop feel that it was the greatest ever held. It is hoped that more and more churches will attend during the coming years as the interest in daily vacation Bible school grows.

There was a total of 92 North Carolina churches represented and one South Carolina church. Two of the writers were unable to attend: namely, the Rev. J. O. Fort, writer of the intermediate materials and former editor-manager of the Free Will Baptist Press; Mrs. Sue Branch,

writer of beginners, primary, and junior materials, and editorial writer of the press.

**N. C. Superannuation Report
For April, 1961**

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for April, 1961:

<i>Receipts</i>	
Balance on Hand April 1, 1961	\$5,536.46
Regular Receipts for April	210.34
Earmarked for Adopted:	
Ministers and Widows	14.00
<hr/>	
Total to Account For	\$5,760.80
<i>Disbursements</i>	
Minister's Monthly	
Checks	\$218.50
Operating Expenses	33.00
Paid to National Board	17.73
<hr/>	
Total Disbursements	269.23
<hr/>	
Balance on Hand May 1, 1961	\$5,491.57
<i>Receipts by Conferences</i>	
Albemarle	\$12.61
Blue Ridge	7.70
Cape Fear	24.00
Central	71.79
Eastern	54.83
Western	53.41

**Revival in Progress at
Elizabeth City, N. C.**

The Rev. John Floyd Sr. of Jacksonville, North Carolina, is the evangelist in a revival now in progress at the St. Paul's Free Will Baptist Church in Elizabeth City, North Carolina. Services will con-

Coming Events

- May 5-6—North Carolina Free Will Baptist League State Convention, First Free Will Baptist Church, Morehead City, North Carolina
- May 13—High School Day, Mount Olive College, Mount Olive, North Carolina
- May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina
- May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.
- August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

tinue through May 9, and are being held at 7:45 each evening.

The pastor, the Rev. Paul Lee, and the church extend to everyone an invitation to attend the remaining services and pray for the success of the revival.

**Chattahoochee District Youth
Rally Met with Mt. Olive Church**

The Chattahoochee District Youth Rally met with Mount Olive Free Will Baptist Church, Pottsville, Louisiana, April 15, at 6:00 p. m. Supper was served by the host church to the 210 persons attending. The following program was given:

- Congregational Singing
- Prayer
- Business Period
- Offering
- Presentation of the Banner
- Musical Duet, Rev. and Mrs. Frank Willis
- Song, "Maybe It's You and Maybe It's Me," Junior Choir
- Song, "Just a Little Talk with Jesus," Teen-Age Choir
- Play, "The Old Rugged Cross"
- Song, "Amazing Grace"
- Message, Rev. A. C. Truluck
- Benediction

The banner was presented to Mount Olive Church for having the most young people present.

The next rally will meet with the First Free Will Baptist Church in Columbia, Georgia, in July.

The following are the officers of the rally: President, Bobby Childres; vice-president, Eugene Windham; secretary-treasurer, Ann Moore; song leader, Wayne Flemming; pianists, Glenda Flemming and Helen Tommland; general oversight, Judy Harris, Bassett Humphrey and Fred Summerland.

"At the April 16 morning services there were ten of the youth gloriously saved and united with the church," states the pastor, the Rev. Frank Willis.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"I have resigned New Lovewell Free Will Baptist Church, Route 1, Richton, Mississippi, and would like to go into full-time work for the Lord.

"I am available for evangelistic or full-time pastoral work anywhere the Lord leads. Anyone desiring my services may contact me at the following address."—Tillis Walley, Route 1, Box 137, Richton, Mississippi.

A Personal Word

by Rev. Henry Van Kluyve, President
North Carolina League State Convention

THE THEME for the State League Convention, "To Know Him," is one of the most challenging we have had in recent years. Leaguers from all parts of North Carolina will be attending this year. If you have not yet made up your mind as to whether or not you will attend, then decide right now to squeeze it in your schedule. You will not be sorry you did.

The greatest need for Christian young people today is for a closer, deeper walk with Jesus Christ the Lord. Coupled with this is the dire need for a more serious regard for God's Word, its teachings, instructions, admonitions and warnings. This not only applies to the young leaguers, but to the adults as well, since the responsibility of leading our young people to know the Lord better, rests with them. Too long now it has been trying to get the youth of our churches to do something the adults were not living in their daily lives.

I am praying that the program this year will be used of God to challenge all the leaguers of the state, and that both young and old, will, through the convicting power of God's Holy Spirit, surrender their lives in full and complete dedication to do the perfect will of God.

In Philippians 1:9-11 (look it up), Paul is praying for the young Christians at Philippi, that first of all they may have purity of heart—that ye may be sincere and without offense, till the day of Christ; and secondly, that they may have purity of conduct—being filled with the fruits of righteousness, which are by Jesus Christ. God is anxious for those who claim to be born-again Christians to have such purity of heart that it may be demonstrated in the world in purity of conduct. The two words, *heart* and *conduct*, hold the key to that life our Lord desires each of us to live.

The question arises, however, as to how this purity of heart and conduct can be realized in the life of a Christian. The answer is given in Philippians 1:9, 10: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; . . ." If we love the Lord with our whole heart, we will desire to spend time with Him in

fellowship. We will then come to know Him as never before, and as a result, have a sense of spiritual discernment.

Leaguers, real life begins only when we separate ourselves completely unto Christ, love Him with all our hearts, and allow God to separate us from the things of the world that obscure our sense of Him.

In closing these remarks, allow me to express my sincere thanks and appreciation to the members of the Executive Committee of the North Carolina State League Convention who have worked with me for the past three years in planning the programs of the convention, and have assisted from time to time in striving to promote the work of the leagues on a local level. Much more could have been done, but our funds have been somewhat limited. We have tried, by God's help, to inspire the lives of our leaguers through the state convention. We have felt that training, without dedication and consecration in the life of the individual, was not sufficient in itself.

I would also like to express my appreciation to you, the leaguers of the state. I have enjoyed working with you in the capacity of convention president. The annual session could not have been the success they were without your co-operation. May our Lord richly bless you all in all of your efforts for His wonderful cause in North Carolina and the world over as you strive to present the Christ of Calvary to lost men everywhere. God bless you. See you in Morehead City this Friday and Saturday, May 5, 6, the Lord willing.

The Youth Who Drinks

(Continued from page five)

Liquor has wrecked them at an early age, blighting their careers. Many of them might have been noble and great, and could have been a blessing to their homes, their schools, and to the churches of their communities, towns and cities; whereas, their lives are blighted, their opportunities for greatness gone, and maybe their souls will be lost forever. However, if they will turn to God through deep repentance they might make a marvelous comeback and start on a heav-

enly journey. This is our advice to everyone.

The youth who drinks is tampering with danger. He may be blind to this solemn fact, but it will reveal itself to him sooner or later in life, if it is only at the time of wretchedness, ruin, heartache, loss of health, loss of golden opportunities, with his years on earth shortened and his soul lost forever. Dear youth, take heed to what this writer is saying. It is for your good, the good of others, and for the glory of our God.

Face those who tempt you to drink with boldness and emphatically refuse to partake of this dangerous evil. Let them know that you are not selling out for any price. Tell them you prize your manhood and womanhood, your life and soul, above all evil—above rubies and gems, diamonds and gold, social prestige, popularity and anything and everything the world can offer you that is wrong and outside the will of God. They may not like it for the time being, and speak hard to you and about you, but later on they will admire you for your noble stand. When they are wrecked and ruined, and they see you climbing and rising in life, they will see what they have missed and deeply regret their erring and wild career.

I know it takes grit and grace to stand, but God has plenty of it for you. He has had an abundance for many of us across the years of our lives, and some of us are past three score and ten. We had to take our stand against liquor, but it was a stand that we have never regretted and never will. When you have lived soberly and righteously through the years you can look back and thank and praise the Lord for it, and be happy. Amen.



The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

ADOPTION

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:4-6).

During the next several weeks we will be thinking about several aspects of the great subject of Adoption. This week we will consider the meaning of the doctrine and, then, in the weeks to come we will go on from there.

The blessings bestowed on believers through Jesus Christ are so numerous and so richly diversified, that a diversity of terms is requisite to denote them. Christians are represented in the Scriptures as justified, reconciled, regenerated, converted, sanctified, saved. Every one of these words conveys an important idea, and might with propriety be made the subject of an article or a series of articles. Indeed, I have already used some of them, and possibly will use others of them in the future. Adoption, however, is the subject for consideration in this meditation, and it is an interesting subject indeed.

What is adoption? What do we mean by the doctrine? Why is it important to us?

These questions are answered in the eleventh and twelfth verses of the first chapter of the Gospel recorded by John, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Since Jesus came into the world this has been, and will continue to be, God's gracious and merciful of dealing with His enemies.

Charles Simeon says, "Every Christian,

from a rebel and an enemy, becomes a son.

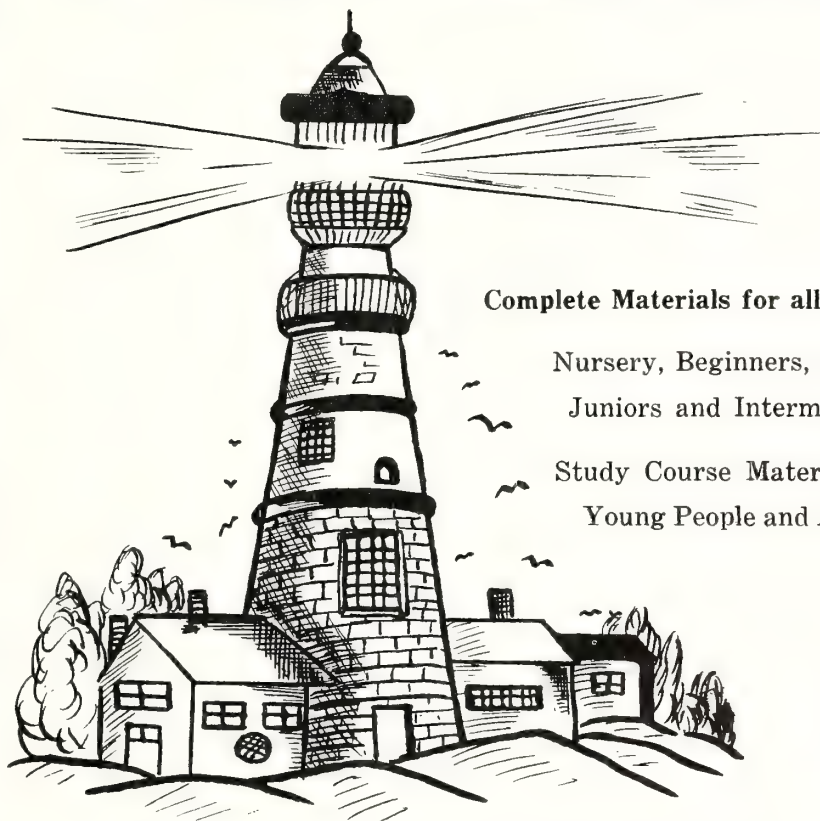
"He has redeemed us from the bondage in which we were once held. Though, as Gentiles, we have never been bound by the ceremonial law, we have, of necessity, been subject to the moral law, which is equally binding on every child of man; and under that we have been exposed to the most tremendous curses for violations of it. But the Lord Jesus Christ, by His obedience unto death, has both fulfilled its demands, and suffered its penalties, for us; and has thus freed us from it as a covenant, and has brought us into a better covenant, the covenant of grace. Hence it is that we receive Spirit of adoption: for, in this better covenant, God grants all the blessings of salvation to us freely, whether we be Jews or Gentiles; and, as soon as ever we believe in Christ, admits us into His own family, as His beloved children. (This the

(continued on page sixteen)

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QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Since the whole population of the world has descended from Noah and, therefore, through his sons Shem, Ham, and Japheth, why are the peoples of one race of a different color from that of another? Many of the Europeans are white, many of the Asiatics yellow, and those of Africa black, while the Indians of America are red, etc. How does the Bible deal with this problem?—J. R. C., Illinois.

Answer: In order that this question is correctly discussed we need to have a correct approach to it and in order to do this we need to take under consideration certain background facts, such as some of the names associated with our topic. We are told by some authorities that the name, *Ham*, means *black*, *heat*, *hot*, and that *Ethiopia* means *sunburnt* or *blackness*. "Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock" (Jeremiah 13:20). We are also told by several authorities that the word, *Negro*, comes from the Latin *niger*, which means *black*. Color is not the only characteristic which differentiates these races one from the other. The hair, the skull, the facial characteristics, the size of the body, and other such characteristics enter into the picture when we wish to determine to what branch of the human race an individual belongs.

Now let us go back to your question and try to give a more direct answer. Whereas the color of one's skin is almost always given first place when the average person seeks to identify anyone racially; yet some people of tropical countries do not have a black skin as the Negro has. This being true we cannot attribute all of the racial characteristics to the hot climate from which he comes, as some do. What then caused him to be black? My answer to this question, in part if not all, comes from "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren" (Genesis 9:25). Environment is not supposed by the greatest authorities on anthropology to be the

only factor responsible for the color of the skin of a race of people; in fact, there are those who rank high as authorities that say if any environment enters in as a reason, that it is in a small way. If it were the hot climate only that is responsible for black skin then why are there races or tribes that have, for no one knows how long, inhabited hot climates that do not have the black skin like the Negro, though dark, and inhabitants of part of Africa. They too are descendants of Ham, but probably not of Canaan, who had the curse of servitude placed upon him which most likely is in part the black skin. In addition to the Egyptians we also have the Abyssinians, descendants of Ham, but who are not Negroes. These live in the same latitude as the black folk, what is the answer here? The Negro, I think, descended from Canaan, who is under the curse, whereas both the Egyptians and Abyssinians, even though descendants of Ham were not descendants of Canaan and, therefore, are not under the curse of servitude. On the other hand, if God, who created the whole earth, heaven, and their inhabitants, wished to do so He could have so constructed the earth as to have the different climates and could have arranged the affairs controlling the dispersion of the peoples of the earth as to cause the descendants of Canaan to migrate to that section of Africa that had climate and other conditions conducive to the production of the Negro race. Whatever the means may have been in which such a race of people were developed or produced, God has had all under His omnipotent control and has caused to come forth a people fashioned into a type that if used rightly, the best fitted to serve. God so decreed that this should be and there has been but little any could do about it. We do not have to explain all the means, the ways, and wherefores of the fact. It has been decreed, has been done through all the centuries past and may go on for time to come. We reaffirm the fact that God has stamped the Negro with several characteristics of

which a black skin is only one. May we also say that it is not by chance that the Negro has been a servant of servants. This fact is only prophecy fulfilled.

When it comes to a Christian attitude and our responsibility to the Negro, there is only one thing for us to do and that is to treat them as human beings for whom our Saviour died, and this means that we must love them as Christ loved both them and us, and take to them the only means of salvation which is the gospel of the saving grace of God. We should not only present it, but use every means possible to entice them to accept Christ and live for Him. They should have our best means by which to become sufficiently educated, so as to read, understand, and preach the gospel among their own. Let us not forget that God called out from all else Abraham, a descendant of Shem, whom Canaan's descendants were to serve, and commissioned him to be a blessing to all the peoples of earth. Christ, Abraham's great descendant, in turn has come and laid down His life for all, which includes both us and the Negroes, so whichever hears this wonderful truth and is saved first is obligated to serve the other by going to him in Christ's name and in Christ's stead, for in the propagation of the gospel all racial boundaries are down and each who has been benefited by the gospel is obligated to serve everyone else he can in taking it to him both by life and by lip. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34). All other racial coloring and characteristics that have not come as a result of sin, but are a means of making one people distinct from all others is a mark of the handiwork of God and in due time we shall fully understand, I think, both why and how. I am still of the opinion that God has never willed that Jews and Gentiles should intermarry, and just as much convinced that He wants no such mingling by blacks and yellows, or whites with either in marriage as some famed sociologists have advocated in the effort to produce a superior race. On the other hand, some good authorities have shown how in most cases Chinese and Japanese have happier homes when they marry among their own nationals than when they are intermarried. To some of us Americans they seem quite alike, but to Japanese and Chinese, quite distinct from each other.

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds

(continued on page thirteen)

NOTES

QUOTES



By J. C. Griffin

WISDOM FROM ABOVE

Years ago, when a young Salvation Army officer, I went home to southern California on a brief furlough, where my folks had an olive ranch. I found an Irish preacher there, a poor man dying of tuberculosis. He was too far gone for a change of climate to help him. He had asked to be allowed to live in a little tent away from the house and among the olive trees. There he had his bed and table and chair; and when he was able to sit up, he sat there pondering over the Word of God, and writing a few letters. When I came home, my mother said to me, "I want you to go out there and see James Fraser."

I went and he greeted me very kindly, and said: "Well, young man, you are trying to win souls," and he went on to give me a word of encouragement. Then he said, "Sit down, and let me tell you a few things my Father has been saying to me." Oh, the things he began to give me from the Word of God as I sat there for perhaps two hours! And then I said, "You must not talk any more; you will be exhausted."

He said, "Take these things and pass them on to others."

I said, "But how can I learn these things for myself? Can you tell me of some books I can read that will explain all these things?"

"My dear young man," he said, "I learned these things on my knees on the mud floor of a little thatched cottage in the north of Ireland, with my open Bible on the chair before me. The one who wrote the Bible came day by day and explained them to me; and you can learn more in a few weeks on your knees with God, over His Word, than you can in all the schools in a lifetime."

I was amazed, and I have thanked God all my life since for that little Irishman, James Fraser. All through the years I have cherished the lesson he taught me. If you want the wisdom that cometh

from above, if you want knowledge that is real, study your Bible earnestly and prayerfully for yourself, in dependence upon the Holy Spirit of God.—H. A. Ironside.

As we think of wisdom, we know that wisdom is of God. Wisdom is a keen application of knowledge. Many of us know how to drive an automobile. Many can repair an automobile when its mechanism goes bad, but many of us do not drive wisely. On the road we drive wrecklessly. Wisdom teaches us to drive carefully and to watch out for the lives of self and others. Wisdom manifested by those under the wheel would save thousands of lives. But we lose sight of wisdom and drive like fools. When we have killed a child or some other person, or perhaps destroyed a whole family, we can wring our hands and say, "Oh, if I had been more alert, or if I had only acted more wisely." These aforesaid truths are heard of almost every day.

IF I ONLY HAD

I read of an account many years ago of a tender who had charge of a drawbridge over a river where fast trains crossed and boats passed up and down the river. One day a boatman blew his horn for the drawn to open, but it was closed until train time; however, he opened the draw to let the boat pass. Before he could get the draw back in place, the fast passenger train sounded its whistle coming around a mountain curve and plunged into the open draw and down into the river. All the many passengers were killed and the poor man, who had charge of the draw lost his mind and all that he could say was, "If I only had," but seemingly could not finish his sentence, but kept saying over and over as long as life lasted, "If I only had." That boat could have anchored until the train had passed, but the poor draw keeper acted unwisely and as a result, lives and property were lost. Because so many people who profess to be Christians act so unwisely and fail to exhibit wisdom in the Christian life, they are the means of destroying themselves and others.

WISDOM SO NECESSARY

The writer of Hebrews says, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:3).

Often it is very unwise to fail to use wisdom in dealing with lost souls. If there is any one thing that we should pray for, it is wisdom to deal with the lost. First, it is unwise to approach a man about his soul until we have prayed

and fully yielded our own life definitely to the will of God our heavenly Father. After that, we are assured that it is God's will to go God's way, being led by the Holy Ghost.

Second, our life should be clean. A life spotted with the fingerprints of Satan should never speak to a man about his soul until all sin is laid down and a life filled with the Holy Spirit is dominating the life of the worker. It is very unwise to try to win a soul to the Lord if your life is not trusted by the one you are dealing with.

Many years ago, I heard an old minister, in whom I had utmost confidence, say that in a revival meeting a young man walked out from the choir and down close to the front door and spoke to a young fellow, and the one spoken to turned his head and smiled and said, "No." After this young man came back to the choir (in many congregations in those days long ago people would go to their loved ones and friends during the altar call and invite them to the altar), another young man went to the same fellow, put his arms around him and said something and immediately they both went down to the altar. After the service closed, the minister ask, "Why did you come down so quickly with the second man that went to you?" The answer was, "The last one lives what he confesses: I have utmost confidence in him, but I have no confidence in the man that came first. He is guilty of doing the things that I do."

You had better live so that your prospect will have confidence in your life, otherwise, you will drive him further away from the Lord. I have witnessed to people and endeavored to win them to Christ, when they would point me to someone who had visited them and say, "He or she, lives no better than I do."

I AGREE WITH IRONSIDE AND JAMES FRASER

You can learn more on your knees about God and the work He would have you do than you can with a book in your hands. But why not combine both study and prayer, whether it be in college, in your home, or in your office! The student in college that does not seek the Lord in prayer will never amount to very much in the work of the Lord. A student who was in college several years ago wrote to me and said, "I am having to work, I get (naming the amount received for work). Should I tithe this money?" He not only asked me about the matter, but he asked God and he was led to tithe his income. He went over with honors, (continued on page sixteen)

STORIES for our BOYS and GIRLS

MISSING BIBLE

by Lancey Gilbert

IT WAS THE SECOND evening of Girls' Bible Camp at Pine Dale. The peals of a bell announcing that it was time for the evening service caused some commotion in Cabin III upon the hill.

Janet on a top bunk swung down by a rafter and landed with a thud on the floor. She snatched her jacket and ran a comb through her hair, chattering all the while as was her manner.

"We'd better hurry!" said Beryl, the pretty young counselor of the seven girls in Cabin III. "But don't forget your Bibles."

"I can't find mine," wailed Janet.

"Maybe you left it down at the chapel after your last class this morning," suggested Beryl.

"No, I'm sure it was here," said Janet, pointing to Ruth's bed which was directly under hers. "Don't you remember, Ruth, this afternoon during rest period I was sitting on your bed with my Bible, and Lou from Cabin II was over? We were looking up verses on the second coming of Christ."

"Yes, but we'll have to go now, so you may use my New Testament," offered quiet Ruth.

"All right, thank you, but I hope my Bible turns up, because not only was it new, but I had a check in it," Janet went on.

"Don't worry about it now, Janet," said Beryl. "We're sure to find it."

After the service and campfire, the girls in Cabin III sat on their beds. Janet was talking.

"I've combed the cabin and my Bible just isn't to be found. I can't imagine what could have happened to it."

Two days went by—days which were filled to overflowing with happy times as Christian camps always are.

Once again the girls were in bed talking as they waited for their light to flicker, which would warn them that it was time for their light to be shut off and for everyone to settle down for a good

night's rest. Again Janet brought up the subject of her missing Bible.

"I've been thinking," she said slowly, "that the last time I had my Bible, Lou Milton from Cabin II was over here looking up verses with us. She was sitting with me on Ruth's bed. After a while we all had a pillow fight. We yelled quite a lot and Lou said it had given her a headache, so she did not go with us to recreation. She was sitting on Ruth's bed when we left and was back at Cabin II when we came from recreation. Later I discovered that my Bible was missing."

"But, what does all that have to do with your missing Bible and check?" queried one of the girls. "You don't mean that Lou—?"

"That's exactly it," said Janet. "I know Lou used to take things that didn't belong to her."

"That is true, Janet," agreed Ruth, "but that was before Lou was saved. I don't think she would steal now."

"I hate to think it myself," sighed Janet, "but it seems to be the only answer as to how my Bible disappeared."

The fifth night of camp arrived. Janet announced to the girls that she had casually mentioned to Lou that her Bible containing a check had been missing for three days.

"And," she continued, "I'm just positive that she looked guilty when I told her."

"Janet," asked Counselor Beryl, "have you prayed about this?"

Janet admitted rather shamefacedly that she had not.

"Well, suppose we all bow our heads and put this problem in God's hands," said Beryl. "It's sure to turn out all right if we do."

After each girl had prayed Janet felt strangely comforted.

The next morning after breakfast Janet was on her top bunk reading a letter she had received from her mother.

"Whoops! I dropped it!" she exclaimed. The letter sailed down to the floor landing between Ruth's bed and the cabin wall. Janet leaned over the edge of her bed and asked, "Ruth, will you please get my letter for me?"

"Here it is. Say, what is this I feel?" She brought out the letter and—you guessed it—Janet's Bible! It was in good condition except for a little dust.

Janet gave a squeal and swung down by the rafter and landed on the floor with a thud louder than usual.

"My Bible! Look, girls, my Bible! Ruth found it!"

The girls crowded around her, everyone talking at once. After the excitement had died down somewhat Janet said, "That night when I searched the cabin and looked under Ruth's bed I just didn't see my Bible in that dark corner between the leg of her bed and the wall." One of the girls wondered how it got there and Janet said, "I think it must have been pushed off Ruth's bed during our pillow fight that day. Am I ever glad you found it, Ruth, because I thought that later today I'd have to say something to Lou about it, as camp is almost over and I was so sure she had taken it." Janet gave a sigh of relief.

Before the girls thanked God for answering their prayers of the night before, their counselor said, "Girls, we have learned a valuable lesson from this experience. The Bible says in Matthew 7:1, 'Judge not, that ye be not judged.' Even though we thought Lou had taken your Bible, Janet, we should have recalled that verse. After all, Lou is a Christian now and her life should be different from what it used to be."

"Yes," said Janet thoughtfully, "I'll always remember that verse, and I will also pray before I jump to any conclusions."—*Gospel Herald*.

He Helps Me to Forgive You!

A Zulu chief savagely beat his wife because she attended a gospel meeting where she heard and responded to the call of Jesus. He left her as dead! Later he returned to the place where he had left her. She was not dead. The chief leered at her and asked: "And what can your Jesus Christ do for you now?" She said gently: "He helps me to forgive you!"—Rev. Walter B. Knight.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Ministerial Students Meet at College

Nine current and former Mount Olive College ministerial students met at the college April 15. Meeting with President W. Burkette Raper, Dean Michael Pelt and Business Manager M. L. Johnson, the ministers discussed the preparation of ministers at the college.

The general conclusion of the discussion was a belief that the institution is doing a good job in preparing its students for the ministry. Ministers who have gone on to four-year colleges to complete their bachelor's degree noted they had a strong doctrinal basis and adequate preparation to continue their study of religion without difficulty.

Dr. Raper informed the students of the "desire of the administration to provide adequate courses in religion, and at the same time provide language and science courses to round out the educational foundation that is required of the effective minister of this age."

During the discussion, it was noted that nearly ten per cent of the Free Will Baptists in North Carolina are now served by former students of Mount Olive College.

Ministers and students participating in the discussion included the following persons: Jerry E. Rowe, Frank Ray Harrison, Melvin K. Everington, Bobby G. Bazem, Leonard B. Woodall, Alexander J. Lyczkowski, Thomas Bruce Dudley, Joseph H. Ingram, and Sheldon Howard.

Historical Collection Continues to Grow

The Free Will Baptist Historical Collection at Mount Olive Junior College continues to grow. During the past month, three valuable gifts were received.

The Rev. J. C. Griffin of Bridgeton, North Carolina, gave more than 100 minutes of various conferences and associations at local, state, and national levels. Also included was a denominational hymnbook published by the Free Will

Baptist Press in 1901, and the Treatise of the General Conference published in 1905.

Mr. and Mrs. J. J. Blizzard of Deep Run, North Carolina, have contributed approximately 1,500 copies of previous issues of *The Free Will Baptist*.

The Historical Collection also announces a gift of valuable manuscripts from the estate of Mr. Warren Jackson, late of Sampson County. The papers, all dealing with North Carolina Free Will Baptists, will be known as the *Warren and Cora Jackson Papers*. They range in date from 1896 to 1944, and include sixteen loose pieces and three bound volumes. The gift is a valuable source of historical study of the Cape Fear Union and Robert's Grove Church, Sampson County.

Appreciation Day

The Executive Committee of the North Carolina State Convention of Original Free Will Baptists has officially declared Thursday, May 18, as Mount Olive Junior College Appreciation Day. This declaration calls upon Free Will Baptist churches, Sunday schools, other church organizations and individuals to make special appreciation gifts to the college on or before May 18.

To emphasize the areas of support, the college is planning to construct a large map of the state of North Carolina and designate the location of donors making appreciation gifts of \$100 or more. This map will be on public display during the activities of May 18.

Public relations director, Huey Long, reveals a number of checks from churches and individuals have already been received with others expected to arrive this week. He also states, "This is not a gimmick to solicit contributions. The College Appreciation Day was planned by the local community to show their appreciation for the work at the college leading to accreditation. We believe Free Will Baptists also appreciate this accomplishment and would like to have an opportunity and a means of showing this

appreciation. By sending appreciation gifts, they express their sentiments and also provide support for additional growth and accomplishments."

RESOLUTION

Whereas the town of Mount Olive has declared Thursday, May 18, as Mount Olive Junior College Appreciation Day; and

Whereas the Honorable Governor Terry Sanford has accepted an invitation to deliver a key educational address at Mount Olive Junior College on the above date; and

Whereas the above events have been planned to commemorate the attaining of full accreditation by Mount Olive Junior College;

Therefore, be it resolved: (1) That the Executive Committee of the North Carolina State Convention of Original Free Will Baptists officially declare Thursday, May 18, as Mount Olive Junior College Appreciation Day for the Free Will Baptists of North Carolina; and (2) that we call upon our churches, Sunday schools, other church organizations, and individuals to make special appreciation gifts to Mount Olive Junior College on or before May 18.

Questions & Answers

(continued from page ten)

of the people according to the number of the children of Israel" (Deuteronomy 32:8). Among the Children of Israel God so planned for them in marriage as to make it clear that His preference for them was, not only that they should marry those in their own race, but that marriage and property should be confined to tribal activities. Therefore, Mose's father and mother were both from the tribe of Levi. Both Jesus' mother and foster father were descendants of David, and therefore from the tribe of Judah. Jacob was sent by his father and mother into the part of the world from where they had come, and commanded to get a wife from their kin. The same parents, as well as the Lord, showed displeasure in Esau's marriage to those who were not of Isaac and Rebecca's kin. Christians are commanded in the New Testament not to marry or be social or business partners with those who are not Christians, but this as well as the racial mixing has been violated often. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

STUDY IN HEBREWS Chapter 3

Mrs. Carl Dudley, Fuquary, N. C.

In the foregoing chapter we learned that Christ was made a little lower than the angels; that He suffered death, was crowned with glory and honor, and He was set over the works of God's hands, as well as a number of other precious truths.

In the third chapter we find that the exaltation of Christ is still the main theme. In the first verse, the fact that believers in Christ are called, *holy brethren*, and also they are partakers (sharers) of the heavenly calling, should show us conclusively that if we are to live up to this high calling, we must heed the many warnings given us throughout Holy Writ regarding our behavior or conduct. Love to Christ and to each other must be the ruling power in our lives. "How shall we escape?" we are asked. The command of Jesus in John 13:34, 35 is as follows: "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this (love) shall all men know that ye are my disciples, if ye have love one to another." This then is our badge of membership with Christ. If we, as Christians, would put this into actual practice, we would be at peace with one another, forbearing with one another, because we are one with Christ and members one of another.

We are to consider with *reverence and faith* the "... Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house" (Vv. 1, 2). "For this man was counted worthy of more glory than Moses, ..." (Vs. 3). We also read in Verse 5, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." What is our testimony? No matter what the tongue may speak, if our life fails to measure up to God's standard, we need

to fall on our knees before Him in prayer and supplication that He will restore unto us the joy of His salvation.

In Verse 6 we notice that "... Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The Israelites were guilty of unbelief, and this very sin is confronting us today.

In Verse 12, we are enjoined and warned to "Take heed, brethren, lest there be any of you an evil heart of unbelief, in departing from the living God." Faith, the opposite of unbelief, must be deeply rooted in our hearts if we are to please God, for without faith we cannot please Him. "For we walk by faith, not by sight" (2 Corinthians 4:7).

Make a careful and prayerful study of the dangers of unbelief and of the beauty of having faith in God. St. Paul says in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, 'They do alway err in their heart; and they have not known my ways. So I sware in my wrath, 'They shall not enter into my rest.')" (Vv. 7-11). Jeremiah, a long, long time ago, warned that "The heart is deceitful above all things, and desperately wicked: ... I the LORD search the heart, ..." (17:9, 10).

So we do have to keep ourselves under subjection to the will of God that we love each other as dear children; that we admonish, that we regard one another as members, and all members of the body of Christ. We should also refrain from inflicting pain or to bring one tear of anguish to another, but rather "... exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Vs. 13). This could happen to any of us if we are off guard. In 1 Corinthians

10:12 we find these words, "Wherefore let him that thinketh he standeth take heed lest he fall."

We need to take the more earnest heed to our ways for Christ is our Good Shepherd, and we are the sheep of his pasture. We are also laborers together with God, and if workers with Him, we are also partakers with Him, for our calling is heavenly and our citizenship is in heaven.

Much has been said in the previous lessons regarding the purpose of the letter to the Hebrews, and much more can and will be said before the study is completed; but we should notice particularly that Christ is the main theme, and His exaltation or pre-eminence is emphasized throughout.

May we notice too the fact that the key word of the Hebrews is *better*. By following this word through the entire book, we become more and more aware of the need of a better understanding on our part of the divine Word as a whole, and of this particular epistle during the study through the months as they are brought by other writers. Meanwhile, if we are to heed the advice and the warnings as given us, we cannot neglect our prayer life, for on this hinges our success or failure in our attitude, our love, our loyalty and service.

The word says, "Be ye holy, for I am holy." John 15:7 states, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we are true believers, let us follow Him all the way, and as Job of old expressed it when his troubles seemed heavier than he could bear, "Though he slay me, yet will I trust in him: ..." (13:15).

The psalmist has said in Psalm 30:5, "... weeping may endure for a night, but joy cometh in the morning."

Dwight L. Moody once said, "Take courage. It is sweet to talk with God: we walk in the wilderness today, and in the promised land tomorrow."

What Did God Do for Stephen?

An atheist was insinuating that if there had been a God, He would have rescued Stephen from those who stoned him to death. He asked a minister, "What did God do for Stephen?" After a moment's thought, the minister replied, "What did God do for him? He gave him the grace to pray for the forgiveness of those who stoned him!"—Rev. Walter B. Knight.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Discipline in the Home

(Lesson for May 14)

Lesson: Proverbs 4:1-4; 10:1; 13:24;
20:11; 22:6; 29:17; Ephesians 6:
1-4.

Golden Text: Proverbs 22:6.

I. INTRODUCTION

No one can honestly deny today that America is paying the penalty for lack of discipline in the home. One only has to read of the increase in juvenile delinquency to know that discipline has been sadly neglected in this vital area.

We are living in a fast-moving world; a world busy with all sorts of activities. In this mad rush, true home life is being neglected. Children and young people have been left to themselves, with no rules to guide them down the right road. It has now reached such a point that we are beginning to hear reference to a teen-age world; that is, the teen-agers are considered to be in a class all to themselves. We hear more and more about understanding them and recognizing their confused state of existence. Whatever confusion they are in has been brought about, to a large degree, because of lack of discipline in the home. The old saying, "The hand that rocks the cradle, rules the world," does not end when the child leaves the cradle; for the guidance of both the mother and father determines the course of the next generation.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

Proverbs 4:1: Without discipline an army becomes a mob. Without discipline a government becomes anarchy. Without discipline a child becomes a delinquent.

Vs. 4: Solomon was destined to be a king, but his parents disciplined him. Children love and respect parents who make them mind.

10:1: Parents owe their children good manners, music, industry, discipline, and

education. Children owe their parents respect, honor, obedience, and love.

13:24: Low branches from the peach tree often produce better fruit than peaches. A little girl said, "Look Mama, I found a peach on the switch tree."

20:11: Children have not learned the art of concealing their bent, as grown people have. A wise parent studies his child, for every child is different.

22:6: Children that are trained up correctly will not be sent up. The best way to start the *train up* is for the parent to set the good example.

29:17: Garden plants need cultivation. Weeds grow alone. A child needs cultivation.

Ephesians 6:1: If parents expect to be honored by the children, they must be honorable. Children need love, especially when they do not deserve it. A broken home is the world's worst wreck.

Vs. 2: To honor parents may be the first commandment with promise, but how many children know that?

Vs. 4: "Provoke" means to irritate or offend. "Nurture" means to educate, train, love, and develop. Fortunate is the child who selects wise parents.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Director of the Federal Bureau of Investigation, J. Edgar Hoover, in commenting on the fact that a major crime is committed in the United States every eighteen seconds, said:

"I have noted that there is something lacking in the home life of most youngsters who violated the law. Even the delinquents who are apparently from normal homes are victims of parental neglect. The parents are either too careless or too busy with their own pleasures to give sufficient time, companionship, and interest to their children. I am convinced that a parent's gravest responsibility is to understand their children and win their confidence. Many fine, law abiding parents actually do not know what their children are doing or how they spend their leisure. When they find out, it is often too late. Their re-

morse does not remove the shame which their neglect has caused."

2. We should understand that a successful home depends not just upon the observance of the laws of the land, but also upon the observance of God's laws. Our homes need a divine foundation, if they are to be stable and if our children are to grow to manhood and womanhood with the right sort of idealism. There is but one source of guidance for family living; that is, the Bible, God's holy Word.—*The Advanced Quarterly* (F.W.B.).

3. "Children, obey your parents in the Lord: for this is right." Is there a greater care than parental care? Is there a greater sorrow than parental sorrow? 2 Samuel 18:33; Matthew 2:18.)

Illustration: A watchful, dutiful mother looked out of the window on the snow-covered driveway. She saw her seven-year-old son, Danny, sled into the street! She called him into the house. She reprimanded him, saying, "I've told you never to sled into the street! You will have to stay in the house the rest of the day!" Throughout the day, Danny heard the laughter of happy neighborhood children as they played and sledged in the snow. The day was almost gone. Danny pleaded, "Can't I go out now, Mom?" Mother relented. She bundled him up warmly. As Danny dashed toward the door, Mother warned, "Remember what I told you about going into the street. Obey me and stay in the yard!"

They were the last words Danny ever heard his mother speak! Five minutes later Danny was dead! He was crushed by a car when he sledged into the street! Obedience could have saved Danny's life!

"Children, obey your parents in the Lord: for this is right."—*The Bible Illustrator*.

4. The church should engage in the task of making an objective study of the problems of Christian home life. In many localities schools, social agencies, and recreational institutions are in competition with the home. For example, the mayor of a certain town proposed an evening at home movement, which meant that one evening each week the entire family should stay home together. At once the entertainment forces waged a war on him. The churches were conspicuously silent and his idea was discarded.—*The Bible Teacher* (F.W.B.).

5. Materials for teaching in the home are abundant. Good literature is available for all age groups. It is poor policy to fill a home with trashy literature. Good
(continued on page sixteen)

The Lighted Pathway

(Continued from Page Nine)

apostle carefully marks, by using the Hebrew word for Father, as well as the Greek; showing thereby, that whether we be Jews or Greeks, we are placed on the same footing by the gospel.) Thus are we brought to God in the relation of sons, and have all the benefits of children conferred upon us."

In the moral character of those whom God adopts there is nothing attractive, but everything repulsive. They are His enemies—guilty of high treason against the King of Glory. They bear the image of Satan, for they are of their father, the devil. The wickedness of their lives is only an imperfect exponent of the corruption of their hearts. Surely God, in adopting such creatures into His family, is prompted by nothing good or amiable in them, but only by His amazing and incomprehensible love.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

St. Claire Bible Class

(continued from page fifteen)

literature may be a little more expensive, but it is worth more, and its value and lasting effects amply justify the extra cost. Good, sound, true-to-the-Bible religious literature should be given a prominent place in the home. The Bible should be the daily portion of every member of the family, and each should have his own, even from early childhood. Your Christian bookstore or publishing house can supply books, courses of study, periodicals, games, etc., that will greatly assist in home instruction and training.

In many cases, if one half of the money that is spent for candy, chewing gum, soft drinks and toys was spent for good, clean, worthwhile literature, and that includes religious books and papers, the results would be much better for the home, the community and the world. We say we can't spare the money for a religious paper or book and then spend much more for things that are of doubtful value.

NOTES and QUOTES

(continued from page eleven)

graduated, found employment and has made good in the business world. So it is good wisdom to ask God to lead you in your school work. Seek the Lord's will as to what to study, and what to do in all things. By any means, if you possibly

can do it, go to college; it will help you, my young friend, but do not depend on the college alone. If you do, when you get out of college, you might not be worth much. Perhaps you may be self-centered, but if you ask God for wisdom from above, and then use it, you will be an asset to the church and the work of the Lord.



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DS /

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 10, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

A NEED—TRUE MOTHERHOOD

"What is wanting," said Napoleon one day to Madame Campan, "in order that the youth of France be well educated?" "More mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here," said he, "is a system in one word."

Never, in our country's history, has there been a greater need for mothers who are willing to fulfill the office and prestige of motherhood. As Christians, we are idealistic; that is, we look for and strive for the ideal. The purpose of this editorial is to explore the present status of motherhood; to determine its influence in our present generation from the ideal viewpoint.

To begin with, let us remember the truth of the old saying, "The hand that rocks the cradle, rules the world." Napoleon meant the same thing when he said, "The future destiny of the child is always the work of the mother." Perhaps it can be correctly stated that all leaders recognize the imperative value of real, Christian motherhood. Lincoln stated, "All that I am, or hope to be, I owe to my angel mother." Henry W. Beecher said, "The mother's heart is the child's schoolroom."

Martin Luther once wrote: "When Eve was brought unto Adam, he became filled with the Holy Spirit, and gave her the most sanctified, the most glorious of appellations. He called her Eve, that is to say, the Mother of All. He did not style her wife, but simply mother; mother of all living creatures. In this consists the glory and the most precious ornament of woman."

Has motherhood been neglected in America? As we note the rise in juvenile delinquency, the increase in divorce rates, the loss of parenthood's lofty position, we can certainly conclude that something is wrong indeed.

There was a time, and not too long ago, when the majority of rural towns and communities were not influxed with a social life which is so planned that it places woman out of her God-intended position—in the home. Many towns are plagued with clubs, parties, and socials which leave the home empty of mother's time and love. It is necessary, according to this social trend, to become active in such groups, or else be unrecognized by the social world.

There was a time, also, when the man of the house was recognized as the head of the family, but his position is gradually becoming lost to the increasingly number of social-active mothers who depend upon the baby sitter and the maid for relief of household drudgery, more than the love and respect for husband and children. When such is true, there is a missing link; there is something drastically wrong and we are feeling, and will feel, the effects more and more. There seems to be a trend among many mothers in which they must free themselves from their tormenting children. We cannot help but wonder what grandmother did with eight or ten children, and had never heard of or used a

baby sitter in order for her to be a member of a local bridge club without interference.

Woman has a place to fulfill which was given by God in the very beginning. Good women throughout the pages of history have met this challenge and, from their examples, others have followed. The Bible teaches that the greatest ambition of any woman is to marry, bear children, and rear them up for Christian service. This truth is evidenced in the life of Hannah, mother of Samuel; Eunice, the mother of Timothy, and many others. Think of the happiness which came to Mary's heart when the angel announced the miraculous conception which was to come upon her.

Only eternity will reveal the great work which has been accomplished by the faithfulness of mothers who have been willing to fulfill their God-given position. There must be an awakening on the part of mothers (and fathers) before we can have the homes which are truly Christian. We have misplaced our values, sacrificed home life, and misrepresented motherhood. The result upon our homes, churches and communities has been tragic. How true is the saying, "As mothers go, so goes the nation."

Why Teen-Agers Get Out of Hand

A poll was taken recently by George Gallup on "Why Teen-Agers Get Out of Hand." The conclusions of the poll were: (1) Parents not strict enough; (2) parents do not provide proper home life; (3) parents have too many outside interests; (4) parents are too indulgent, and give children too much money; (5) both parents work, even though the mother is needed at home."—Rev. Charles W. Conn, "Christian Victory."

Volume 76

Number 19

May 10, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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His Mother's Bible



TAKE the Book of God, Henry. You will need it in this sinful world, my son." The fond mother kissed her son as she put into his hand her Bible, upon which she had written his name, a favorite text, and a mother's blessing.

Then he was off into the wide, wide world. He had heard the story of redeeming love from his earliest days. He had seen the beauty and felt the influence of true Christianity in a Godly mother's life.

Notwithstanding all this, he left home unconverted to God, and went forth on life's voyage without Christ.

For a while the strength of promises made to his mother kept him from the haunts of the ungodly. But gradually he sank down to the level of some of his fellow students, and was soon as bad as any of them.

Before he had finished his medical studies, he was a gambler and drinking man. His mother had died brokenheart-

ed, praying with her dying breath for her only son.

Henry received an appointment in a city hospital. He became so poor through his ungodly habits that he pawned many things, including his mother's gift—her precious Bible.

While Henry was on duty in the Accident Ward of the hospital, a young brick layer was brought in who was crushed and bruised by a fall from a ladder. The poor fellow knew that his case was hopeless, and said to the doctor, "How long do you think I may live?" He was told it might be four days. Then he quietly said, "As long as that. I thought I would have gone home sooner, but my Father knows best."

During the week that the dying man lingered, he was visited by the woman in whose house he boarded. She brought him, at his request, his Bible, which as long as he was able he eagerly read. When he passed away it was found in his bosom.

"What shall we do with this?" asked the nurse, holding up the young man's Bible.

The doctor said: "Give it to me; I will see to it." He then went into his room with the Bible in his hand.

Imagine his feelings as he opened the book and read on the flyleaf his own name, written in his mother's familiar hand! It was the very Bible he valued so little and had sold to obtain the price of an evening's amusement. It was his mother's last gift, on which her parting tears and benediction fell.

There it was, unused by him, pawned for a trifle. After guiding one soul to the Saviour, brightening his dying hours and giving joy and peace to him, it had come back to him, bearing with it a double message from the world beyond the tomb.

He turned over the leaves of the sacred Book, and found that under many verses there were marks, which he recognized as being made by his mother's hand, long since cold in death. She had intended these marks to catch the attention of her son, and cause him to read with special care, but, alas, this had been utterly neglected.

The young doctor sat for several hours reading the Bible, and what passed during those hours only God and the awakened sinner can know. The results of those hours alone with God and his mother's Bible was that he was led to review his past life of sin, to own it all in true repentance before God, and to cast himself upon the Lord Jesus Christ as his only Saviour.

He became a new creature in Christ Jesus from that day. He was born again by the Word and the Spirit of God, as every sinner is who truly believes on Christ for salvation—and the new life immediately asserts its presence by bearing fruit. He confessed his Lord at once, fearlessly and openly; first in the hospital, and next morning among his companions, who declared that "Henry had gone mad."

As he had faithfully served the devil, then he served and followed the Lord. Men looked on and wondered at what the grace of God had done.—Selected.

MOUNT OLIVE COLLEGE APPRECIATION DAY

MAY 18

Huey B. Long
Director of Public Relations
Mount Olive College

In recognition of the obtaining of full accredited standing, Free Will Baptists join the city of Mount Olive in the observance of Mount Olive College Appreciation Day. The Executive Committee of the North Carolina State Convention of Original Free Will Baptists has passed a resolution setting May 18 as the day for these observances.



THE North Carolina State Convention of Original Free Will Baptists has called upon Free Will Baptists everywhere to join in observing Thursday, May 18, as Mount Olive College Appreciation Day. The town of Mount Olive, the county of Wayne, and the city of Goldsboro have also proclaimed May 18 as Mount Olive College Appreciation Day.

The entire Free Will Baptist denomination profited when Mount Olive College received full regional accreditation. For years Free Will Baptist students have been attending colleges supported by other denominations primarily because of a lack of an accredited college supported by our own denomination.

This reason has now been removed. Free Will Baptist high school graduates have access to a junior college which ranks with the highest in the nation, both academically and spiritually. The sons and daughters of Free Will Baptists enrolling at Mount Olive are well

founded in the faith and practices of the Original Free Will Baptists. Along with other Bible studies, there is a strong course on the history, polity and organization of the Free Will Baptist denomination.

Students desiring to enter professions other than the ministry or full-time Christian service enjoy the benefits of a strong liberal arts curriculum in Christian surroundings. The teachers, office workers, homemakers and businessmen among the alumni of Mount Olive College are cognizant of the importance of a Christian testimony, even for the layman.

We believe we are not only strengthening our pulpits through the training of ministers, but we are strengthening our entire church through the development of a strong Christian laity fully informed of our heritage.

Two dates in the period of six months should be important to all Free Will Baptists: (1) December 3, the date the



Governor Terry Sanford is to make the key educational address at Mount Olive College as part of Mount Olive College Appreciation Day.

Southern Association of Colleges and Secondary Schools granted full accreditation to Mount Olive College; and (2) May 18, Mount Olive College Appreciation Day. The college has traveled a long way since 1953 when it had a cash reserve of only \$6.17.

It is unlikely that any other college has ever received full accredited standing with a smaller outlay of finances. But the high level of work cannot be continued on a shoestring budget. The col-



The Rev. S. A. Smith, president of North Carolina State Convention of Free Will Baptists.

lege has shown its ability and its worth. Now is the time for Free Will Baptists to insure its greater growth and value to the denomination.

We suggest the following ways of observing Mount Olive College Appreciation Day:

1. Encourage your church or church organizations to send an appreciation gift before May 18. All appreciation gifts in the amount of \$100 or more will be recognized prior to the governor's speech at the college, May 18.

2. Encourage a special prayer service on Wednesday night, May 17, for the college.

3. Encourage a special Sunday service between now and Sunday, May 21, as a part of the observance.

4. Come to the college on May 18, participate in the activities, and bring a basket supper to be spread and shared with others.

5. Write to the college for information for high school students and encourage them to attend Mount Olive.

Godly Mothers In Our Homes

by Joseph T. Larson

GODLY mothers are in the sight of God of great price. Such mothers have been commissioned by God to bring up and teach children the true ways of life. She has a true love in her heart, a tenderness of soul, with a faith in God that fortifies her for every trial in life. She brings her sons and daughters before God daily at the family altar, seeking to bring them to the place where they shall become a glory to God and an honor among men. She is willing to sacrifice much for their education and well being.

Such mothers are unselfish in their purpose, leaning much upon the God that she worships. She seeks wisdom from above to rule well her home and her family. Surely, "... her price is far above rubies. The heart of her husband doth safely trust in her, ..." (Proverbs 31:10, 11). Her daily prayer is for her husband's success in life, as well as the blessing of her children. Her destiny is spiritual and eternal, and her hopes rise daily beyond this vale of tears.

She listens with patience to the fears and complaints of her family, and assures them that God is with them and will never forsake them. She toils much to supply her family with food and useful clothing; she is not a spendthrift, but is frugal and industrious in her dealings.

She would seek to build character in her children, realizing that the very foundation of Christian character is the in-

dwelling Christ, who Himself builds character. She instills in her children principles of honesty, integrity, and fairness. She wants them to obey her, to obey God, and to learn to respect the laws of the land. She is not afraid to use methods of discipline which will mold her children into real citizens.

She is willing to do the menial tasks of life, and does not expect others to do her work for her. She daily seeks for signs of Christ in her children, for He alone can make permanent differences in them.

As Solomon says, "Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue



is the law of kindness" (Proverbs 31:25, 26).

A Godly mother's life is never ended—it lives on for years in the lives of her children, her grandchildren, and future generations. Her prayers, faith, love, and example will live on when the hills pass away, and the generations are gone forever!

Her reward is never complete here: it will come to her in eternal years, but also seen in the family she raised so well. The poet said this in few words:

"M—is for the million things she gave me;
O—means only that she's growing old;
T—is for the tears were shed to save me,
H—is for her heart so pure as gold;
E—is for her eyes with love light shining,
R—means right and right she'll always be,
Put them all together they spell
MOTHER,
A word that means the world to me!"

As a lad of only six years, I stood and looked at the spiritual face of my mother, and I said to myself, "If I ever become a Christian, I want to be like my mother." Later on she led me to Christ, and now for over 40 years I've served the God and Saviour that my mother served. That was her reward for a life well lived, and an example that will never die.

Things of this world had no spell for my Godly mother; she lived for the glory of God, and for the success of her family. She did not seek for rewards; that will be God's eternal reward in the final resurrection. Such mothers live on in history, in their children, and in the purposes of God.

We need to pray more for the nation that such mothers will not become the exception but the rule in our homes and cities. Their influence will never pass away, but will live on through the years.

An elderly bachelor heard a college president speak about the standards of his mother and of the college. He stressed many things which they held dear as symbols of Christian character. At the close the well-to-do bachelor stopped and said, "My mother was like that! I want to make my pledge to the college that trains girls like that!" The result was that he contributed \$25,000 to the college. Such mothers control both heartstrings and purse strings. God give us more of them!—*Gospel Herald*.

NEWS ^{AND} NOTES

Of Denominational Interest

Final Call for Cragmont General Youth Conference

The Rev. L. E. Ballard, director, has announced completed plans for the General Youth Conference at Cragmont Assembly, Black Mountain, North Carolina, the week of June 5-9, 1961.

The Rev. Walter Reynolds, pastor of Hull Road Free Will Baptist Church, Snow Hill, will serve as associate director in charge of campus activities. He will also be the Bible instructor. The Rev. Melvin Everington, pastor of Marsh Swamp Free Will Baptist Church, Rock Ridge, will be the dean of boys and evangelist. Mrs. L. E. Ballard will serve as chaperon and house mother again this year. Mrs. Evelyn Reynolds will be the dean of girls and instructor in Free Will Baptist league work. Mrs. Ruth Taylor of Greenville, will represent the State Woman's Auxiliary Convention as instructor in Y. P. A. and G. T. A. work. The Rev. L. E. Ballard will conduct Sunday school workshops and the

counseling periods. The staff will be assisted by Melissa McCoy, Linda Hatcher and Mrs. Brenda Hines (former Brenda Pope), the three best campers from 1960, as junior counselors.

Because of increased room in the motel and the Massey house, it will be possible to accept registrations right up to the time of the conference. However, young people who wish to attend are urged to register as early as possible, since much of the planning of activities for the conference depends upon the number in the various age groups who register early. Several new features, offering opportunities for campers to participate, are being planned for this conference.

To register simply send full name and address of each person, and be sure and list age, to the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. The over-all cost per person, to cover transportation to and from Cragmont, board, room and insurance while

For further information, leaguers are asked to write the Rev. Gene Outland, P. O. Box 221, Beulaville, North Carolina. The cost for the entire week will be \$30.00 which includes bus fare, registration, room and board. Plan now to send someone from your league; then fill out the registration blank below and mail it to Mr. Outland.

Register Now for Cragmont League Encampment

The registration blank below is for your convenience in making definite plans to attend the annual Free Will Baptist League encampment, June 12-17, at Cragmont Assembly, Black Mountain, North Carolina.

REGISTRATION BLANK

Name _____ Age _____

Complete Mailing Address _____

Name of Your Church _____

If you are going by any other means than by bus, give details here: _____

Have you attended a youth conference before? _____ If so, when? _____

How much money are you sending with this registration? \$ _____

at Cragmont and all sight-seeing trips made during the week, is \$30.00. Send a deposit of \$5.00 with application, and pay the rest to Mrs. Ballard on the bus, or at Cragmont. Groups from churches who can co-operate by doing so, may send the full amount for the group with registration, which will simplify the handling of money, since it can be deposited in the bank in advance.

The staff has reason to think this is going to be one of the most profitable conferences ever held at Cragmont, offering instruction in all phases of the church youth program.

Rev. Shook Evangelist for Holly Springs Revival

Revival services will begin at Holly Springs Free Will Baptist Church near Kenly, North Carolina, Sunday evening, May 14, and will continue through Saturday evening, May 20, with the Rev. B. L. Shook as the evangelist. Services will begin each evening at 8:00.

The church and the pastor, the Rev. W. L. Poythress, invite the public to attend these services.

East Belmont Church Entered New Sanctuary April 2, 1961

The East Belmont Free Will Baptist Church, Belmont, North Carolina, entered its new sanctuary Easter Sunday, April 2, 1961. The first service was a sunrise service at 6:00 a. m., followed with Sunday school at 9:45 and worship service at 11:00. In the afternoon a singspiration was held, and a special red ribbon offering which totaled \$320.08.

Easter Sunday night the Rev. Travis Huffman of Gastonia, North Carolina, began a two-week revival which proved to be successful. There were eight conversions, one rededication, and seven additions to the church.

The East Belmont Church was organized in 1949 with seven charter members. The following ministers have served the church as pastor: The Rev. John R. Newton, 1949-1956; the Rev. Owen Gainey, 1956-1957; the Rev. M. T. Sparks, 1957 to the present.

The ground-breaking service for the new sanctuary was held August, 1958. The building was built by free labor under the supervision of the pastor, the Rev. M. T. Sparks. The sanctuary dimensions are 36 feet by 60 feet, with a seating capacity of 222. The educational department which extends 24 feet by 48 feet, in a T-shape, is a two-story structure with eight classrooms, a nursery,

and pastor's study. The church property has an estimated value of \$30,000.

The clerk, Mr. Kermit Coleman, states: "God has so wonderfully blessed us in our efforts and supplied our many needs. We wish to give Him the praise and glory for all that has been accomplished and desire the prayers of all the people that we may continue for his glory."

Lenoir-Greene Youth Rally Organized April 8

The Lenoir-Greene Youth for Christ Rally was organized at the Maury Free Will Baptist Church, Maury, North Carolina, Saturday evening, April 8. The following officers were elected: President, James Letchworth; vice-president, Henry Hagan Jr.; secretary, Linda Parker; and treasurer, Renee Letchworth. At this organization meeting the banner was won by Mount Calvary Church of Hookerton, North Carolina, with 47 present.

The second rally was held with Faith Free Will Baptist Church near Kinston, North Carolina, Saturday evening, April 22. At this rally the banner was won by Sts. Delight Church, Ormondsville, North Carolina, with 31 present.

The next scheduled meeting for the rally will be with the Grifton Free Will Baptist Church, Grifton, North Carolina, Saturday evening, May 13, at 7:30. The Grifton Church will be responsible for the program.

The following churches in Lenoir and Greene Counties participate in the Youth for Christ Rally: Grifton, Hugo, Little Creek, Ormondsville, Sts. Delight, Maury, Grimsley, Mount Calvary, and Faith.

Coming Events

- May 13—High School Day, Mount Olive College, Mount Olive, North Carolina
- May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina
- May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.
- June 5-9—General Youth Conference, Cragmont Assembly, Black Mountain, North Carolina
- August 13-18—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

Bible School Workshop Attended by Over 500

About half of the people attending the annual vacation Bible school workshop at Mount Olive College, Mount

Olive, North Carolina, Saturday, April 22, are pictured at one end of the picnic table where over 500 Free Will Baptists had lunch. All previous attendance records for this workshop were broken.



Children's Home Report For April, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for April, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

GENERAL FUND

Albemarle Conference	\$ 82.73
Blue Ridge Association	43.44
Cape Fear Conference	326.46
Central Conference	948.38
Eastern Conference	873.03
French Broad Association	31.56
Jack's Creek Association	28.70
Pee Dee Association	31.70
Piedmont Association	72.85
Rockfish Conference	12.00
Western Conference	309.98
Miscellaneous	1,435.29
Farmer Picture Program	69.00
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	120.74
Farmer Picture Program	70.31

CLOTHING FUND

Albemarle Conference	40.00
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Cape Fear Conference	50.00
Central Conference	50.00
Eastern Conference	\$5.00
Piedmont Association	40.00
Western Conference	160.00

Total April Receipts \$4,881.17

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Mollie Pollard Manning

With loving memory I wish to write a few lines in memory of a good friend, Mrs. Mollie Manning, wife of T. O. Manning. She was born April 16, 1901, and departed this life March 29, 1960. She was a devoted member of Gum Swamp Free Will Baptist Church, Greenville, North Carolina, a good wife and mother, and a friend to all.

She leaves to mourn their loss her husband
(continued on page sixteen)

NORTH CAROLINA MISSIONS BOARD REPORT

The Rev. A. B. Bryan, treasurer of the North Carolina Missions Board, reports as follows for the month of April, 1961. Mr. Bryan's address is P. O. Box 308, Ayden, North Carolina.

Balance in Bank March 1, 1961 \$2,263.40

RECEIPTS

Foreign Missions General	\$1,114.14
Foreign Missions Designated:	
Aycocks, South America	231.42
Brazil, General	7.00
Calverys, Japan	100.65
Cuba, General	61.37
Esterez, Cuba	15.00
Fulchers, South America	242.78
Herseys, Japan	1.75
Hannas, India	236.00
Joneses, Africa	-47.00
Dr. Mileys, France	100.50
Moehlmans, Costa Rica	9.68
Sparkses, Africa	82.50
Stevensens, Africa	-46.00
Walds, Japan	1.75
Tom Willeys Jr.	425.50
Wilsons, India	150.00

Total Foreign Missions \$2,873.04

National Home Missions General \$ 318.67

National Home Missions Designated:	
Miami Church Project	67.50
Sanders, Land Project, Hawaii	9.00
Baker, Arizona	59.00
Billows, Old Mexico	85.60
Godwin, Alaska	84.60
Martinez, Miami	20.07
Owens, New Hampshire	31.69
Postlewaits, Washington State	80.00
Walkers, Washington, D. C.	79.56
Whaleys, Alaska	393.85

Total National Home Missions 1,229.54

N. C. Home Missions 340.36

Miscellaneous Designated Missions:	
Cape Fear Conference	\$ 18.20
Albemarle Conference	40.00

Total Miscellaneous Designated 58.20

Missions Undesignated 50/50 N. C. and Alaskan 980.49

Total to Account For \$7,745.03

DISBURSEMENTS

Foreign Missions	\$2,873.04
National Home Missions	1,594.89
N. C. Home Missions:	
Wilmington Mission	\$392.50
Geiger Mission, Jacksonville	60.00

Total N. C. Missions 452.50

Conference Missions, Earmarked 58.20

Promotional Expense:

Chairman, Mileage and Expense	\$ 36.10
Secretarial Expense and Mileage	13.84

Postage and Supplies	29.65
Operational Expense:	
Board Meeting Expense	\$43.20
P. O. Box Rent	2.25
Postage and Supplies	7.00
Secretary-Treasurer Salary	120.00

Total Expense \$ 252.04

Total Disbursements \$5,230.67

Balance in Bank April 30, 1961 \$2,514.36

LETTERS FROM NORTH CAROLINA

Cramerton Free Will Baptist Church
Cramerton, N. C.

Dear Brother Bryan,

You will find enclosed a check for \$160 for missions. Forty dollars goes to Tommy Willey Jr., \$40 to Carlisle Hanna, \$40 to the Whaleys, and we would like to add the Johnnie Postlewaits to our supporting to missions of \$40.

May the Lord bless you in your work for the mission board.

Yours in the Master's work,
Rev. Roy Rikard, pastor

Hickory Chapel Church
Ahoskie, N. C.

Dear Sir:

I am enclosing four checks (\$108.99) from the Hickory Chapel Free Will Baptist Church for missions. I am the new treasurer and am not sure they give you all the information that you need. If I have made an error please let me know so that in the future I can write them correctly.

Sincerely,
Sara M. Willoughby, Treasurer

Hull Road Free Will Baptist Church
Snow Hill, N. C.

Dear Sirs:

This is to let you know that our church, beginning the month of May, will be responsible for the support of R. John Roju, (15.00 a month) a native pastor in South India. This was done in response to the request from Miss Volena Wilson, our missionary there. We will continue to pray for the total missionary program of our denomination.

Yours in Christ,
Walter Reynolds, Pastor

We rejoice to receive letters like those above. Your gifts and offerings, large or small, are what it takes to get the gospel to dying men and women. We wish to thank each of you for your support to the mission cause.

There is much to do. Keep praying, and do not forget to see that your check is in the mail. Every Free Will Baptist needs to do his best in order for the Spirit to work in fields where He is not known.

"Now concerning the collection for the saints, as I have given order to the church of Galatia, even so do ye. Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gathering when I come" (1 Corinthians 16:1, 2). These verses point out that when Christians are rightfully trained and concerned for the cause for which Christ died, they will be active in supporting the mission cause as the Lord prospers them and spasmodic collections will not be necessary.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE PRIVILEGES OF ADOPTION

"For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

The benefits and privileges of adoption are many, but I will be able to mention only a few of them.

To begin, probably the first in importance is the privilege of *unobstructed access to God*. The people of God may draw near to Him at any and all times. He ever bids them welcome. They may approach Him with confidence. How delightful to enjoy the sublime pleasures resulting from fellowship with God! How cheering is His fatherly smile, and how comforting are His wonderful words!

The adopted are the brethren of Christ. The Lord Jesus is the first-born among many brethren. There are numerous in this brotherhood, but He is the elder brother. All others are adopted for His sake. Nor is He ashamed of the relation He sustains to them. What an honor this is! To claim the Son of God not only as a Friend, but as a Brother! And to know that this relationship is cemented and sanctified by the blood of the Cross!

The adopted enjoy the spirit of adoption. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). The Spirit is a comforter. He comforts us by bearing witness to our adoption. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:16, 17). He enables us to appropriate the promises made to the adopted. When we are conscious that we possess the evidences of adoption ("The Evidences of Adop-

tion" will be the subject of next week's message), our spirits bear witness too. There is a concurrent testimony; for the Spirit beareth witness with our spirit.

To go one step further, *the adopted enjoy divine care and protection*. A kind earthly father provides what is needful for his children. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). The language of the psalmist is: "For the LORD God is a sun and a shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Then, too, *the adopted are subject to paternal chastisement*. You may consider it strange that I include chastisement among the benefits and privileges of adoption. It cannot be improper to do so when the writer of the book of Hebrews says, "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Hebrews 12:10). All our afflictions are blessings in disguise. They are proofs of divine love.

And lastly, *a glorious inheritance is in reserve for the adopted*. If we read 1 Peter 1:3, 4, we find that there is an inheritance for all Christians. It says that we are begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away. This is a precious, priceless inheritance, surpassing in excellency our highest conceptions as far as the heavens are above the earth. The adopted are to inherit a kingdom—the kingdom of glory—the kingdom prepared for them from the foundation of the world. They are heirs of God. They will appear before the throne of heaven in all the beauty of unblemished purity, reflecting the image of their Redeemer, even as the polished mirror reflects the image of the sun.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18).

THE MAIL BOX

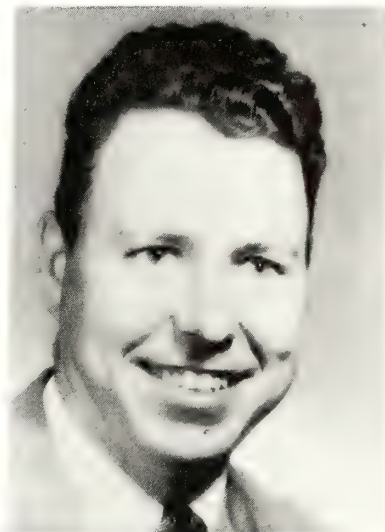
CANCELED STAMPS WANTED

"This is to inform the readers of *The Free Will Baptists* that I have had a stroke on the left side and I am doing as well as could be expected. I am still

trying to fight and still covet your prayers.

"I am still collecting stamps for Mary Jo Hughes, Wadsworth Memorial Home, New Bern, North Carolina, to help her get a hearing-aid. She is a Free Will Baptist and is 83 years old. She needs 10,000 stamps, so please send all your canceled stamps to her."—Rev. B. F. Ringgold, Ward 3-A, Room 338, V. A. Hospital, Fayetteville, North Carolina.

AVAILABLE FOR PASTORATE



"Having officially resigned as pastor of Fellowship Free Will Baptist Church, Washington, North Carolina, I am available to meet with any church for a trial sermon or with any officially appointed committee of the church who might be interested in securing my services as pastor. My duties at Fellowship terminates the last week of May.

"I am also available for evangelistic work or special services during the summer months."—Rev. Charles Bryant, 420 McNair Street, Washington, North Carolina.

EXPRESSES APPRECIATION

"I would like to take this opportunity to express appreciation for all kindness shown during the illness and death of my father-in-law, Mr. Charlie Evans.—Mrs. Letta Evans, Ayden, North Carolina.

MY RULE

Chester Shuler

Whether I'm at home, at school,

Or walking out abroad,
I never should forget this rule

Of Jesus Christ, the Lord:
To do to others as I would

That they should do to me;
For this will make me kind and good,
As children ought to be.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did Jesus, our Saviour, have any help from God previous to His experience in the temple at the age of twelve years, which other boys do not have at that age?—*Anna Johnson, Illinois.*

Answer: Yes, I think so. He never sinned and all others since Adam's sin have sinned before they arrived at this age. Jesus was born without sin. No other has been thus born. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12). "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). In that He began His life on earth without sin, He resembles Adam before He disobeyed God's command and became a sinner. However, this does not mean to say that Jesus was not subject to temptations like other children, nor that He might not have fallen, but only that He did not have the inward propensity to yield that they have. It might also be said here that any boy who yields himself to God as Jesus always did will receive the fullness of the Spirit of Jesus by which he will be able to follow in Jesus' footsteps, and whereas he will not become like Jesus his Saviour, in being sinless, yet he will have power to resist sin in every form.

When God brought the Children of Israel out of Egypt and from under the bondage that cruel nation had subjected them to, He promised over and over that He would miraculously empower them so as to enable them to stand against their enemies regardless of the odds against them, but Israel thought too much of the life of partial obedience into which she was pretending to serve God and was at the same time largely serving the flesh. God hates such a life, and we who have the New Testament can readily see this, yet we are so prone to continue in such living know-

ing without a doubt that God is not pleased with it. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:18-20). "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end" (Deuteronomy 8:12-16).

Israel obeyed God in part for a little while during which time God gave them victory over all the enemies in Palestine, but soon settled down in a lazy, unthoughtful, unthankful mood and forgot. God allowed a revival of the evil nations they consumed and saw them overpower her, but when she cried for mercy God came to her rescue and overthrew the enemies. This happened several times over and over again until God finally gave them up to be scattered among the Gentiles. Now He is calling Himself a church out from among the nations, but this church, like Israel was, is growing colder toward Him in every passing day. "The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever" (Psalm 103:8, 9). His anger so long held in check will be released and then shall the professed

church members be aware of His exercise as we see declared in "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). "I know thy works, that thou art neither cold nor hot, So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15, 16). In the early days of the church, while her members went through great trials and severe persecution, she remained pure, but now she is rich and wanting in nothing, she has become careless and worldly and in a large measure has committed apostasy; therefore, God is letting her have her own way and will until this apostasy reaches that point at which He can tolerate her no more. Then will He eject her forever from His presence. However, until that time comes the way is open for you or me or for any Christian to yield himself in perfect obedience as he serves God day by day to see God manifest it in and through a single member of the church. If one of us should become as self-denying and as obedient as His Son was we would have the experience of knowing what His mighty power could manifest through a single life that would reach far beyond anything done in a previous Christian's life. This could be the experience of one twelve years old or under even as it could be in an elderly Christian's life of submission and obedience to God.

My Mother

They say the most of mothers
Are something pretty fine,
But nobody else's mother
Can be so dear as mine.

She never fails or falters
When things go hard or wrong;
No matter what my troubles,
She'll help me right along.

Her thought for me is endless—
A million times a day
She gives me love and comfort,
For which I cannot pay.

I can't begin to tell her
My love in just a line,
But no one else's mother
Is quite so dear as mine.

—Selected.

NOTES

AND

QUOTES



By J. C. Griffin

A TOUCH OF RELIGION

Quotes from Shady Grove Free Will Baptist bulletin, the Rev. C. F. Bowen, pastor. "An old lady was asked by a minister visiting her if she had religion. She replied, 'I have slight touches of it occasionally.' Don't let that smile get too wide; this could be you. After all, doesn't our interest in the things of God come and go in religious spurts!"

Certainly our interest as a denomination comes and goes, as stated in the bulletin. This is true with individuals, some churches, union or quarterly meetings, yearly meetings, also state and national meetings.

THE INDIVIDUAL

During my fifty-one years of preaching, both as a pastor and an evangelist, I have known individuals to spurt long and loud right after a revival meeting in which, seemingly, they had received a great blessing, but in a few months the spurting had ceased and hardly a dribble could be observed. They were conspicuous by their absence from prayer meeting, the one meeting in the church lovers of God attend unless they are hindered, due to circumstances over which they have no control and then down to the morning worship on the Lord's Day and finally to where all services were neglected and the joy, which they professed when, and right after the revival closed, had disappeared. This is the kind that Jesus told us about in the parable, as told of by Matthew, Mark and Luke, and Luke says, "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

When the pastor goes out seeking to know why spurt had stopped spurting, he finds hundreds of excuses. No use to try to mention them, because many of them are only excuses and not an intelligent reason.

THE ANNUAL MEETING OR ANY OF THE OTHER MEETINGS

We will use as an example the quarterly meeting. We have been in quarterly meetings, also other meetings when we, many of us, were bubbling over with enthusiasm and everybody seemed to be happy, and say, "I'll give so and so if someone else will do so and so." Well, we spurt, that is, many of us.

FROM TUPELO, MISSISSIPPI, BULLETIN

"A religion does nothing, that costs nothing, that suffers nothing, is worth nothing.

"Personal consecration to God involves the purse. Every offering envelope should contain not one element, but three—faith, love and currency."

The bulletin from Tupelo church was sent to be by our friend, L. E. Duncan. Thank you, brother, for the nice work.

THE DESIRE FOR THE RETURN OF JESUS

Just a few days back I heard a young lady (I say young, I do not know how young, but from appearance, I judged her to be under thirty) express her desire and here it is, "I really want to see the Lord come back to earth again." I talked with this lady for a few minutes and I was convinced that she was serious in making her statement. This lady is not the only person that I heard say, "I want to see Jesus, or I am anxious for my Lord to come."

From what I read and hear from people who know the Lord, it is a general desire of many of God's people to hear the *shout of the archangel, and the trumpet of God*, and many are saying, with John, "Even so come." Brother, are you afraid, sister, are you afraid to meet the visible Christ as He went away? If you are afraid, you will do well to take an inventory of your life and find the trouble and put your finger on it and say, "Lord, save me," and mean it when you say it. You may have to go across the street and tell your neighbor that you are sorry for what you said about her or him, as the case may be. Brother deacon, you might want to call up that deacon that you have talked unbecomingly to or, to some other deacon that you know could convey your slanderous remark to, who had already been wounded by your smearing remarks.

SOME PREACHERS MIGHT WANT TO GET IN ON THIS PROFESSION

Years ago, a minister and I were on our way to an annual conference and this minister began to tell me of the life of a certain minister and wanted me to

report what he was telling to the character committee. When I said, "Now brother, are you willing to give me this information in writing with your name signed to the assertion?" Then he said, "No sir, I don't want my name in it, but something ought to be done about the matter." When our next revision of our treatise of which I was a member of the committee, I advised and worked for all accusations to be written and signed by the person making charges against another person. I have learned to pay no attention to tattlers, whether they be men or women. I have learned that there are people who claim to be righteous, who seemingly are happy to spread the faults of others. A matter that we are not willing to dismiss and pray for an answer from the Lord is contrary to the word of the Lord.

My earthly father said often, "Son, if you cannot say anything good about a person, say nothing." That was good advice. I think, of course, there are times when you have to answer certain questions and you have to tell the truth. But we should be careful to tell the truth, the whole truth and nothing but the truth.

WHAT I BELIEVE

I have believed in the Lord Jesus Christ all my life as far back as I can remember. For several years, my belief was only a historical belief. I believed Christ because my parents believed in Christ. The Bible was read and prayers were offered. I was put to bed from a family altar. My parents were Christians. They were also sweethearts as long as life endured on this earth. Their faith did not save me. I was born in Nash County, that did not make me a Christian. I had a birth that did put me into the fellowship of the heavenly Father, so I was born twice in Nash County. Once of the flesh, and once of the Spirit. But even though I believed that Christ would save as I yielded to Him, I found that this belief was real, when I really surrendered to Him my all. There were many things that I did not know. I knew that I loved Jesus Christ and that He loved me. I believed the Bible to be the Word of God. But I had never heard of Pre, or Post or any other Millenianism, and since neither has anything to do with my salvation, I do not care about the hair-splitting theology. I am fully persuaded that the thing that should be uppermost in our minds is salvation through the shed blood of Jesus Christ.

STORIES for our BOYS and GIRLS

God's Love and Mother's Love

by Leota L. Knopp

I READ something the other day about a mother who gave her life for her child. Of course, most any real mother would do the same thing. But this happened to be the Princess Alice who lived many years ago. All her children and her husband had that dreadful disease called diphtheria, and the one son was near death. The doctor told Princess Alice she was not to go close enough to her loved ones to get their breath, but her little son called and reached out his tiny arms and wanted Mamma to kiss him. It was not long until Mamma, too, had died. She loved her son, even unto death.

This is a wonderful picture of mother love, and makes us want to be even more kind than ever to our mothers. The wise man who wrote the book of Proverbs said: "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." Then many years later another preacher said: "Honor thy father and mother."

Let me tell you of a love that is even greater than that of your father or mother. It is the love of God for poor lost sinners. Jesus was the Saviour and people would not accept Him. They laughed at Him, scoffed and mocked Him. The devil tried to make Jesus bow down to him, but He would not. Many times wicked men plotted in their hearts to kill Jesus, but God would not permit this until Jesus' ministry was fulfilled here. It was God's plan that Jesus die for us. But He was to die on the Cross of Calvary and not meet a violent death at the hands of wicked men before His time.

There were many who loved and followed Jesus. At the foot of the Cross there stood those that loved Him. After He had died, kind loving hands took Him down from the Cross and laid Him in a new tomb. Other loving hands brought spices and burial clothes and took care of the dear body. How much better to be remembered as one who loved and served Jesus than as one who

scoffed and rejected Him!

Mothers lay down their lives for their loved ones, but the Lord Jesus Christ laid down His life for those who did not love Him—His enemies. Is there an earthly love that can equal this? No! God's love cannot be equaled. If a mother's love commands our respect and devotion, how much more ought we to love the Lord and talk about Him to others? Do you love Him with all your heart?—*Gospel Herald*.

Betty and the New Dress

by Cleva R. Hanna

BETTY and Jimmy raced across the park and up the steps. They had spent the day with Aunt Kate.

"Mother," panted Betty, "can't we send some clothes to lepers?"

"What are you talking about?" asked Mother in surprise.

"About people that have bad sores that eat off their toes and fingers," put in Jimmy.

"Aunt Kate let us go with her to the missionary meeting," explained Betty, "and a lady talked about lepers."

"When people get near them they put up their hands and say, 'Dirty, dirty,'" added Jimmy.

Mother smiled. "Dear, they say 'Unclean, unclean.' They mean that they have the dread disease, leprosy, and people should not touch them. That disease has been known a long time. Jesus healed lepers when He was on earth. Once He healed ten at one time."

"Now there are special hospitals for them," Betty chimed in. "The lady said some are in our country and some in countries across the ocean. She showed us pictures. One was a girl just my size. One side of her face was full of scars."

"Did the lady ask for money for her hospital?" inquired Mother.

Betty's eyes opened wide with excitement. "Yes, Mother. That is what we wanted to tell you about. She asked for money, or food, or clothes. The ladies gave money. Then they said they would fill a box with clothes by the end of the week. Can't we send the dresses you said are too short for me, and Jimmy's suits that are too little for him?"

"Yes. That's a good idea, dear. But should we send only old clothes that we cannot use?"

Almost before Mother finished speaking the two scampered off. Just the day before they had helped sort and put away the outgrown garments. Jimmy grabbed an armful of his and piled them on a chair beside his mother. Then he ran out to play.

His sister laid hers on her bed then sat beside them. She was thinking of Mother's question, "Should we send only old clothes that we cannot use?" She had a new dress with socks to match that she had never worn. Could she part with them?

The little girl walked slowly over to the closet. She looked a long time at the dress. It was light blue—just the color she liked best. Frills on it were edged with lace. A bow of blue ribbon hung from one shoulder. She had given all of the money from her piggy bank to help buy it. "It is the prettiest dress I've ever had," she whispered to herself.

Finally, Betty took the dress from its hook, slipped it on, and stood before the mirror. She turned this way and that. She spun around on one foot to make the frilly skirt fly out like an umbrella. She patted the ribbon bow. She was sure she had never looked prettier. As she smiled she thought of what Aunt Kate often called her—"My dimple-cheeked girl."

"Dimple-cheeked?" What of the girl just her size who had scars instead of dimples? Wouldn't it make her happy to have a new dress, especially such a pretty one? Wouldn't it help her to forget the scars and the pain for a while?

Betty took off the dress and laid it on top of the pile of outgrown garments. She opened a dresser drawer, pulled out a new pair of socks and laid them on top of it. Then she carried all and handed them to Mother with a smile.

Mother looked at her little daughter with glad surprise. Then she put her arm around Betty's shoulder. "My dear big girl," she said, "I am pleased, and I know Jesus is too. I'll add some new cloth, and pack everything in a box. You and Jimmy may take it over to Aunt Kate. She will know where to send it. —*Gospel Herald*.

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Loan Fund Established

The Kappa Chi Fraternity made an initial gift to Mount Olive College President W. Burkette Raper to establish a loan fund for ministerial students. Treasurer George Bercaw of Mount Olive, North Carolina, made the gift at the annual Kappa Chi banquet held in the college cafeteria, April 28. After the presentation, fraternity president, Jerry Rowe, stated, "Plans are under way to increase the gift to at least \$100 by College Appreciation Day, May 18."

The Reverend Earl Glenn, pastor of the First Free Will Baptist Church of Wilson, was the featured speaker. His topic was "How to Get a Church." The speech was a satire, developing some of the unethical practices that should be shunned by the minister.

Twenty-five guests attended the banquet. Included in the number were college president, Dr. W. B. Raper and Mrs. Raper, public relations director, Huey Long and Mrs. Long, business manager M. L. Johnson and Mrs. Johnson, and former students and members of the Kappa Chi Fraternity and guests.

Mount Olive College Plans High School Day

The first High School Day for Mount Olive College is planned for May 13. All high school students from the surrounding communities are invited to participate in the special program of activities on this date.

The planned program will begin at 12:00 noon with visiting students the guests of the college for lunch in the college cafeteria. After lunch, a full afternoon's program is planned to help the high school student plan for the future.

A representative of the college says, "This is the first program of this type we have ever planned. We hope, by this type of activity many students from the local area will be encouraged to continue their education after high school. Plans for the occasion are not complete, but we are sure the students visiting the

campus on High School Day will have an enjoyable as well as an enlightening day."

Mr. Howard Addresses Student Assembly

The Rev. Sheldon Howard, president of the Mount Olive College Alumni Association, addressed the student assembly, Monday, May 1.

Mr. Howard explained the purposes and objectives to the future members of the Alumni Association. He reminded them of the importance of continued loyalty to the college, but emphasized the need for a realistic loyalty which recognized faults and offered constructive criticism. Prominent in this discussion was the phrase, *loyalty with eyes*, which illustrated the type of loyalty an educational institution such as Mount Olive needs.

The Alumni president is now a senior at Atlantic Christian College, Wilson, North Carolina, where he is majoring in religion. He is currently serving two Free Will Baptist churches as pastor: Gethsemane near New Bern, Craven County, North Carolina, and Friendship near Trenton, Jones County, North Carolina.

Mr. Long on TV

Mr. Huey Long, Mount Olive College public relations director, will be guest on Carolina Today television program, Tuesday, May 16, at 7:30 a. m. The program will be on channel 9, WNCT, Greenville, North Carolina, and will concern plans for the forth-coming Mount Olive College Appreciation Day.

Mount Olive Board Meets

Dr. J. W. Batten of Greenville, North Carolina, was elected vice-chairman of the Mount Olive College Board of Directors, Mount Olive, North Carolina, at their regular semi-annual meeting, May 3, 1961. Dr. Batten is a member

of the faculty of East Carolina College and the Micro Free Will Baptist Church, Micro, North Carolina. Dr. Batten was elected to complete the unexpired term of the late J. W. Alford.

All members of the board, with the exception of The Reverend Daniel Pelt of Marianna, Florida, were present to hear the president's report and take care of other business.

The possibilities of Mount Olive College rendering greater service to the Free Will Baptist denomination were discussed with the amount of support given by the denomination appearing to be the determining factor. A broadening of the curricula of Mount Olive College to include the following were specifically mentioned: engineering, nursing education and additional ministerial preparation.

Applicants for graduation were approved by the board.

Board members and visitors present included: David W. Hansley, Chairman; R. N. Hinnant, Hardy Talton, E. L. Jones, Mrs. Frances A. Cassick, W. P. Grant, Fred S. Powers, Mrs. Dola Dudley, B. H. Holton, J. O. Fort, C. J. Harris, and Dr. Batten; college personnel present were President W. B. Raper, Dean Michael Pelt, Business Manager M. L. Johnson and Public Relations Director Huey B. Long; visitors were Mrs. J. C. Moye of Snow Hill and the Reverend S. A. Smith of Beulaville.

Tokyo Crusade: 'Operation Impact'

by the Rev. Larry Ward
Tokyo Christian Crusade

"Not just an event, but an impact and influence for Christ to live on in the months and years to come."

With that as their stated goal and prayerful desire, the sponsors of the month-long (May 6 through June 5) Tokyo Crusade prepared to open their evangelistic onslaught against the world's largest city.

To accomplish a deep and lasting penetration for Christ, the total Crusade effort included:

Nightly evangelistic meetings in 10,000-seat Meiji Auditorium, to be addressed by Evangelist Bob Pierce, head of World Vision.

The training of over 4,000 Japanese Christians to serve as counsellors, ap-

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Offertory Services Held at Portsmouth, Va., Church



The G. T. A. of the First Free Will Baptist Church, Portsmouth, Virginia, had a special offertory service on Sunday night, March 26, 1961, with eleven members present. They were as follows: Patty Witt, Denny Poe, Lynn Everton, Sandra Suggs, Arliss Grimsley, Gerald Wall, Ronnie Ward, Kathy Woodruff, Mary Atwater, Linda Atwater and Sheila Suggs.

The following G. T. A., were absent when the picture was taken: Betty Ann Edwards, Billy Edwards, Bonnie Daniels, Margaret Adkins, Stevie Witt and Norvin Ward.

A total of \$35.45 was given for the children's division of the Miley Medical Unit in Africa. The G. T. A. leader is Mrs. Frank Witt, and youth chairman, Mrs. J. A. Alexander.

Albemarle District Youth Fellowship Convened at Plymouth Church

The Albemarle District Youth Fellowship convened at the Plymouth Free Will Baptist Church, Plymouth, North

Carolina, March 25, with a total of 175 young people, including the visitors being present.

The annual declamation contest, with the topic, "Missions," was won by Paula Lee of St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, with Hope Morris of Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina, runner-up.

In the Y. P. A. apprentice rank drill, Mary Beth Swain of Malachi's Chapel Church was the winner. Winners were presented properly inscribed trophy or plaque and runners-up were presented gifts. The presentations were made by Mrs. Herbert Bryan, district youth chairman.

Each youth auxiliary was asked to bring an offering for the national project, which is supplying of medical facilities and equipment for the children's division for use on the mission field of Africa. Trinity G. T. A. gave the largest offering in the amount of \$10.00. Second, was St. Paul Y. P. A. and G. T. A., with \$6.20.

Following the contests, the group met at the American Legion Building for a banquet, furnished by the women of the Albemarle District, and prepared by a group of the Plymouth women. After this a film, "The Unfinished Task," was shown, which proved to be a great blessing to all who saw it. An invitation was given by Wayne West of Plymouth, to which 25 young people responded. A prayer of dedication was then offered by Mr. West for those who came forward.

Four Spartanburg Churches Participate In Study Course

On Thursday night, March 30, four Spartanburg, South Carolina, Free Will Baptist churches met at the Una Free Will Baptist Church for a study course on "Prayer." The churches represented were Saxon Avenue, Arcadia, Whitney

and Una Free Will Baptist Churches. Mrs. Jack Millwood, president of the Beaver Creek District, presided over the meeting and Mrs. Hazel Tipton brought an inspiring message on prayer, using as her text, Luke 11:1 and Matthew 6: 5-18.

The Ladies' Trio from the Saxon Avenue Church gave a beautiful message in song. Important announcements were given concerning meetings and conventions for the month of April, including a district workshop to be conducted at the Lockhart Church, April 22, by the national and state president, Mrs. Rufus Coffey.

After the service the ladies were invited to the home of Mrs. Faye Gwinn for coffee and cookies. The group had a wonderful time in the Christian fellowship and Mrs. Jack Millwood would like to encourage and expect more gatherings like this in the future. The following is an outline of the program:

- Opening Remark, President
- Song, "Tell It to Jesus"
- Prayer, Rev. Beheller
- Welcome, Mrs. Faye Gwinn, Una Church
- Song, "Take It to the Lord in Prayer"
- Prayer, Mrs. Millwood
- Special Singing, Ladies' Trio, Saxon Avenue Church
- Message on Prayer, Mrs. Hazel Tipton, Whitney Church
- Announcements
- Dismissal Prayer, Mrs. Hazel Clubb

An expression of thanks was extended to the host church for its warm welcome and hospitality.

Y.P.A. Sponsored Youth Revival

The Y. P. A. of Allen's Chapel Free Will Baptist Church, Batesville, Arkansas, assisted by their leaders, Mrs. Alverda Harris, Mrs. Preston Coles and Mrs. Troy Branscum, sponsored a youth revival March 20-26. The Rev. Jimmy Richardson of Little Rock, was the evangelist. The Rev. Bob King is pastor of the church.

Mount Olice, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met April 4, with 21 members present. A song, "What a Friend We Have in Jesus," was sung and the whole group repeated the Lord's Prayer. Thelma O'Bray read the Scripture and Lorraine Sutton led in prayer. The ones taking part in the lesson are as follows:
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Importance of Diligence

(Lesson for May 21)

Lesson: Proverbs 6:6-9; 22:29; 24:30-34; Ecclesiastes 3:22.

Golden Text: Colossians 3:23.

I. INTRODUCTION

Success in any endeavor is not something that just happens. It must be attained through devotion to the cause and sacrificial labor for its accomplishment. As the poet, Longfellow, states:

"The heights by great men gained and kept

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Talent is wonderful, but talent without constancy of purpose will accomplish very little. The diligent man, though his talents be limited, has a better chance of success than the purely talented man who hopes to accomplish his purpose without work.

We owe it to ourselves and to our God to do our best in every field of endeavor. Anything short of our best is not enough, and more than his best can no man give. We must be certain, however, that we give our best. Often we say that we are doing our best, when we really mean that we are doing the best that we can do without strain or sacrifice—such is not really our best.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

Proverbs 6:6: The sluggard is one who loves ease, lives in idleness, minds no business, sticks to nothing, and is careless in business and religion alike. Habits of indolence grow upon people.

Vs. 7: The ants have no schools, books, teachers, or libraries; yet they know enough to work, providing food for the winter. "The ants are a people not strong, yet they prepare their meats in the summer" (Proverbs 30:25).

Vs. 31: Lazy men don't mend their

fences. Loafing not only fails to produce anything; it also opens the way to destruction.

Vs. 32: Not all learning comes from books. Solomon looked at a vineyard and knew its owner was a sleepyhead. The wise man puts work into his life and life into his work.

Vv. 33, 34: The lazy man just wants to sleep a little longer. So poverty sneaks up on him. The one who neglects spiritual things is a spiritual sluggard, and his tribe grows.

Vs. 34: Laziness is a scandalous thing. It can bring a man and his family to poverty. This is true in the spiritual realm too. Within ourselves are fields and vineyards that we are to dress and keep.—*The Standard Commentary*.

For centuries, Africa lay dormant, waiting for the gospel. Nothing was done about it, until recent years. Then in a halfhearted, limited way, the message of Christ was taken to the heathen savages of this dark continent. Today, Africa is an awakening giant. Communism is spreading like a forest fire, driving the missionaries out of the villages, spreading hate and atheism. The missionary is not as welcomed in the jungles as formerly. Communism has spent billions spreading their religion of godlessness, and in a few years, outstripped our mild efforts to tell them about Jesus.

III. ADDITIONAL TRUTHS

1. If anyone ever needed rest as well as sleep it was our Lord Jesus, for we find that there were times when He spent whole nights in prayer. His was a busy life of work. He came to finish the work which His Father gave him to do, and that work was not finished until He was placed on Calvary's Cross.—*The Bible Expositor*.

2. The fact remains, however, that God expects man to work and He expects him to be diligent in his work. The Bible has much to say about work or labor. The Bible speaks of the creation of the universe by God as work. For six days He worked and on the sev-

enth day He rested. Adam was put to work in the Garden of Eden, for he was to dress and keep it (Genesis 2:15). God said, in connection with the seventh commandment, "Six days shalt thou labour, and do all thy work" (Exodus 20:9). Let us remember also that Jesus was a working man, for He was considered and remembered as being a carpenter by trade. Remember also that the Apostle Paul worked as a tentmaker.

Someone once remarked, "The trouble with most of the people who sit and wait for their ships to come in is that they have never launched any ships to begin with. We must build and launch, before sitting down to expect return cargoes." Robert Browning, the poet, said, "Get thy tools ready: God will find thee work."—*The Bible Student* (F. W. B.).

3. *Then I saw, and considered it well: I looked upon it, and received instruction*" (Vs. 32). What did the wise man who wrote this book of Proverbs learn from his observations? He learned that intelligence is no substitute for work. The field of the sluggard and the field of the man void of understanding looked alike. All of us know illustrations of men who have ability and intelligence, but have failed in life simply because they did not apply themselves and use the ability God had given them.

He learned also that God is concerned about the work of all men. There is no such thing as sacred and secular calling so far as God is concerned. All work is sacred and blessed of the Lord if the individual worker is at the place of God's will for him. God needs farmers, merchants, mechanics, and all kinds of workers to live for Him and be a witness on their jobs. The farmer in the field, deserves just as much credit as the preacher in the pulpit. The important thing is to be in the will of God for your life.—*The Advanced Quarterly* (F. W. B.).

4. Two boys were playing war. They were dressed like real soldiers. Their father asked them, "What are you doing boys?" "Oh, we are playing war!" "But," said the father, "I don't hear any firing of guns, nor do I see any clashing with the enemy!" "Oh, Dad, we are generals!" In the Lord's army, there are too many generals who indolently occupy the seats of the mighty, the places of ease and safety. There are too few sweating foot soldiers who are alert and active, storming the forts of entrenched wrong, and spiritual wickedness in high places.—*Selected*.

'Operation Impact'

(continued from page thirteen)

proved graduates of an intensive eight-week course of Bible-based instructions.

Radio and television outreach to millions of Japanese in addition to the 300,000 expected in the auditorium.

Series of seminars for more than 1,000 Japanese pastors, led by Dr. Paul S. Rees with Dr. Thrau Chit Maung of Burma and Bishop Thomas Mar Athanasius of India, designed to help the Japanese church conserve the fruits of the total evangelistic outreach.

A strong student thrust, headed by Bill Bright of Campus Crusade, Sam Wolgemuth of Youth for Christ, Dr. Wilbur Smith and other outstanding leaders.

Outside meetings in schools, stores, offices, factories. . . .

The addition to the Crusade team of a group of fifty outstanding Christian business and professional men led by Dr. Richard C. Halverson, meeting with individual Japanese counterparts on a person-to-person basis.

And, through all these phases, a strong musical emphasis—of great importance in musically-literate Japan. Ralph Carmichael directs a nightly 1,000-voice choir and 80 piece symphony, joining with symphonic maribist Jack Conner, . . . pianists Charles Magnuson and Kurt Kaiser, . . . organist Howard Skinner, . . . and soloists Samuel Kameleson of India, Norman Nelson of the Philippines, and Jimmie McDonald and Fague Springman of the United States.

As the opening night approached, long-brewing opposition on the part of Leftist organizations and individuals was boldly brought into the open. When appeals and petitions failed to force the Metropolitan Government of Tokyo to refuse the use of the Meiji Auditorium, the critics of the Crusade carried their fight to the press in this overwhelmingly non-Christian country.

But the 600-plus churches sponsoring the Crusade joined with Dr. Pierce and his cohorts in the confident expectation that their venture would be a reality and a success . . . making a lasting impact and influence for Christ to live on in the years to come.

Woman's Auxiliary

(continued from page fourteen)

Gevena Walker, Jean Holmes, Helen Garner, Inez Whitfield and Lorraine Sutton. During the business period the group discussed the Bible school and planned to give the league a party Monday, April 10. The group then discussed the Bible school which will be later. The meeting was then adjourned by repeating the benediction.

Bryan, Texas—The Woman's Auxiliary of the First Free Will Baptist Church observed the pre-Easter prayer service which was climaxed by the pagant, "The Challenge of the Cross," given by the ladies of Circle No. 3, which was enjoyed by all present.

Last week, having completed the home mission study course on "Alaska, Our Forty-Ninth State," the group was presented a film by Mr. and Mrs. Edward Lucas, who were formerly stationed on Kodiak Island. The film and lecture gave the group a better understanding of the needs of people living in Alaska.

Batesville, Ark.—The Woman's Auxiliary of Allen's Chapel Free Will Baptist Church met Monday night, March 13, observing family night. There were 17 members and 23 visitors present, with one new member being added.

Scripture was read by the president, Ruth Leonard, who was also in charge of the business session. Prayer was led by Alverda Harris. Reports were given by the chairman of each committee.

Those present enjoyed an interesting program on missions. Those taking part were dressed in costumes of foreign countries and carried a suitcase with a sticker of the country which they supposedly had been visiting. The Rev. Bob King interviewed each one as they stepped off the platform, which was decorated like a ship. After the interview each one went to the post office and received and read a letter from the missionary of the country they were representing.

Those taking part were: Mrs. Dean Tucker, India; Mrs. Winfred Sturch, Japan; Mrs. Troy Branscum, Brazil; Mrs. Bob King, Cuba; Mrs. Frank White,

Africa; Mrs. Eugene Barber, Spain. Mrs. Preston Coles acted as postmistress. Cake, coffee, and punch was served to those present.

OBITUARIES

(continued from page seven)

band and three children: Mrs. S. P. Suskiewich, Brookfield, Connecticut; Mrs. Peggie Clark of the home; and B. P. Manning of Tarboro, North Carolina. Also surviving are six grandchildren; her mother, Mrs. Lizzie Pollard; three sisters, Mrs. R. L. House, Bethel, North Carolina; Mrs. J. D. Wordsworth, Rocky Mount, North Carolina; Mrs. Ruth Bryant, Tarboro, North Carolina; two brothers, R. S. and W. M. Pollard, Greenville, North Carolina.

Her funeral was conducted at the home by the Rev. D. W. Alexander, the Rev. Guy Owens, and the Rev. Joseph Larrimore.

Written by a former pastor,
Rev. D. W. Alexander

My Mother

Rev. R. L. Mainse

How I love the sweet name, Mother,

My mother of sweet memories,
It far surpasses any other.

It brings a sweet, a heavenly breeze
To the blest region of my heart,
Where she created love's fine art.

Mother's love was sweet to behold,

As she daily took care of me.

O, Mother's love my life did mold,

And led me to dark Calv'ry's tree.

The prayer of faith for me she prayed,
'Till the Saviour this youth waylaid.

Thanksgiving filled her saintly breast,

For saving her son, just twenty-one.

Unutterable joy then reached its crest,

When the great Shepherd called that
son—

The Word of saving grace to preach,
And sinners far and wide to reach.

The gospel took her son afar,

And she waved him a last good-by.
In seven years she cross the bar

To see her Saviour eye to eye.

So ne'er again we met on earth,

But we'll meet 'round yon heav'nly
hearth.

DS ✓
the
Free Will Baptist

18 1961

Ayden, North Carolina, Wednesday, May 17, 1961

DURHAM, N. C.

LUOMA PHOTOS



EDITORIAL

HOW INDEPENDENT?

Our Free Will Baptist denomination has always accepted the rule that each of its churches is an independent organization; that is, each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline and exclude members. At the present time, however, due to certain situations which have developed within our denomination, a discrepancy has arisen which makes us wonder just what we have meant when we say that each church is independent.

The word, independent, means that one is free from any outside intervention or control; that the church is self-governing, free, etc. Webster defines independent churches as: "A number of unrelated local churches, grouped together for statistical purposes. They include community, nondenominational, and fully merged interdenominational churches, churches dissociated from their denomination, and churches organized by individuals." Now, may we ask, "How independent have our local churches been for these many years?" Are our local churches unrelated? Are we grouped together in our many associations and conferences merely for the sake of statistics? Are our churches simply community churches? nondenominational? fully merged interdenominational churches? Were, and are, they organized by individuals alone?

Again, Webster, offers some enlightenment in the definition of the word, congregationalism: "That system of church organization which vests all ecclesiastical power in the assembled brotherhood of each local church." We have said that we have a congregational form of church government, and this is true according to our treatise in the functioning of the local church. One begins to wonder, however, if this interpretation of self-government should have not been more clearly defined in the light of accepted practices and customs of Free Will Baptists. The constitution and bylaws of many of our conferences and associations reveal that certain powers and rights have been given to many of them, as pertaining to the ministry and in the case of disputes.

To say that we are totally independent, as related to the local church, is to say that all ecclesiastical power is in the hands of the local church. If this be the case, why do we have ordaining councils within our various conferences? Why not leave the ordination of our ministers totally in the hands of the local church, if this is the case?

It seems that we have been boasting of independence without defining what we mean by the term as it relates to the local church. Some would have it to be a matter of isolation; that is, the local church, in declaring its independence, isolates itself from all other churches. The fact is, local churches are morally obligated to co-operate in those things which advance the

common cause of Christ when they associate themselves with any conference or association. Let us remember that in most areas churches are organized by officials of the conference wherein it is located. Again, if the local church were totally independent, what would be the use of conferences, or their officials, as we know them?

If the church is totally independent, who is to offer counsel to an aggrieved group when division comes within the local church? We call ourselves a denomination, and surely we are. As such, we are as independent within the framework of each local church as we can be. If we are to call ourselves a denomination, with our conferences and associations set up as they now are, there must be a certain amount of power invested somewhere.

May we refer to an editorial which we wrote in the February 4, 1959 issue of "The Free Will Baptist":

"We would like to point out . . . as Free Will Baptists, we accept and believe in the self-government of the church. This is spoken of as the autonomy of the church; that is, the local church has the right and privilege of making its own decisions, and to carry on its work as it sees best. This fact, however, does not mean that the church should seek to **exist separately** and independently of other churches."

As we have previously stated editorially, We have little sympathy for the independent movement as such. In far too many cases, the independent attitude is to tear down rather than to build up, and often exists because of a non-co-operative spirit. To be called a denomination, carries the moral obligation to give and take; to work toward the common good of all. The local church, in being a part of the larger body, delegates its power in those areas that have become the work of the larger group by practices and procedures of the Free Will Baptist denomination.

Volume 76

Number 20

May 17, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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LEON DUNN	Treasurer

The Tragic Figure of Alfred Moore

by George Stevenson
Chapel Hill, North Carolina

IN 1853, shortly after the division caused by the inroads made by the Disciples of Christ, the Original Free Will Baptist General Conference faced a split over a matter of governmental principles. Involved in this split were the venerable Elder James Moore, who died in 1882, and the able Elder Alfred Moore who died in 1904. It is an unfortunate fact of history that Elder Alfred Moore lost his point in the controversy and lived a tragic life outside his beloved Free Will Baptist church simply on a point of pride. Involved in this bitter struggle was one of the greatest principles of Baptist church government, yet outsiders (and many within the church) have found it a butt for their jokes and have ridiculed the controversy.

On the surface the quarrel which raged from 1847 through 1853 was over Freemasonry, but this was only the catalyst which triggered off the split. Many of the ministers and more of the laity were joining the Freemasons and Oddfellows. In all ante-bellum churches, regardless of denomination, there was a great deal of discussion regarding membership in secret societies. The history of Freemasonry in the United States is involved in this widespread debate, and it is too long to be discussed in a paper of this nature.

It is sufficient to say that the problem was felt in the Free Will Baptist church. In the 1847 General Conference, which met at Hoods Swamp, Wayne County, North Carolina, the question was raised, and it was decided that no minister belonging to a secret society could belong to the General Conference. By 1850, so many lay members belonged to secret societies that it cast a different light on the matter. If it was wrong for the pastor, was it not wrong for his church members to join secret societies? In

view of this question, it was decided at the 1850 General Conference to strike the motion of 1847 regarding secret societies from the record, and to allow local churches to deal with the problem as they saw fit. If the church favored secret societies, its pastor could join them. If it did not, the pastor could not join any of them. The words of the motion are: "... that each individual church belonging to the Free Will Baptist General Conference hold its own key within its own power, and transact its own business without the General Conference having any control over it, further than that of an appeal, which it may have the power to decide if any individual should appeal from the judgment of the church to which he or she may belong." As may be seen quite easily, this is the orthodox Baptist view of church government. However, in the ensuing year so many Free Will Baptists joined secret societies that the question had developed into quite a problem. Dissensions arose within local congregations, and the effect was felt in the General Conference. By 1852, many local churches had two congregations, one pro-secret society, the other anti-secret society.

When the 1853 General Conference met, two groups met, each with a different solution to the problem. Elder Alfred Moore and his group proposed that no church have the authority to reject any person applying for membership on the grounds of membership in a secret society. The saintly Elder James Moore, who was bitterly opposed to secret societies, saw the larger implications of the matter and threw aside his own feelings to uphold the great Baptist tradition of local self-government for churches. He felt that the General Conference could not simply dictate to the local churches on matters of mem-

bership, and though he opposed Freemasonry, Elder James Moore rose and made a motion that each church retain its own key—the privilege of transacting its own business. As the motion was out of order (Elder Alfred Moore's motion was still pending), the moderator declined to put Elder James Moore's motion before the house for vote. At this point, the old man rose in the assembly and put his own motion to a vote. When Elder Alfred Moore's motion was voted upon, it lost by a two-thirds vote. Great anger resulted from Elder James Moore's high-handed handling of the matter, which was actually illegal, despite the fact that his motion passed by a two-thirds vote. The conference was beginning to fall to pieces, so a recess was declared. Discussion followed during the recess. During the afternoon and night, sides were taken. When the conference met the next morning, it was impossible to harmonize the two sides, and the great importance of the argument was lost in bitter personal feelings.

For the next five years, two conferences met, each calling itself the "Original Free Will Baptist General Conference." The two conferences were almost equal in size until after 1857. In 1857, the Alfred Moore faction's General Conference, which included the oldest and largest of the churches (including Wheat Swamp and Louson Swamp, Lenoir County; Little Creek of Greene County; Post Oak, Goose Creek, and Milton Bay River of Craven County; and Union Chapel of Beaufort County), had a total of 964 members in 26 churches, but only 13 ministers. By 1860, twenty of the 26 churches were back in the old General Conference, but not with them were Bethel and Louson Swamp of Lenoir County, both of which were pastored by Elder Alfred Moore.

One might rightly marvel at this wholesale departure from the ranks of Elder Alfred Moore. The truth of the matter was that he was plotting union with the Union Baptists. A five-year cooling period had occurred; most of the churches saw their folly and returned to the General Conference. Most of those which did are still flourishing. The great loss was Wheat Swamp, one of the oldest of the ancient Free Will Baptist churches. The insufficient 13 ministers flocking around Elder Alfred Moore could not effectively pastor the twenty-six churches. Consequently, Wheat Swamp suffered. Then came

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Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

The College That Put Education First

by Eugene Price, Managing Editor
Goldsboro News-Argus
Goldsboro, North Carolina

(The following article was written by a newspaper editor who had followed the development and progress of Mount Olive College from the beginning. This article reveals the impression that Mount Olive College, as a Free Will Baptist institution, has made upon the citizens of Wayne County where the college is located.)

From its beaded ceilings, covered with many coats of paint, to its heavy, cracked and sagging doors, everything about Mount Olive Junior College speaks not of ivy-covered tradition, only of age.

But here in a building the public school system abandoned because it was "worn out," the Free Will Baptist denomination has produced a phenomenon in the field of Christian higher education.

Last December 1, the little 150 student institution because one of the youngest in history to win full accreditation by the Southern Association of Colleges and Secondary Schools. (Almost half of the nation's junior colleges are not regionally accredited.)

Success of the school has been as remarkable as its beginnings were humble.

Eight years ago, when the North Carolina State Convention of Free Will Baptists voted to locate the denomination's first liberal arts college in Mount Olive, it had in its Christian education fund exactly \$6.17.

In the town of Mount Olive, an eastern North Carolina community of 5,000 inhabitants, a massive, but aged, elementary school building had been abandoned. The town was (and still is) striving for regional accreditation of its schools and the old building was considered a serious handicap.

While the property itself, a full city

block in the heart of town, was valuable, county officials looked on the old building as a white elephant.

They agreed to sell to the Free Will Baptists for \$25,000. The denomination raised \$4,000 as down payment. The remainder is still being paid off at the rate of \$2,000 a year.

Amid almost universal skepticism, the new owners tackled the old building with a determination, confidence and singleness of purpose that has marked the day-to-day progress of the institution.

Broken window panes were replaced. The interior was renovated. Some portions were strengthened, though the Free Will Baptists found the years had dealt kindly with the sturdiness of the old brick structure.

Portions of the second floor were converted to serve as a girls' dormitory. Rooms were found in private homes in town for the boys.

The following year, the building no one thought worth saving opened its doors to the 22 students who made up the initial enrollment of Mount Olive Junior College.

It wasn't an entirely pleasant experience.

Students who had dreamed of college buildings that were magnificently ancient, clothed in tradition and ivy and the austerity of something called higher learning, found an old elementary school building that smelled of fresh paint and looked like a colonial house.

EDUCATION FIRST

"We knew we didn't have the financial resources to build a college physically and academically at the same time. We put education first. We felt that by building toward early accreditation, we would lay a strong foundation for receiving funds for buildings and other expansions later," explained Dr. W. Burkette Raper, age 33, a Duke University graduate and first president of the college.

Nothing was spared in providing the essential tools of learning. For laboratory equipment alone, the college spent half as much as it did for the full city block campus and building. From every

individual and organization that would listen, the president unashamedly begged books until, from nothing, he was able to build a library of 8,000 approved volumes.

Of its instructors, Mount Olive College demanded two things: quality and sacrifice.

Well before full accreditation came, Mount Olive Junior College had proven its course of action was well worth the calculated risk it had taken. To the \$50,000 the denomination was able to contribute to the institution last year, no longer skeptical citizens of the low income area the college serves added another \$23,000. Endowments grew to a total of \$47,000. The college has received more than \$400,000 in gifts since it opened here.

This year, the college is operating on a budget of \$180,000—triple the operating budget of the first year. Total assets of the school have been put at a quarter of a million dollars.

In addition to the full city block and old building, the college owns a fifty-acre tract on the edge of town where officials are confidently making plans for the main campus.

SUCCESS OF GRADUATES

Every Associate in Arts graduate of the school since 1956 has gone on to further his education. And with marked success. Transferring their credits to some of the biggest and most demanding colleges and universities in the state, seventy-three per cent of the grades made by Mount Olive graduates in senior colleges have been either A or B. Ninety-seven per cent of grades made by Mount Olive graduates after transferring have been "C" or above.

These graduate are preparing for careers in medicine, engineering, science, business, agriculture, art, music, the ministry, pharmacy, dentistry, home economics, accounting, nursing and law.

Of particular importance, fully half of the Mount Olive students are those who might not otherwise have had opportunity to go to college. (Only 25 per cent of the rural high school graduates of eastern North Carolina go to college.)

"Fifty per cent of our students live at home. They can attend college nine full months for \$400. This includes tuition and all fees," says Dr. Raper.

Boarding students pay \$850 for the nine months.

Forty per cent of the students receive some form of financial aid through the
(continued on page sixteen)

History and Progress of St. Mary's Grove Church

by Werneth Langdon

IN the late 1800's, St. Mary's Grove Free Will Baptist Church, Route 2, Benson, North Carolina, was established in an old school building. A few years later this building was torn down and Parrott Creech gave the land for a new church building which was

one man our church will never forget. With his love and kindness for everyone, his memory will be with us always. At this time our church did not have a parsonage. After Mr. Ferrell resigned in 1954, the church extended a call to the Rev. A. B. Bryan and requested that

tion was made and passed to build. In the middle of 1957, we started a building program under the leadership of the Rev. R. W. Allman who was our pastor at that time. The church elected Leon Norris as treasurer of the building fund. As time went on, we worked hard to meet our goal. With prayers, faith, and the help of God, we built the educational building first. It has nine Sunday school rooms, two baths, and a pastor's study downstairs, and is fixed so as to have more rooms upstairs when needed. After the completion of the educational building, we then started on the auditorium in 1960. By the first of March, we had completed a building of 1800 square feet. It is a brick veneered exterior, stained glass windows, with a central heating and air conditioning system. The church is valued at \$50,000, but the actual cost was \$22,935.53.

The people of St. Mary's Grove want to thank the people of the community for the co-operation, the labor, the donations, and the prayers they gave. To our pastor, the Rev. Mr. Allman, we owe our gratitude for his guidance and patience he had with us. But without the hope, faith and the help of God we could never have built this house of worship, and the St. Mary's Grove Church gives God the glory.

On March 19, 1961, St. Mary's Grove held its dedication services in the new building. The guest speaker was the Rev. J. B. Ferrell of Elm City, North Carolina, who had previously served the church for 18 years.

Union Chapel Revival In Progress

Revival services are not in progress at the Union Chapel Free Will Baptist Church, Chocowinity, North Carolina. Services began May 14 and will continue through May 20. The Rev. Owen Ganey is the evangelist for these services. His is the pastor of Plymouth Free Will Baptist Church, Plymouth, North Carolina. Services begin each evening at 8:00. The Rev. Melvin Worthington is pastor of Union Chapel Church.

"Man's redemption has been made possible through the cruel death of Christ upon the Cross."



located about where the cemetery is located today. This building was burned in 1911.

On February 11, 1911, Ruffin Coats bought one and three-fourths acres of land from Emmitt Jones, Mary Jones, his wife, and Sally Jones, for the price of \$50. In 1914, a new building was started on the property under the leadership of the Rev. Ruffin Coats, W. H. Flowers, and Rufus Coats. The building which stands today is a monument to its founders, having been active in life of the community for more than a century.

As time went on, many preachers came to preach at the church, but did not serve very long. In 1936, the Rev. J. B. Ferrell came to be our pastor and preached for us for 18 years. This is

he move into the community. In February, 1955, the general board of the church met and pledged \$1,250 in support of a parsonage program, and on the following Sunday, the church voted unanimously to build at the earliest date. A finance committee, location committee, and building committee were elected and went to work immediately. A site opposite the church was selected and purchased; then work began. The parsonage is valued at \$14,000, but was built by the congregation with a monetary saving of over \$8,000.

In 1957, the church was so worn and fragile we selected a committee to inspect the building and recommend to the church whether repairs should be made or a new building constructed. During the ensuing discussion, a mo-

NEWS ^{AND} NOTES

Of Denominational Interest

Quarterly Conference Convened At Blackland Chapel Church

The White River Quarterly Conference met with the Blackland Chapel Free Will Baptist Church, Batesville, Arkansas, April 28, with 14 churches represented by a total delegation of 63 in all. Included were 14 ministers, six deacons, six church clerks, 37 elected delegates and two other officers. A warm welcome was given by the host church and its pastor, the Rev. Hoover Lewis. The fellowship was sweet and the services wonderful. Two out-of-state visitors, Mrs. and Mrs. Wade Rutledge of Haiti, Missouri, attended the meeting.

A resolution was passed to have meetings on a set date each quarter, coinciding with the Sunday school and league quarterlies. Dates set were Friday night and Saturday before the second Sundays in January, April, July and October, instead of before the fifth Sundays, to avoid conflicting with the associational dates and having five meetings some years.

The next meeting is to be with the New Home Free Will Baptist Church near Mt. Pleasant, Friday night and Saturday, July 7, 8, with the Revs. Henry Obarts and J. W. Roach in charge Friday night.

The conference would like for everyone to remember it in prayer. The officers are Rev. Bob King, moderator, Salado, Arkansas; Rev. Clarence Campbell, assistant, Grubbs, Arkansas; Rev. Austin Mullen, Clerk, Batesville, Arkansas; Geraldine Johnston, assistant.

Spring Branch Church Held Baptismal Service

On Sunday, May 7, a baptismal service for the Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, was held and eleven were baptized.

The day was very beautiful and the service was most impressive. The church gathered at Owen's Pond in Edgecombe County for the ceremony, and those who were baptized were from all ages of life.

The oldest was almost 75 years old and the youngest was eight.

The pastor, the Rev. Ed Miles, who has labored earnestly among these people, must have been gratified as he led the group from the water.

Surely, the men and women who have labored now, and in the years gone by to make the church stand for something in their community, can rejoice at the result their efforts have borne.

As the sun shone down on the budding trees, flowers, and water, every heart felt a new urge to live a life of service for the Master.

Ministers' Conference to be Held at Cragmont Assembly

The annual meeting of the North Carolina Ministers' Conference will be at Cragmont Assembly, Black Mountain, North Carolina, May 29—June 1. The conference is scheduled to begin with supper at 6:00 p. m., on Monday, and will conclude with lunch on Thursday.

A program under the theme, "The Free Will Baptist Minister Today," has been planned by the executive committee, which includes, C. B. Hansley, president; Ray W. Allman, vice-president; Melvin Everington, secretary; C. J. Harris, treasurer; and William H. Calvert, member at large of the executive committee. A full program will appear in the next issue of *The Free Will Baptist*.

Every Free Will Baptist minister is entitled to attend. Visiting ministers from other states are welcome. Expenses for the week are \$2 registration fee and \$15 room and board.

Antioch Association Convened With Slaty Crossing Church

The quarterly conference of the Antioch Association of Free Will Baptists in Arkansas met with Slaty Crossing Church near Centerville, Arkansas, Saturday and Sunday, April 29, 30, 1961, with 23 churches represented. The attendance for the conference was very good. Congregational and special singing, good preaching, devotional services

and prayers were enjoyed throughout each session, with church reports and other business of Saturday.

The league convention was held on Sunday with a speaker at the morning service and a program in the afternoon.

The next meeting will be held at Moreland in July.

Revival in Progress At Horney Heights Church

Revival services are now in progress at Horney Heights Free Will Baptist Church, Asheville, North Carolina, with Dr. L. C. Johnson, president of the Free Will Baptist Bible College, Nashville, Tennessee, as the speaker. Services began May 15, and will continue through May 19, beginning each evening at 7:30.

The pastor, the Rev. Roy Duckett, extends a welcome to everyone to attend these services.

Summer Conference Schedule For Cragmont Assembly

The Rev. J. E. Wooten, manager of Cragmont Assembly, Black Mountain, North Carolina, makes public the tentative conference schedule for the summer of 1961. For further information concerning conference dates and arrangements, please contact the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. He will give you direct information, or tell you where you can get it. Mr. Wooten states: "We here at Cragmont will be looking forward to seeing you during the time of your chosen conference."

Conference Schedule

May 29—June 2: Ministers' Conference
June 5-10: General Youth Conference
June 12-17: State League Conference
June 19-24: Youth Mission Conference
June 26—July 1: Albemarle Youth Conference
July 3-8: Blue Ridge Youth Conference
July 10-15: Open Week
July 17-22: Adult Evangelism Conference
July 24-29: Second Mission Conference

Coming Events

May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina
May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.
June 5-9—General Youth Conference, Cragmont Assembly, Black Mountain, North Carolina

July 31—August 5: Young People's Bible Conference
 August 7-12: Piedmont Youth Conference
 August 14-19: Woman's Auxiliary Conference
 August 21-26: Fountain Taylor Family Week

National Superannuation Report for April, 1961

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the following report for the month ending April 30, 1961:

Cash on Hand April 1, 1961 \$4,528.94

Receipts

Co-Operative Plan of Support

States Credited as Follows:

Alabama	\$ 1.97
Arkansas	10.09
Arizona	1.20
California	25.83
Florida	.65
Georgia	5.56
Illinois	8.80
Missouri	24.72
North Carolina	2.16
New Mexico	2.95
Ohio	.33
Oklahoma	21.27
Tennessee	8.16
Texas	5.64
Virginia	4.86

From States:

Alabama	2.67
Georgia	57.01
North Carolina	59.93
South Carolina	5.90
Tennessee	15.36
Texas	1.00
Virginia	13.53

From Insured on

Premiums	221.46
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Total Receipts 501.05

Total to Account For \$5,029.99

Disbursements

Premiums on Insured	\$442.91
Traveling Expense of Board Members	308.84
Secretarial Service and Bonus	120.00

Total Disbursements 871.75

Balance in Treasury April 30, 1961 \$4,158.24

Master's Men Held May Meeting

The Master's Men of the First Free

White Oak Church Weathers Storms for 46 Years

The White Oak Free Will Baptist Church, Bladen County, North Carolina, was organized in the fall of 1916 in an old school building located in West Bladenboro, North Carolina, by the Revs. M. S. Todd, W. R. Thomp-

Many members were added as the years passed by.

In the early part of 1946, the present brick structure was erected on the same site the first building stood. The church has weathered the storms of adversity with some degree of success during those 46 years and today has a membership



son and J. H. Baker. The 29 charter members called Mr. Todd as the first pastor.

Services were held in the same school building until early in the year of 1917. The first frame building was erected on a lot given by Elias Edwards located on Highway 211, between the town of Bladenboro and the cotton mill village.

Will Baptist Church, Mountain Grove, Missouri, met in the church basement for fellowship and business. A pot luck supper was served at 7:30 p. m. to 26 members and two visitors.

After the meal, the meeting was called to order by Glen Hunt. The opening song was "I Want To Be There at the Roll Call." Mr. Spig McCarty gave the opening prayer. Another song, "Standing on the Promises," was sung by the congregation, followed with a

of 152. The following pastors have served the church. The Revs. M. S. Todd, L. S. Moore, J. W. Moore, M. H. Mellette, J. C. Griffin, W. E. Anderson, Herman Wooten, M. E. Godwin, W. L. Jernigan, Carey Cheshire, L. E. Ballard, Paul Brown, M. L. Johnson, and C. B. Hansley. The Rev. W. L. Jernigan is the present pastor.

solo, "Is My Master Satisfied with Me," by Ed Francis.

Devotional Scripture was taken from 1 Thessalonians 5 and read by the president, Jesse Walker. Minutes of the last meeting were read and approved. A very interesting and inspiring talk was given by the Rev. Mr. Yought from Springfield, Missouri.

The meeting adjourned to meet again on the first Monday night in June, with a fish fry. The families of the members will be guests.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Does God Answer Prayer?

by the Rev. Lee Whaley
Anchorage, Alaska

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:36, 37).

Because of our extreme burden for the need in this northernmost mission field, we began asking God in October of 1959, to send two couples in the following year to labor with us. Before November of that same year had passed, God laid His hand on two couples for this field who had no knowledge that

we were entreating God to send laborers.

First, we were informed by Brother Homer Willis that the Rev. and Mrs. Kirby Joe Godwin had applied to the mission board to come to Alaska. Then within just a few days, we were informed that the Rev. Robert F. Breeden, who is a captain in the United States Signal Corps, and was stationed at Fort Mammoth in New Jersey, was being transferred with his family to Anchorage. They arrived here in March of 1960, and immediately took up the responsibilities of assisting us in the labor here. Brother Breeden is our Sunday school superintendent and Bible teacher, and Mrs. Breeden is the president of the woman's auxiliary and a Sunday school teacher. Both of them are doing a very efficient job.



Pictured above is the Rev. and Mrs. Kirby Joe Godwin (center) shortly after they arrived in Anchorage. Pictured with them is the Rev. and Mrs. Lee Whaley, senior missionaries to Alaska.



Pictured above is the Rev. and Mrs. Robert F. Breeden and son, Wade Franklin. Mr. Breeden is a captain in the Signal Corps.

The Rev. and Mrs. Kirby Joe Godwin arrived in Anchorage on April 9, 1961. Since that time, plans have been developing for their entrance into Fairbanks where they will be opening the second Free Will Baptist work in Alaska. They expect to begin this work very soon.

Last summer, Miss Mildred Hall, a former student of Free Will Baptist Bible College, Nashville, Tennessee, came to work with us as a lay worker. Her assistance in the church proved to be a real blessing as she did a very efficient job with the youth until she was called to her home in March because of the sudden death of her father. We are trusting the Lord that the way may be provided for her return here to continue the work she was doing. Yes, I am convinced that God does answer prayer.

May is our anniversary month. On the third Sunday in May, we will be celebrating our third anniversary and home-coming. It would afford us such a joy to have every person that has stood behind Alaskan missions to be with us that Sunday, that we might rejoice together at the faithfulness of God. We realize that this desire is impossible, so while we exalt Him here, will you pause and offer a prayer of thanksgiving to God for every victory that has been won through His wonderful name?

Let us remember that the task has just begun. Pray for the continued blessings of the Lord upon the work in Anchorage, and for the guidance and strength of God on the Godwins as they endeavor to open the field in Fairbanks. Be sure to earmark your gifts for any part of the work here to the Alaskan Free Will Baptist missions fund, and send it to your state or national home missions office.

Back to the Land of the Parkers

by L. Everett Ballard

Free Will Baptists are returning to the land of the Parkers.

During the past few months, the Free Will Baptist Mission in Weldon, North Carolina, only a few miles from one of Joseph Parker's preaching points during the 1730's, and not very far from old Meherrin Church, one of four Arminian Baptist churches to survive the so-called Calvinist revival of 1755 in North Carolina, which was organized by Joseph and William Parker in 1730, and from which they went out to organize the oldest existing Free Will Baptist churches of today—Gum Swamp in Pitt County, and Little Creek and Grimsley in Greene County, has been making steady, though slow, progress.



The work at Weldon began with home services conducted during the spring of 1960 by the writer and deacon, Thomas Sorie, of Dawson's Grove Church. Later these services were continued by members of the Mission Board of the Central Conference until a small hall was secured in the business section of Weldon, and the mission was organized in charge of Rev. Nathan Eason of Scotland Neck, North Carolina.

Recently the present building, pictured on this page with a group of Sunday school pupils, was secured. A Sunday school was formally organized under the sponsorship of the North Carolina State Sunday School Convention, a room in the building was furnished for week end light housekeeping, and Rev. and Mrs. Jack Moye of Tarboro were installed as workers in charge of the mis-

sion for the Central Conference Mission Board. This young couple spend their week ends in Weldon, and conduct regular services each Sunday morning and evening along with the Sunday school of which Mr. P. D. Holland is the able and enthusiastic superintendent.

The work in Northhampton County ceased to exist in 1771, and Joseph Parker moved south of the Tar River, a year or so later, while William Parker continued on as pastor of Meherrin Church for some years, but eventually that church fell to the Calvinists. Thus, for more than one hundred and fifty years, the immediate land of the Parkers has been lost to Free Will Baptists.

The return is not going to be easy, but there are encouraging factors. The work at Weldon seems firmly rooted. A survey has been made of possibilities for work in Conway, Jackson and Rich Square, and some people of Free Will

Baptist connection have been found in these places. Near Rich Square, and only a few miles from another of Joseph Parker's preaching points of two hundred years ago, a church building will be for sale soon. If only our people could be persuaded to give more to missions, it would be possible to reclaim the land of the Parkers at a rapid rate, we believe. But, "How can they hear without a preacher? . . . and how can they preach except they be sent?" It is the old, old story over again! The land has been spied out, but too many today are ready to say as in the day of the wanderings of the Israelites, "We cannot take it, for they (the obstacles) are stronger than we."

Pray for success of the movement to reclaim this lost territory for which Free Will Baptists struggled and sacrificed

two hundred years ago. If the work is to go on at Weldon, the Central Conference Mission Board must be given financial support. If work is to be started at Rich Square successfully, somebody must give to the Albemarle Mission Board the money to promote it, for Rich Square is in the territory of the Albemarle Conference.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	64
Mrs. R. L. Goff, Fountain, N. C.	30
W. A., Marsh Swamp Ch., Sims, N. C.	29
C. L. Patrick, Walstonburg, N. C.	20
Mrs. Lester Mills, Greenville, N. C.	18
W. A., First F. W. B. Ch., Kinston, N. C.	18
Mrs. C. F. Abrams, Macclesfield, N. C.	18
N. P. Gates, Detroit 3, Michigan	18
M. B. Hutchinson, McArthur, Ohio	17
W. A., Gethsemane Ch., New Bern, N. C.	15
W. A., Mt. Zion Ch., Nashville, N. C.	15
W. C. Hill, Mt. Olive, N. C.	14
William Webster, Pinetown, N. C.	14
W. A., Sarecta Ch., Kenansville, N. C.	13
Walter Sutton, Williamston, N. C.	13
W. A., White Oak Hill Ch., Bailey, N. C.	13
J. C. Griffin, Bridgeton, N. C.	13
Dorcas E. Barrow, Vanceboro, N. C.	13
Mrs. G. C. Carter Sr., Surrency, Ga.	12
W. A., Gum Swamp Ch., Greenville, N. C.	12
R. W. Allman, Benson, N. C.	16
W. A., Elm Grove Ch., Ayden, N. C.	13
Mrs. Pearl Pearce, Micro, N. C.	12
Jimmie Tyndall, Fink Hill, N. C.	11
Mrs. Clyde Brooks, Walstonburg, N. C.	11
Mrs. H. H. Casey, Goldsboro, N. C.	11
Mrs. Jasper Long, Newport, N. C.	11
Mrs. Pearl Amon, Mt. Olive, N. C.	10
Mrs. C. T. Wheeler, Wilson, N. C.	10
Mrs. Dorothy Pate, New Bern, N. C.	10
Mrs. Ed Hill, Ayden, N. C.	10
Mrs. Dorothy Pate, New Bern, N. C.	10
Mrs. Felton Watson, Kenly, N. C.	10
W. A., Pine Level Ch., Pine Level, N. C.	9
Mrs. Kathleen Slade, Merritt, N. C.	9
Mrs. Pearl Pierce, Micro, N. C.	9
Mrs. Rudolph Vause, Timmonsville, S. C.	9
W. A., Friendship Ch., Zebulon, N. C.	8
Mrs. J. W. Wilson, LaGrange, N. C.	8
W. A., Little Creek Ch., Ayden, N. C.	8
Mrs. Corbett Morris, Vanceboro, N. C.	8
Mrs. Charlie Mason, Four Oaks, N. C.	8
E. Hayes Pait, Bladenboro, N. C.	8
Willet L. Moretz, Swannanoa, N. C.	8
W. A., St. Mary's Church, Lucama, N. C.	8
Miss Bethel Richardson, Melbourne, Ark.	7
Mrs. Martha M. Braxton, Winterville, N. C.	7
Mrs. J. E. Blanton, Jesup, Ga.	7
Melvin K. Everington, Sims, N. C.	7
Mrs. J. E. Smith, Deep Run, N. C.	7
W. A., Stoney Creek Ch., Pikeville, N. C.	7
W. A., Edward's Chapel Ch., Beaufort, N. C.	7
W. A., Beulah Ch., Pamlico, S. C.	7
Mrs. E. B. Deans, Wilson, N. C.	7
Mrs. C. F. Heath, Cove City, N. C.	7
W. A., Powhattan Ch., Clayton, N. C.	7
Mrs. Thelma Peele, Durham, N. C.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
Mrs. Cora Wells, Kenansville, N. C.	6
Mrs. Edgar Benton, Fremont, N. C.	6
Mrs. J. R. Cayton, Aurora, N. C.	6
Y. P. A. Hull Road Ch., Snow Hill, N. C.	6
Mrs. F. A. Lewis, Lowlands, N. C.	6
W. A., Pleasant Grove Ch., Pikeville, N. C.	6
W. A., Pleasant Grove Ch., Pikeville, N. C.	6
W. A., Bethlehem Ch., Cuthbert, Ga.	5
W. A., Moseley's Creek Ch., Dover, N. C.	5
Mrs. Evelyn Gaskins, Washington, N. C.	5
Mrs. Marvin E. Little, Newport News, Va.	5
Master's Men, Cove City, N. C.	5
Mrs. C. H. Owens, Saratoga, N. C.	5
Mrs. B. L. Aycock, Selma, N. C.	5
Mrs. Marvin E. Brown, Cuthbert, Ga.	5
C. C. Carson, Newhope, Ark.	5
Rev. C. J. Harris, Greenville, N. C.	5
Mrs. Tull Register, New Bern, N. C.	5
Mrs. Fannie Swindell, Arapahoe, N. C.	5
Mrs. Gladys Gurganus, Greenville, N. C.	5

Mother, the Greatest Preacher

Dr. G. Campbell Morgan had four sons. They all became ministers. At a family reunion, a friend asked one of the sons, "Which Morgan is the greatest preacher?" As the son looked at the father, the son replied, "Mother!"—Rev. Walter B. Knight.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does the Holy Spirit come and go from the believer's presence or does He remain with him? If the latter is true, why do some Christians pray that He be sent?—J. R. J., Texas

Answer: I know of no Scripture in which it is said that the Holy Spirit comes to and goes from the Christian. It is true that the Bible teaches that the Spirit went from King Saul, but He never returned that I know anything about. "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. . . . And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. . . . And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah" (1 Samuel 10:10; 11:6; 19:23). "And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee" (1 Samuel 13:11-14).

"And Samuel said, hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as ini-

quity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou has rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel" (1 Samuel 15:22-26). "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel" (1 Samuel 15:35). "But the Spirit of the Lord departed from Saul, and an evil spirit from the LORD troubled him" (1 Samuel 16:14).


Jesus' own words seem quite clear in declaring that the Spirit dwells with Christians. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). Believers are exhorted not to grieve the Holy Spirit. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32). It is my opinion, however, that if He once leaves a person after taking His abode in his life, there is no returning. The following seems to indicate that one may not be renewed or have the Holy Spirit return if after he becomes a partaker of the Holy Ghost or Holy Spirit, he does that which causes him to fall away. "For it is impossible for those who were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

I judge, therefore, that is in unthoughtful prayer or that prayer for the coming of the Holy Spirit is made by one who does not know the Scriptures well enough to apply them in his public prayer. We need never to pray for the presence of the Holy Spirit in any gathering, but only that we may be thinking in harmony with Him that His presence may be active and powerful in our lives and, therefore, He may be allowed to control the meeting as well as all that is said and done in it. A Christian by exhibiting a worldly life may lose consciousness of His presence and feel as though He is gone, but He is not. In the words of Dr. R. A. Torrey, "The Holy Spirit may withdraw into the innermost sanctuary of the believer's spirit, back of conscious possession, but He is still there." Some folk who think the Holy Spirit has been driven from them or that He has withdrawn from them after they were saved may not have been saved in the first place, but they have only become aware of His convicting power and presence in this sense only. In such a case He may withdraw and then come again, but I doubt that the believer who has been truly regenerated should have such an experience. The Bible seems to teach that before one is regenerated the Spirit may manifest Himself to him in a way that He is almost irresistible, but when His wooings are slighted He fails longer to convict until the person becomes more penitent and then the Holy Spirit again makes Himself sensed as being in the presence of the sinner until the sinner again resists. Finally if the sinner yields he is born of the Spirit. If he continues to resist until he blasphemes the Holy Spirit he probably would never feel or sense His presence again. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31, 32).

Note that those addressed here are bigoted Pharisees of whom Jesus said they need no physician and that He came only to make the sick well, those who were willing that he heal them. Sinners that refuse to come with a broken and a contrite heart are not made whole by Him today, but He forces no one to accept His one and only remedy for sin. All the combined Biblical facts mentioned above prove it to be a serious offense committed of either the saved or of the unsaved as they reject the Holy Spirit's work of grace in their hearts either blaspheming Him as is done in the case of the unsaved and grieving Him until He is regarded as being guilty of putting Jesus to an open shame as Hebrews 4:4-6 and 10:26-31 seem to warn against, which according to these verses is the equivalent of crucifying Jesus again. I feel quite sure that no one may do this in a single act of sin or a first time rebellion, but rather in a life committed to rebellion and sin and to that of grieving the Holy Spirit. "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Proverbs 19:1). Even though I have seen a person who thought He was guilty of committing the unpardonable sin, so far as I know I have never seen one actually guilty of this grievous sin. The one who I was once trying to lead to the Lord who expressed himself as believing he had blasphemed against the Holy Ghost was saved at a later date and became a worker in one of our Free Will Baptist churches in North Carolina. Others that I have dealt with made me, at the time, wonder if that was their trouble, some of whom have died since and so far as I know, while yet unsaved.

NOTES

|| A N D ||


QUOTES

By J. C. Griffin

A BELATED MOTHER'S DAY MESSAGE

We were so busy that we forgot that Mother's Day was so close until it was

too late to get a message in the regular Mother's Day issue, but it is never too late to say something about our mothers, which will inspire and cause them to find some little joy. We are giving to you a message by William Ward Ayer, D. D.

This message should stir the heart of every lover of Mother. It has stirred my heart as I think of the tender hands to lead, and kind words to encourage, to cause high and noble desires in the heart of her children. So from here, we give to you, my readers, what Dr. Ayer has to say and which is published by the *American Tract Society*. We hope that it will be a blessing to our readers.

HONOR THY MOTHER

Mother's Day gives us a special opportunity to fulfill the Scriptural injunction, "*Honor thy mother.*" How far we have come from the days of honoring *thy father and thy mother!* Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of the day is not instilling in the minds and hearts of childhood the Christian ideals of the past. Any time America loses its Godly motherhood, Christian America is gone. "*My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck*" (Proverbs 1:8, 9).

Why is motherhood so important for good or for ill? It is because of the divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. And motherhood is the heart of the home.

Literally millions of people have sung these sentimental words:

"When I was but a little child, how well I recollect
How I would grieve my mother with
my folly and neglect;
And now that she has gone to heaven, I
miss her tender care:
O Saviour, tell my mother I'll be there!

"Tell Mother I'll be there in answer to
her prayer;
This message, blessed Saviour, to her
bear.
Tell Mother I'll be there, heaven's joy
with her to share
Yes, tell my darling mother I'll be
there!"

This song has caused strong men to weep their way to Jesus, remembering

as they did the childhood influence of their mothers upon their lives. The power of their mothers upon their lives. The power of their mother's prayers and the influence of their mother's life upon them bore fruit as these people saw their need of the Lord Jesus Christ as their Saviour.

Memories of Mother may truly bring us back home to the simple things. Perhaps it will bring us back to the Kingdom of God. On Mother's Day, a good confession might be:

"O Mother, when I think of thee,
'Tis but a step to Calvary.
Thy precious hand upon my brow
Is leading me to Jesus now."

Many will remember their mother's songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church choir. Maybe the songs and hymns of the country parlor, sung there by Mother and Father and all the children, will come back to memory.

Others will remember their mother's prayers. It is surprising how many of the "great" of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said: "I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother."

Some will remember their mother's admonition and chastisement. Modern mothers may talk a great deal about prohibitions, repressions, and all the rest, but the old-time mother who spanked on occasion, and whipped more severely when it was needed, did not raise a bunch of lawless, lazy, juvenile delinquents without respect for God or man. Most of them raised a group of respectful children who were brought up in the fear and admonition of the Lord.

What would you give to be able to obliterate the years, turn back the universe, and live one blessed hour of yesterday? How cheap our present day would appear if we could only do that. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of Godliness, purity, and simplicity.

On this Mother's Day, with all the tender memories crowding into consciousness, permeating your whole being with their fragrance, will you not say "Yes" to Jesus? The word of surrender may go winging its way through this universe to the throne of God. "O Saviour, tell my mother I'll be there."

STORIES for our BOYS and GIRLS

I CAN BE ONE NOW

by Roy Judson Wilkins

MOTHER," Betty Ann began, "you know what I want to be when I'm grown-up?"

"No, dear. What do you want to be—a schoolteacher, maybe?"

"No, Mother. I—well, I intend to be a missionary!" Betty Ann declared. "I just read in my Bible where Jesus said, 'Go ye therefore, and teach all nations.' And I'd—I'd—well, really, Mother, I think—I mean, I'm sure—He wants me to go!"

Mother, surprised at Betty Ann's statement, could scarcely speak for a moment.

"My precious Betty Ann!" Mother gathered her in her arms. "You don't know how very happy you've made me! Perhaps you're right; the Lord may be calling you even now, as young as you are, to be a missionary. He called Samuel when he was but a child, I know. We shall wait and see what God shall reveal to you later on."

"Oh, Mopsy! How I'd love to go to India and tell those poor brown-skinned boys and girls about Jesus!" Betty Ann exclaimed, her blue eyes shining. "It would be a very thrilling trip to India too, wouldn't it?"

"Yes, I'm sure it would," Mother agreed. "But wouldn't you become very lonesome, away over in India, thousands of miles away from Father and Mother?"

"Yes, I—I s'pose I would," Betty Ann gazed thoughtfully at a picture on the wall of Christ in Gethsemane. "But, Mother, I think Jesus was lonely too, in the garden there, all alone, or just the same as alone. His disciples were asleep, so they weren't any company for Him. He must have been lonely, Mother, for He was away from His heavenly home, you know. He must have missed being with God and the angels."

Mother thought so too. "Well, darling, Father and I would miss you ever so much, should you some day go to India. But if God really calls you to go, we'll be glad indeed that God could use you in His service."

Betty Ann's face beamed. "I can

hardly wait! How old will I have to be before I can become a missionary?"

"Well," Mother smiled, "I believe you're old enough right now."

"Now!" Betty Ann gasped. "Why, Mother! Surely I'd have to be at least seventeen or more, wouldn't I?"

"To go to India, yes," Mother stated. "But you see, dear, I meant that you could be a missionary now, right here in Kentonville."

"Here in Kentonville!" Betty Ann echoed. "How could I be a missionary here? Missionaries always travel long distances, don't they? To India, Africa, China, and other foreign lands?"

"Oh, no, dear. There are many places right in our United States where they need missionaries fully as much as in foreign lands. In the mountains of Kentucky and Tennessee for instance, there are many people wholly ignorant of what the Bible teaches. In northern Minnesota too, and many other out-of-the-way places, missionaries are needed very much."

Betty Ann could scarcely believe it. "Why, I—I thought everybody in our land knew about the Lord Jesus!" she said amazed.

Mother shook her head, sadly. "They should, dear, but I'm sure they don't. And I'm afraid there are some folks—some boys and girls of your age too—right in this city who know little or nothing about Christ."

"Really, Mother?" Betty Ann looked greatly shocked and very serious. "Then I guess you're right; they do need missionaries right here at home as well as in heathen lands. I never really thought about that before. Maybe, while I'm waiting to get big enough to go to India, I could be a missionary right here at home!"

"Certainly you can, dear," Mother's face beamed. "And God will be very happy about your decision, I know; even happier than I am. Now is the proper time to prepare for your life's work. If you are faithful in little things now, God will be pleased to allow you to do bigger things later on."

Betty Ann hugged her mother very hard. Happily, she cried, "You know what, Mopsy? I'm going to see how many junior girls and boys in this neighborhood I can find who don't go to

Sunday school. I'll invite them to come to ours next Sunday. That'll be sort of missionary work, won't it, Mother?"

"Indeed it will," Mother assured the radiant Betty Ann. "A very fine way to begin preparing yourself for God's work in the future."

Betty Ann was serious. "Well, I still think I want to go to India as a missionary some day, Mother. But I'm glad you showed me I can be one now, right here in Kentonville!"—O. P. Boys and Girls.

BEGIN AT HOME

by L. L. Wightman

JANE hung up the phone, and ran to her mother. "I'm going to the park with the girls," she said. "They're waiting for me."

"Before you go, I need some eggs from the store," her mother said.

"But I can't go to the store now," Jane said. "I haven't time. The girls are waiting for me."

"I need the eggs for my baking," her mother said quietly yet firmly. "You can get them and be back here in ten minutes. The girls won't mind waiting that long."

Jane frowned in anger. Always some errand to run when she planned to do something else. "Well, I'll go if I have to," she snapped, "but I don't want to! Always some old errand to spoil my fun."

She picked up the basket, and left the house in a burst of temper. The basket flew from her hand as she swung it violently, landing on the walk several feet ahead of her. When she reached it, she gave it a violent kick in a further burst of anger. She was about to kick it again when someone called to her.

"Good morning, Jane."

Jane turned to see her Sunday school teacher across the street. A guilty feeling swept over her. How much had her teacher seen? That kick—the ugly look on her face—

"Hello, Miss Gray," she said sweetly, though she felt uneasy.

Her teacher crossed the street. "I'll walk along with you while I tell you about my letter. I've been accepted for the mission field, and will be leaving in a few weeks. Isn't that good news?"

"Then you will be a missionary," Jane

exclaimed. "I suppose you're glad. Do you think I could be a missionary some day?"

"Jane, it isn't for me to say, but you could be getting ready for it right now."

"How?" Jane asked.

"By being the best kind of a Christian here at home. You won't be a Christian on the mission field without being one before you go. You must be such a Christian that those you hope to win can see Jesus in you."

Jane nodded. "I go to church and Sunday school, and read my Bible. Folks see that."

"But there are other days in the week besides Sunday. What about little things during those days? Like going on errands for your mother. When you awoke this morning, did you ask Jesus to guide in what you would say and do today? That is easily forgotten, but it is so important to remember. We can do little deeds in such a Christian spirit that others take note of it. If we seek to please Jesus, we won't be selfish in what we do. You understand what I mean?"

Jane nodded, for a bit of shame made her uneasy.

"Outside the home, we appear at our best before others," her teacher continued, "but what do our folks see in us? Well, Jane, this is as far as I'm going. I'll pray that God will guide you. Good-bye."

Jane did some thinking on the way home. "Now I'm sure she saw me kick that basket," she decided. "I wonder what she thought of me?" Again she saw that basket flying through the air. "And what did my mother see and hear!" A frown—sassy words—a display of selfish temper.


"My teacher read me like a book," she decided, "and in a nice way told me what I should do. I should be a Christian, not only on Sunday, but every day of the week at home and at play."

Reaching home, she ran to her mother. "I'm sorry I was mean about the errand. To make up for it, I'll stay home and help you." Her frown was gone.

"No, you go with the girls," her mother said. "Later we'll plan our work."—*My Pleasure.*

The psalmist declares that he "will praise the name of God with a song, and will magnify Him with thanksgiving" for "this also shall please the Lord."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE EVIDENCES OF ADOPTION

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

Perhaps you are thinking, we do not dissent from the definition of adoption that has been given, and we do not doubt that the privileges of adoption are glorious; but how shall we know that we are among the adopted sons of God? It is the purpose of this article to refer to some of the evidences of adoption.

1. *Supreme love to God.* The subjects of spiritual adoption ardently love their gracious Adopter. We love Him because He first loved us. Of Him we can say with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Psalm 73:25). The affections of the adopted are devoutly enshrined in His character, and they give Him the most exalted place in their hearts. All the adopted obey the first and great commandment, ". . . The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . Thou shalt love thy neighbour as thyself" (Mark 12:29-31).

2. *Hatred of sin and love of righteousness.* The adopted strive to be like the Adopter. They view things, in some degree, as He does. He hates sin, and they hate it, also. He loves holiness, and they love it and seek it more and more each day in their lives. They are not perfect, but as the hart pants after the waterbrook, so pant their souls after entire conformity to the divine image. They hunger and thirst after righteous-

ness. Sin is odious in all its forms, and true holiness is invested with superlative attractions.

3. *Love for all the adopted.* The Bible is very clear when it says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). Love to the "brethren" results from love to God. If we love Him we love all those who are His. Christians are taught of God to love one another. Yes, this is one of the important lessons He teaches all the members of His family.

4. *Obedience to the divine commands.* The child is disposed to obey the requirements of the parent. A filial disposition is an obedient disposition. Every adopted soul should ask "Lord, what wilt thou have me to do?" This is the great question for the children, and not only upon becoming the children of God, but every day of life. The text used last week teaches that the adopted are led by the Spirit of God. They are not *driven* but *led*. They are to go voluntarily. Christians serve God cheerfully and not by compulsion. It is their great desire to please God and to secure His approbation. With His smiles and blessings the Christians can bear all earthly infelicities.

No greater privilege can be ours than to know we are the sons of God!

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5).

Christian Education

(continued from page four)

school. Many others work in the community or on farms at home. The school has work scholarships ranging from \$100 to \$300 a year. Education loan funds are available from which students can borrow without interest. Academic scholarships of \$250 are offered to students graduating in the top 10 per cent of their high school classes. Registration for the fall semester will remain open until September when the college expects a record enrollment of 200 students.

With full accreditation, Mount Olive Junior College is preparing to lay the foundation for the first building on its new fifty-acre campus, perhaps next year.

Meanwhile, the college is growing in stature on a foundation its sponsors and its students have proven is of much greater importance: *quality education.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Bethany Auxiliary Conducts Study Course

The Woman's Auxiliary of Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina, conducted a study course on Stewardship Wednesday, April 5, 1961. There were ten members present for the course. The books used for the course were approved books by the auxiliary on a study in stewardship. The scheduled program below was followed throughout the day:

Morning Session

- 9:45—Call to Worship, Mrs. Nobles Craft, President
- 10:00—Devotions
- 10:10—Song, "Others"
- 10:15—Registration and Mechanics
- 10:30—Stewardship, "Chants and Detailed Account of Personal Tithing," Rev. Garland Teasley
- Song
- Bible Quiz, Helen and Doris Nobles
- 11:20—Stewardship of Feeling, "Right and Wrong," "Our Children's Welfare," and "Book for Spiritual Training"
- 11:45—Assignments (Action Study)
- 12:00—Lunch

Afternoon Session

- 1:00—Song
- Study
- 1:30—Reports on Assignments (Member of Class)
- 2:30—"The Christian Secret of a Happy Life," Mrs. Jack Dail
- "Practicing Stewardship—Ours," Mrs. D. T. McLawhorn

Elwood Lane Host to N. C. Woman's Auxiliary Convention

The thirty-fourth annual session of the North Carolina Free Will Baptist

Woman's Auxiliary Convention will convene with Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, Thursday, May 25, 1961. The outlined program is given below:

Theme: The Power of Abounding Grace

Scripture: "But where sin abounded, grace did much more abound" (Romans 5:20).

Hymn: "Jesus Shall Reign"

Thought for the Day: Thank God that, while sin abounds throughout the world, grace doth much more abound. Thank God that, while sin reigns in death, grace reigns through righteousness unto eternal life, through Jesus Christ our Lord.

Morning Session

- 9:30—Advanced Registration
- 10:00—Sing Forth His Praises, "Jesus Shall Reign," Rev. C. F. Bowen, Director; Mrs. Ruth Clark Taylor, Organist
- Devotional Thoughts, "His Grace Abounds on the Farthest Shores," Mrs. Norvell Dawson, Dunn
- 10:15—A Welcome to You, Mrs. Paul Jenkins, Elwood Lane Church
- Response, Mrs. J. K. Rhodes, Jacksonville Church
- 10:20—The President's Message, Mrs. J. C. Moye, Snow Hill
- 10:30—Recognition of Personalities
- 10:40—Business
- 11:00—Declamations:
 - YPA—Wayne Phillips, Smithfield Church
 - GTA—Karen Hancock, St. Mary's Church, New Bern
 - Essays:
 - YPA—Glenda Adams, Smithfield Church
 - GTA—Terry Brantham, Goldsboro Church
- 11:25—Sing Aloud His Grace, "Majestic Sweetness Sits Enthroned," Mr. Bowen, Mrs. Taylor
- Special Music
- Convention Message, "Abounding Grace—the Need of Our

World Today," Rev. Randy Cox, Pastor Beaufort Church
12:00—Lunch

Afternoon Session

- 1:00—Sing of His Love Abounding, "O Zion, Haste," Mrs. Bowen, Mrs. Taylor
- Devotional Thoughts, "His Grace Abounds at Our Own Doors," Mrs. Felton Watson, Kenly Church
- 1:15—Miscellaneous Business
- 2:00—Reports of Committees
- 2:30—Memorial Service, "In Whose Lives Grace Hath Abounded," Mrs. Earl T. Lockamy, Shady Grove Church, Sampson County
- 2:45—Closing Meditations, "That Grace May Abound in Our Lives, Too," Mrs. Clarence F. Bowen, State Program-Prayer Chairman
- 3:00—The Final Words and Adjournment

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met with Mrs. Martha Jane Williams April 4, with 18 members and one visitor, Mrs. Ida Ambrose, Norfolk, Virginia, present. The president, Mrs. Naomi Ambrose, presided. The meeting opened with the group singing "Jesus Calls Us," followed with a Scripture medley taken from Matthew and John. Those taking part were Mrs. Mary Furlough, Mrs. Doris Lee Comstock, Mrs. Florence Furlough, Mrs. Ruth Ambrose, Mrs. Elizabeth Davenport, Mrs. Annie Jane Ambrose, Mrs. Eleanor Moore and Mrs. Elizabeth Furlough. The Lord's Prayer was prayed in unison.

The program for April was "The Book that Lives." Those taking part of the program were: Topic 1, "We Are to Believe the Word," Mrs. Florence Furlough; Topic 2, "We are to Obey the Word," Mrs. Doris Lee Comstock; Topic 3, "We Are to Hold the Word," Mrs. Elizabeth Furlough; Topic 4, "We Are to Live the Word," Mrs. Eleanor Moore. After the program a short business session was held. The minutes of the March meeting were read by Mrs. Iris Jean Ambrose. The treasurer's report was given by Mrs. Doris Lee Comstock. The next meeting will be with Mrs. Naomi and Alma Ambrose in May. The closing hymn was "Standing on the Promises."

Delicious refreshments were served by the hostess and enjoyed by all present.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Self-Discipline—Why?

(Lesson for May 28)

Lesson: Proverbs 7:1-5; 14:30, 16:32; 17:27; 20:1; 23:19-21.

Golden Text: Galatians 5:22, 23.

I. INTRODUCTION

Most of us have developed habits and traits of character that tend to enslave and degrade us. When we come to the realization that these things are bad for us and seek to throw them aside, we discover that they have taken such hold of us as to make it impossible for us to rid ourselves of their evil influence. This would appear to be an occasion for despair, and if we had no other recourse other than our own will, it would be just that; but man's extremity is God's opportunity. If we, through faith, will allow the Spirit of God to help us, we will discover that the task is by no means impossible. It is, however, only through faith in God that we can hope to break the shackles that bind us and emerge into the wonderful freedom of Christ.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

Proverbs 7:1: A man is known by the company he keeps, and also by what else he keeps. There is no better keepsake than the words, the commands, the teachings of the heavenly Father.

Vs. 2: The eye is so precious that it is guarded on every side by the natural bones of the head. He must be an unnatural bonehead who does not treasure God's Word as carefully.

Vs. 3: Put the law on as a ring on the finger, a bracelet on the arm, or a necklace about the neck. Write it on your heart as you write a memo on the pad by your telephone.

Vs. 5: Solomon is warning young men against the lusts of the flesh. He knows whereof he speaks. He remembers the ill consequences lust brought to his father David.

Vs. 14:30: Good health depends on a tranquil mind. And if we obey it, God's Word is the best tranquilizer there is.

Vs. 23:19: It's wise to listen—if you listen to the right things.

Vs. 20: Some youngsters drink because they think it's smart, but the smart ones are not among them.

Vs. 21: This verse gives the picture that ought to be put on every liquor advertisement.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. The pattern of our present society is that one must conform to present-day trends. In other words, it is so easy to say, "Everybody else is doing it, so I will too." This idea has not only been adopted relative to the use of alcoholic beverages, but it has also had its effect upon the moral attitude of many today. No Christian can deny that there is lax attitude on the part of thousands regarding self-discipline. Old-fashioned, Bible-centered morality is being looked upon as being out of date. It is the belief of many of our religious leaders that if things continue as they are, America will soon pay the consequences. It is hoped that this lesson will help us to rededicate ourselves to a life of self-discipline.—*Bible Student* (F. W. B.).

2. Does the liquor traffic pay from a financial standpoint? Our *Advanced Quarterly* gives the result of a survey conducted in the state of Massachusetts in 1943, and this report will be enlightening to those who believe that state and local governments could not get along without the revenues derived from the liquor traffic.

5. Judge Ben Lindsey was lunching one very hot day when a politician paused beside his table. "Judge," said he, "I see you are drinking coffee. That is a heating drink. In this weather, you want to drink iced drinks—sharp iced drinks. Did you ever try gin and ginger ale?" "No," said the judge, smiling, "but I have tried several fellows who have!"—*Moody Monthly*.

4. The driver is safer when the roads are dry and the roads are safer when the driver is dry.—*Union Signal*.

5. "Nor doeth evil to his neighbor." Since this is temperance Sunday I can-

not help thinking of the evil of drink. In Habakkuk 2:14 God says, "Woe unto him that giveth his neighbour drink." When God pronounces a "woe" on something, it is terribly dangerous to have anything to do with it. A Christian girl was offered a position as waitress, but she found that she was expected to serve liquor whenever it was called for. So she refused that position and took a job washing dishes, instead. She did not enjoy washing dishes nearly as much as waiting on tables, but she said, "I would rather wash dishes with God's smile upon me than to take any job on which He has pronounced a woe."—*The S. S. Times*.

6. *No Sympathy for Liquor Men*—I would not care if the liquor dealers went broke. I would like to see a lot of them go broke. They have broken up thousands of homes; they have heaped up broken hearts as high as the Himalayas; they have literally covered acres and acres with dead bodies; they have starved millions of babies and children; they have driven people to madness with their business; they have filled our penitentiaries and insane asylums! They are our worst enemies.—*Mrs. Helen G. Estelle*.

7. We learn from the wise man Solomon that, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." No one can ever prove this verse to be untrue. No good has ever come to anyone who uses strong drink. Most who use it are slaves and would gladly stop if they could. We know of a family where wine and strong drink was used as a daily beverage. One time a daughter in the home took some of the wine along to liven up the party in an auto drive. Too much was taken by the driver. The car was wrecked and all were killed. The father never got over the fact that the wine from his own sideboard caused the death of his own daughter.—*The Bible Expositor*.

8. Here is a quote from one of the greatest Bible commentators:

"It is much easier to subdue an enemy without than one within. There have been many kings who conquered nations, and yet were slaves to their own passions. Alexander, who conquered the world, was a slave to intemperate anger, and in a fit of it slew Clytus, the best and most intimate of all his friends, and the one whom he loved beyond all others. . . . 'He is more of a hero who has conquered himself, than he who has taken the best fortified city.'"—*Adam Clarke*.

The Tragic Figure of Alfred Moore

(continued from page three)

the Civil War and with it the destruction of the Wheat Swamp meeting house. Thus perished an ancient Free Will Baptist church which had been in existence since as early as 1769, and possibly as early as 1761; the pride of one man wrought this destruction. The present Disciples of Christ Church at Wheat Swamp claims to be the original Wheat Swamp Free Will Baptist Church, but this simply is not so. They are the descendants of a faction departing from the old Wheat Swamp Church for the Disciples between 1845-47. The original Wheat Swamp Church lived on until sometime in the early 1870's.

Shortly after 1858, Elder Alfred Moore took his six churches into the ranks of the Union Baptists. Here he was able to give some indication of his abilities and vitality. He helped draw up a confession of faith of thirteen articles, seven of which came from the Free Will Baptist Confession of 1812 (an abstract of the General Baptist Brief Confession of 1660). He did not at the time realize that he had joined a lost cause. The Union Baptists, who arose in 1841 under James W. Hunnicutt of Virginia, flourished for a brief period and then began a steady decline. In 1858 the Union Baptists had a membership of 4,300. In 1887 they had but 533 members. In 1892 membership had dropped to 422, and in 1910 membership was down to 232. After the merger with the Moore faction, the Union Baptists, who had resembled Disciples of Christ, took on many features of the Free Will Baptists, including anointing with oil, laying on of hands, feet washing, and the confession of faith.

Elder Alfred Moore constantly sought to influence the Free Will Baptists General Conference to merge with the Disciples and Union Baptists. In 1867 he made his last significant effort and lost. In 1870 the Free Will Baptists, by the motion of the venerable Elder James Moore, dismissed any future discussion of union with other denomina-

tions as it was fruitless and futile; in this same year, the Union Baptists saw a heavy loss of ministers and churches to the Disciples—among them Bethel, Lenoir County, which had formerly been Free Will Baptists under the care of Elder Alfred Moore. As the Union Baptist church disintegrated, Elder Alfred Moore stood helplessly by. By this time it was far too late to repair his mistake. The right had prevailed in the now flourishing Free Will Baptist General Conference. He was left with his pride and bitterness. But as the years passed, the bitterness left and his pride departed, leaving him a broken man. His church, Louson Swamp, Lenoir County, another of the ancient Free Will Baptist churches, slowly decreased in size until it became defunct. In its ruin, he saw the folly of his pride. Louson Swamp Church had shrunk from one of the most powerful churches in the General Conference to an impotent and dying organism. In the days of its greatest strength it had baptized up to 115 converts in one year. Now it could not muster 15 members. A broken and ruined man, he retired to Beaufort County and with bowed head sought admission in 1902 to the new Concord Chapel (Free Will Baptist) which had been reorganized in 1849 after the Disciples' troubles.

At last, in 1904, old and full of days, he found peace in death. His was a tragic figure, illustrative of the text, *Pride Goeth Before a Fall*. The church he had pastored in its day of glory was dead by 1902, and shortly after 1911 the meeting house of Louson Swamp Church burned to the ground, unused and uncared for, another sacrifice to the pride of a man who became humble too late to repair the damage he had created.

This article is not written in condemnation of Elder Alfred Moore. The writer finds him a figure full of tragedy and a person to be pitied and loved. He had a great love for the Free Will Baptist church, though it was made useless by his pride. He stands today a great lesson of what misguided and undisciplined abilities are worth—they turn on their possessor and destroy him.

THE MAIL BOX

AGED MINISTER WITNESSING IN HOSPITAL

"Will you please send *The Free Will Baptist* to my address here at the hospital. Due to my condition, I'll be here or in some other hospital for quite a while. I want to thank my many friends for the cards and letters that I have received, and especially the love offerings, because they do help me out in getting shaves, since I cannot help myself.

"I am happy that I have met the pastor of the Brookwood Original Free Will Baptist Mission in Fayetteville, the Rev. Thomas K. Johnson. He has been a great inspiration to me. He is trying to build a church in Fayetteville. If anyone reads this and wants to take part in the mission work, I feel that you will have no regret in sending a donation to Brother Johnson. As I talked with him last evening, I learned that he has 30 devout members, and two of them made a confession while here in this hospital. We have worked together since I have been a patient here. Brother Johnson and I solicit your prayers in behalf of this great work.

"Also, I have been fortunate in meeting with one of my brother ministers, the Rev. L. A. Lewis of the Methodist church in Aurora, North Carolina, who is a patient here, and who is the writer of this letter. We have been together in several prayer services in the rooms at night. We desire your prayers that we may be true witnesses for our Lord and workers here in this hospital where there is such a great need among men.

"I am able to get around in a wheel chair, which is a puzzle to the doctors, since my body is numb and without feeling. But it is no secret what God can do. By His grace I am able to carry on in this condition, and I believe that He will raise me up to return home if it is His gracious will. Help me with your prayers. Thank you."—Rev. B. F. Ringgold, Ward 3-A, Room 338, U. S. Veterans' Hospital, Fayetteville, North Carolina.

To the hungry, Jesus is the Bread of Life. To the thirsty, He is the Water of Life. To those in darkness, He is Light. To those in bondage, He brings deliverance. To the friendless, He is the "Friend that sticketh closer than a brother." To the weak, He is strength. To the sick, He brings health. To the unhappy, He brings floods of joy unspeakable.

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 24, 1961

PHOTO BY EWING GALLOWAY



EDITORIAL

GRADUATES, LAUNCH OUT!

Graduation time is here. At about this time each year, our colleges and high schools turn out thousands of graduates. For the next week or so, the baccalaureate messages and commencement addresses will be echoing down the halls of our churches and institutions. Many of these graduates will hear and take heed, for they are the ones who are ready to face life and its challenges. To them it will truly be a commencement.

Others, however, will not be prepared to face life and its responsibilities. Many will become failures; others will fail, but then rise again. Such ones will have very little purpose or aim to drive them on; there will be little, or nothing, accomplished in their efforts.

God has a place and purpose for every soul, but that place is not always easy to accept and follow, especially for young people. Once, after Jesus had taught a group of people from Simon Peter's ship, on the shore of Lake Gennesaret, He turned to Simon and said, "... Launch out into the deep, and let down your nets for a draught" (Luke 5:4). Simon Peter was a fisherman by trade. He had fished all during the night before, but he had caught nothing; however, he did as the Master requested. As a result of his obedience, he caught so many fish that he had to call for another boat and both of them were filled with fish.

God would have every graduate in this year, 1961, to launch out into the deep; to set a true goal and purpose; to accomplish God's purpose. It may not be easy, for it may require launching out into the very depth of life itself. It may mean orbiting above this world's system with a goal and purpose for which one is ready to die, but a true launching out into the deep will bring results.

There are those young persons who have orbited themselves; that is, they have built their purpose and aim around themselves. They have thought and planned for personal gain and self-satisfaction. Life, however, consists of more than the things which this world offers. Those young people who leave our educational institutions with self-centered aims and purposes are subject to great disappointment.

It is true that even youth needs to learn to face life, and this requires launching out into the deep; but this launching must include God. Too many of our graduates enter into life without God.

Let us recognize, however, that there are many problems facing the young graduate. Perhaps it can be safely assumed that the numbers who are capable to cope with life's problems, in this era, are few. During the past few years, we have heard a great deal about our nation becoming physically soft. Our armed forces are realizing this to be a fact. Physical education cannot compensate for rugged individual self-discipline; yet, during the past decade, there has been a definite emphasis on sports in high school and college; and usually to the neglect of more important

things. Science has also come to the forefront, but science is not enough. There must be a return to righteous principles; there must be a return to Biblical morals. Who can truthfully deny that there has been a slackness in moral standards during recent years among our youth?

In far too many instances, our youth are taught how to give a social party (with all the extras), or how to conduct themselves at a social banquet, to the shame of many adults because of those things which often follow these banquets. The May issue of "Reader's Digest" carries an interesting article regarding this matter. In it, the author discusses the immoral things which often take place following many junior-senior banquets. He then goes on to offer solutions to the problem. The fact is that too often our youth are allowed too much liberty, and the bad apples thus have the chance to spoil the good.

It is true that the young person going out into the world today lacks the assurance of material security which the previous generation had. This, however, allows for a greater meaning of hope: namely, hope found in the Lord Jesus Christ. Many are forsaking the principles upon which our nation was founded, with a trend toward that which is senseless; but all is not lost. There are those who are willing to launch out into the deep with Christ. They are anxious to please Him, first of all. They are the ones who have a goal and purpose in life, for their life is more than raiment; it is more than material gain. These are the ones with whom God is well pleased. Senior, launch out into the deep with Christ! Do it today! Christ will bless your efforts.

Volume 76

Number 21

May 24, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Dance

Has the Leopard Changed His Spots?

by H. F. Gilbert

Author of "Death of Modesty"

OHI! CAN GOD ever forgive me? Can God ever forgive me?" These words were wrung from the bleeding heart of a girl, as she continued, "Oh, if I just had never learned to dance." In her unguarded hour she had sacrificed her virtue, and she poured out her heart to her teacher.

This true incident has been duplicated in the experience of many a leader of our youth, and yet the dance has steadily gained in favor in our churches and church-related schools.

The author determined this upon a survey of denominational colleges. Where can one better feel the pulse of the church than in these colleges, fostered and maintained by the church, and to which, the loyal churches send their children and ministerial students to be educated, trained, and molded? If the colleges sanction dancing, then so do the churches which maintain them or, if not today, then tomorrow. The conclusion is inevitable.

I secured a total of forty-one (41) catalogues and bulletins of denominationally-related colleges. I received also twenty-nine (29) personal letters from officers of administration of as many colleges, in reply to my inquiries on the dance question. My own denomination was covered by a complete survey, and a spot-check of colleges of three classes gave definite information. In the following report, *dancing* is understood to refer to the dance as part of the social life with the approval of college authorities.

When I prepared to read the accumulated letters from the colleges of my own denomination, I selected first a bunch of letters from our *home mission colleges*, which for the most part were founded by our Home Mission Society, with an emphasis on education for ministers, and largely supported by that society during the years.

I was due for a shock. Every one of the home mission schools whose letters

I opened has dancing! I am a Rip Van Winkle. While I have slept, the leopard has tried to change his spots. The dance is no longer a part of *this vile world*, but has become a friend to grace to help me to God! The completed survey shows that of the seven home mission colleges, all have dancing.

The rest of the colleges of my denomination ran as I had thought they would. Eleven of the thirteen colleges have dancing.

The spot-check of the colleges of the other old-line denominations showed that most of the colleges checked (except those of one denomination) have dancing.

The similar check of the colleges of the smaller and off-shoot denominations showed definite rules against dancing in some schools.

A like check of the colleges of the holiness-type denominations showed definite rules against dancing in all of the schools checked.

This study indicates that a great change of attitude toward the dance has been, and is, taking place in our churches. The rules and regulations laid down by the founding fathers of our older colleges reflect the prevailing standards of the churches of their day. As revealed by this survey, the college rules were strict, and the standards high. One quotation expresses the general thought of the founders: "To produce a maximum spiritual benefit to a perishing world."

Finding myself out of step with the apologists for the dance, I ask: "Has the leopard changed his spots? Has human nature changed, or is the change due to the lack of conviction and spiritual insight in the membership of our churches today?"

Let us look at the arguments, which, in the past, were advanced against the dance, when the evangelist devoted one of his sermons to the evils of the world,

of which, the dance was a major one. There were three main lines of thought: Dancing is based on sex and awakens sex passions; dancing is opposed to Scripture teaching; dancing is inconsistent with the Christian life.

Accepting these arguments as valid, the church expected one who claimed *conversion*, to refrain from the dance. The growth of the church in popularity and wealth in large measure accounts for the great change that has taken place. As the line between the church and the world has become more and more dim, it has become easier to accept the dance than to purify the church.

How has the church disposed of these arguments to which it once subscribed? Largely by silence. Neither pastor nor evangelist mentions the dance. It is assumed that without instructions, a convert will satisfy his conscience and his God.

But where opposition to the dance has been insistent, the arguments have been met point by point, by the proponents of dancing. "True," say they, "both sexes participate in the dance, but positions taken in the dance are not vulgar, tempting, indecent, arousing passions, if participants and observers are pure in thought. If chaperoned, all possible evils of the dance are avoided." "A reinterpretation of the Scriptures quoted against the dance," say the dance advocates, "shows that the world is really good, not bad, that the dance, instead of being a part of a vile world, is essentially good, not only harmless, but positive in its goodness."

They continue, "The dance is not inconsistent with the Christian life. It is only inconsistent with the *blue laws* of a narrow church. Unreasonable rules have made it appear bad."

My mind refuses to dispose of the question. I cannot go along with those who refuse to see harm in the dance. Let us reconsider the points once accepted by the church against it.

That the dance is based on sex cannot successfully be denied. No other institution, outside of marriage, depends on the participation of both sexes, and while man nature is human nature, such positions as the dance allows will tend to arouse sex passions. These positions would, in any situation, other than family relationships, be taken only for the sex thrill. By what mental alchemy does this physical juxtaposition of the sexes become harmless in the dance?

Here we may ask: "What part might
(continued on page sixteen)

Biographies In Dust

A Meditation on John 8:6

by Rev. Charles Sapp
Richmond, Virginia

"... Jesus stooped down, and with his finger wrote on the ground, . . ."
(John 8:6).

LET THE SCENE in mind and keep it, and the text will be more meaningful to you. A Mohammedan mosque now stands where this text took place. It was in Herod's temple, which had formerly been Zerrubabel's temple, and before that Solomon's. After each destruction, the temple was rebuilt, but reduced in size and beauty it had known as constructed by Solomon. But even in Jesus' day the temple site covered some nineteen acres. Its marble pillars supported roofs of cedar. The building had kept 10,000 workmen busy for forty-three years and was not yet completed. The temple had been the scene of many important events in Israel's history. When Solomon had first dedicated it to the worship of Yahweh God, the shekinah glory of God filled the temple representing the Lord's dwelling with the people. He was to be their God and they were to be His people. Year after year on the day of atonement the people gathered to watch the high priest go through the ritual slaying of the animals of sacrifice that were to (in figure) expiate for the sins of the people, rolling them on ahead for another year when the sacrifice would be repeated. These events had been in the glorious days of the temple. There had been the in-glorious days also.

A Persian king once dared to bring a sow into the temple in mockery. A Roman legion had to learn that Jews would offer themselves as martyrs faster than they could be carted away rather than let a Roman flag be raised in the temple court. The temple would soon become the place where the Sanhedrin would break everything the temple stood for in their trial of Jesus, but just now, when our text takes place, it is a stupendous place full of pomp and glory. It is in such a place that Jesus sat with a listening audience, when a wild disturbance

takes place. A group of men come in pulling, pushing, beating along a woman who had committed the world's worst crime against society. They rudely bring her in—interrupting His teaching, breaking into His presence to demand His judgment against this woman taken in adultery.

Then occurs one of the grandest scenes in all history. Jesus stoops and begins to write upon the ground. There interpretation was, "Moses and the law demand her death, What do You say?" It was a demand to which Jesus gives little or no outward sign that He has heard. He simply writes upon the ground, looks them in the eye, and writes again.

The strangest thing takes place. From the eldest to the youngest, they slip out of the temple apparently forgetting the importance of their mission. I have always wondered what Christ wrote that day. It was the only writing He ever did. Eusebius, an early church historian, claims Christ once wrote a letter to the king of Edseda, but there is absolutely no proof of this assertion. No, this is the only writing Jesus ever did, so far as we know. He was the wisest man who ever lived, yet the only book He wrote was literature in the dust. One swish of the broom across the temple floor, and the words were gone forever. The greatest libraries in the world—Alexandria, the British Museum, Berlin, Vienna, the Congressional Library in Washington, contain no books by the man, Jesus. Yet, more has been written about Him than any other who ever lived. The writing He did vanished in the sand, but that writing was as eternal as He is eternal. We can never know the exact words that were written, but if we know Him, the effect of our relationship to Him will write His words upon the tables of our hearts.

HE STOOPED DOWN AND WROTE

He stooped to write. Should this surprise us? His whole life was a stooping down. In birth He stooped as low as

the lowest. He who came from God to man was not born in a king's palace, but in an ox stable. From the right hand of God He came to the side of man, literally becoming what we are, that He might take part in our sufferings. He who had never been disobedient to the Father, learned the price of obedience through the things which He suffered.

He who created all things became subject, first to Mary and Joseph in childhood, and later became the servant of all in manhood. He said of himself, "I came not to be ministered unto, but to minister, and to give My life a ransom for many." His whole life was a stooping down—a giving up, until all was given, right up to the end—it is finished.

He is still stooping down to write. Having gone into the lower regions to rob death of its sting, and the grace of its victory, He writes today in human hearts who are willing to submit to His penmanship. Anyone willing to offer the slate of his heart to His writing, He writes on it the law of life.

Jesus as Lord of life writes upon all creation. We can see Him in the beauty of the snow, the coming of spring flowers, the blooming of the trees, and the earth's new coat of green. We see Him in the summer sun as its warm rays bathe the ground causing it to bring forth productively. We see Him in the changing mysteries of the fall. Indeed, to eyes that have been opened to His presence, His writing is seen in all things, but it is chiefly and most clearly seen upon those who have come to know Him in forgiveness of sins.

WHAT DID HE WRITE UPON THE GROUND THAT WAS SO DISTURBING?

For me to go on from here without attempting to say something about this literature in the dust, would be doing both you and this message an injustice. Having said that we cannot know the exact words, at least on this side of life, let me also say, we can know in general from the context of what happened. I should like to suggest two things that come to my mind from the study of this passage:

Someone has said, "Those who live in glass houses ought not to throw stones." But what Jesus is saying is, "If you throw stones you have usurped the authority of God." If you have no sin—no sin at all—if you are a perfect person, if you are a christ, then throw your stones. But if you are like the rest of us, sinful humanity, beset on every side with temptations and wrongdoing, then you had best

put up your stones; for with the measure you mete out, it shall be measured to you again.

A stunned audience begin to leave Christ's presence. Why? Do you suppose every man could see the adultery of his own heart and a waiting judgment? You see, what really happens to us is that we punish in others our own sins. Because we cannot abide ourselves, because the wickedness in our own heart is abounding, when we see the same thing in others, we vindicate ourselves by condemning them. This is the twisted dishonesty of the human heart. It is not until we have faced ourselves as sinners condemned before God, but pardoned and purchased by Christ, that we can live in peace with ourselves and our fellow man. One of the true marks of the Christian is his insight into his own sins, and his love and concern for others. "Let him who fires the first missile be immaculate," says Jesus. This word is a stab at the hypocrisy of our lives. It is the expression of God's displeasure of us when we will not acknowledge and confess our own sin, but readily condemn sin in others. I think this must have been the content of the first volume Jesus wrote that day in the dust.

Secondly, Jesus must have written in large letters His forgiveness of the one who stood condemned before Him. He said to her, "Woman, where are thine accusers?" She said, "Lord, I have none." He said, "Neither do I accuse thee, go and sin no more." How did this take place? She was caught in the very act of adultery. Did she believe those who had apprehended her would be satisfied with Christ's judgment? It's a mystery to me, but she knew herself to be uncondemned before Christ, and therefore she was pure before men. She had seen His words of forgiveness in the writing in the dust. She had somehow accepted that writing into her heart. There was no real loss when the sexton wiped clean the floor, and Christ's only writing vanished forever on the air. What He had written was in the breast of a human heart; it would live forever.

THE DUST OF EARTH IS THE GREATEST
LIBRARY IN ALL THE WORLD

Jesus wrote in the dust that day, but it was only a line or two. His book of writings was to be placed in a tomb. Did you know that the earth is the library in which the volume of your life's story is to be filed? The Bible tells us, "... Except a corn of wheat fall into the ground and die, it abideth alone, ...

(John 12:24). Jesus went the way of the grave, that we might be able, through Him, to go through the door of death and live. But it is no longer the door into the unknown for the Christian. Jesus met and conquered death and hell. At our parting, we leave a lifeless body in the ground. We sow it much as the farmer sows his grain. Paul tells us, "... some man will say, How are the dead raised up? and with what body do they come?" (1 Corinthians 15:35). He answers, "... that which thou sowest is not quickened, except it die: And that which thou sowest thou sowest not that body that shall be, but bare grain, ... So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; is is raised a spiritual body. There is a natural body and there is a spiritual body" (1 Corinthians 15:36-44). You see, your biography will be written in the dust. You too must take the journey all mortals take.

Yet not to thine eternal resting-place
Shalt thou retire alone, nor couldst thou
wish
Couch more magnificent. Thou shalt lie
down
With patriarchs of the infant world—
with kings,
The powerful of the earth—the wise, the
good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre.

—William Cullen Bryant.

In St. John's Church, Richmond, Virginia, there are 1,350 graves, but there are records of only three hundred. These writings in the dust have been erased by the wind and ware of time to us, but not to God. They can never be erased. One day they will come forth, some to the resurrection of life, some to the resurrection of damnation.

So live, that when thy summons comes
to join
The innumerable caravan, which moves
To that mysterious realm, where each
shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at
night,
Scourged to his dungeon, but sustained
and soothed
By an unfaltering trust, approach thy
grave
Like one who wraps the drapery of his
couch

About him, and lies down to picaresque
dreams.

—William Cullen Bryant.

You too are writing literature in the dust, and your final volume will rest one day beneath the sod. What will that writing be? When God tells the librarian of the ages to bring forth your biography will it condemn you to estrangement from His presence forever? It will, unless Jesus Christ has stooped to write upon the tables of your heart, His forgiveness. Let us pray:

Forgive the sins we have confessed to
Thee;
Forgive the hidden sins we do not see.
Oh guide us, guard us, and our Keeper
be
Dear Lord forgive. Amen.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Polly Brame

Mrs. Polly Brame, 87, went to her reward on March 3, 1961. Mrs. Brame was baptized in Contentnea Creek, Wilson County, North Carolina, November, 1890. Ice had to be broken for baptism. She was the oldest member of Marsh Swamp Free Will Baptist Church, Sims, North Carolina, at the time of her death. Her contribution to the world of Christianity will not be forgotten. We know of no one who lived their life more sincerely and more reverently than our dear Mrs. Brame. Her thoughts were always of others. She was always saying kind words and doing good deeds. We will miss her very much, this one whom God needs.

A precious one from us is gone;
Her victory has been won.
It is hard for us to say farewell,
We'll simply say, "God's will be done."

Marsh Swamp Woman's Auxiliary
Mrs. L. A. Boyette Jr., President

"Go, tell it to Jesus, He knoweth thy
grief;
Go, tell it to Jesus, He'll send thee
relief."

NEWS AND NOTES

Of Denominational Interest

Mt. Carmel Y.P.A. Held Installation Service

The Y.P.A. of Mount Carmel Free Will Baptist Church, Perry, Florida, held an installation service on Sunday evening, April 23, preceding the evening service.

The ceremony was very impressive, with an arbor of greenery over the pulpit of the church. Yellow flowers were intermingled with the greenery. In the center of the pulpit the Y.P.A. emblem

the service with a dedication prayer.

Sponsors of this progressive group are Mrs. Lucille Parker and Mrs. Arlene Davis.

Charter members of this Y.P.A. are: President, Gene Coxwell; vice-president, Alice Coxwell; secretary, Brenda Parker; chaplain, Martha Ward; treasurer, Earlene Blanton; program chairman, Betty Walker; mission chairman, Claudia Davis; personal service chairman, Jimmy



was attached with streamers of the Y.P.A. colors, yellow, green, and white. As each officer was pledged into office they responded with the Y.P.A. watchword: "I will therefore now make preparation for it." They then received a streamer from one of the sponsors, taking their place, forming a semicircle in front of the emblem. One lighted candle, representing Christ's light, was used for the service.

The Y.P.A. sponsors then challenged the young people again to serve in their positions "as unto the Lord."

All members then repeated the Y.P.A. creed together and sang the Y.P.A. chorus, "Give of Your Best to the Master." The pastor, the Rev. K. J. Esther, closed

Davis; Charles Henry Davis, Tommy Ward, Hollis Walker, Bud Davis, and Betsy Ward.

Pictured above are the officers of the Y.P.A., reading left to right: Jimmy Davis, Mrs. Arlene Davis, Claudia Davis, Betty Walker, Earlene Blanton, Brenda Parker, Alice Coxwell, Gene Coxwell, and Mrs. Lucille Parker.

Plans Completed for Malachi's Chapel Home-Coming

Plans have been completed to observe May 28 as Home-Coming Day at Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina. The Rev. Don Howard of Sheldon, Iowa, will be the guest speaker for this occasion. At

the noon hour a picnic lunch will be served on the church grounds. In the afternoon a special song service is planned, featuring several guest musicians.

The pastor, the Rev. Herbert Bryan, and the church invite all former pastors and friends to worship, fellowship, and dine with them on this special occasion.

Little Creek Church Announces Revival

The Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its revival to begin June 4 and continuing through June 9. Services will begin each evening at 7:45. The Rev. C. L. Patrick, pastor of Free Union Church, Greene County, North Carolina, will be the guest minister. The Rev. Hubert Burrell is pastor. The church extends a cordial invitation to the public to attend these services.

Mt. Zion Church Announces Revival

The Mt. Zion Free Will Baptist Church, Roper, North Carolina, announces a revival to begin on June 12 and continue through June 17. The Rev. R. B. Crawford, pastor of Greenville Free Will Baptist Church, Greenville, North Carolina, will be the evangelist for these services. Services will begin each evening at 8:00. The Rev. E. E. Edwards is pastor. The public is cordially invited to attend this revival.

Lightsey to Conduct Mt. Zion Revival

The Rev. Ralph Lightsey, pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be the evangelist for a revival at Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, June 5-11. Services will begin at 8:00 each evening. The Rev. E. E. Edwards is pastor of Mt. Zion Church. The public is cordially invited to attend these services.

Coming Events

May 25—N. C. State Woman's Auxiliary Convention, Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina

May 28—Mount Olive College Commencement, Mount Olive, North Carolina, 4:00 P. M.

June 5-9—General Youth Conference, Cragmont Assembly, Black Mountain, North Carolina

N. C. Ministers' Conference Cragmont, May 29—June 1

The North Carolina Ministers' Conference will be held at Cragmont Assembly, Black Mountain, North Carolina, May 29—June 1. The president of the Ministerial Association of North Carolina, Dr. W. Burkette Raper, makes the following statement: "The program given below has been planned with a view of helping Free Will Baptist ministers understand and carry out their duties in this generation. Prominent persons will appear on the program, and it is hoped that the largest number of ministers ever to attend the Ministers' Conference will be present this year." The following is the planned program:

Theme: "The Free Will Baptist Minister Today"

Monday, May 29

Evening Session

- 6:00—Supper
- 7:30—Introductory Sermon

Tuesday, May 30

Morning Session

- 7:45—Devotions, "The Minister at Prayer"
- 8:00—Breakfast
- 9:00—First Assembly, "The Minister and His Denomination on the Conference Level"
- 10:10—Fellowship
- 10:30—Second Assembly, "The Minister and Church Auxiliaries and Sunday School"
- 11:15—Worship, "The Minister and His Calling"
- 12:15—Lunch

Evening Session

- 6:00—Supper
- 7:00—Memorial Service, "History of the North Carolina Ministers' Conference"
- 8:00—Third Assembly, Business Meeting

Wednesday, May 31

Morning Session

- 7:45—Devotions, "The Minister at Prayer"
- 8:00—Breakfast
- 9:00—First Assembly, "The Minister and His Denomination on the State Level"
- 10:10—Fellowship
- 10:30—Second Assembly, "The Minister and Church Auxiliaries, the Woman's Work"
- 11:15—Worship, "The Minister and His Preparation"
- 12:15—Lunch

Evening Session

- 6:00—Supper
- 7:00—Third Assembly, "The Minister and His Retirement"
- 8:00—Worship, "Communion Service"

Thursday, June 1

Morning Session

- 7:45—Devotions, "The Minister at Prayer"
- 8:00—Breakfast
- 9:00—First Assembly, "The Minister and His Denomination on the National Level"
- 10:10—Fellowship
- 10:30—Second Assembly, "The Minister and Church Auxiliaries, Youth Work"
- 11:15—Worship, "The Minister and His Preaching"
- 12:15—Lunch

Holly Springs Church to Observe Home-Coming Day

Home-coming day will be observed at Holly Springs Free Will Baptist Church, Kenly, North Carolina, Sunday, June 4, with the Rev. J. C. Griffin, Bridgeton, North Carolina, delivering the message. An old-fashioned dinner will be served on the church grounds at the noon hour.

The pastor and church invite all former pastors, members and friends to come and enjoy the day of worship and fellowship.

Dr. Willis Conducting Swannanoa Revival

Revival services are in progress at the Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, with Dr. Homer Willis, director of the National Home Missions Board, as the guest speaker. The services began Sunday evening, May 21, and will continue through Saturday evening, May 27, services beginning each evening at 7:30.

The pastor, the Rev. Milton Hollifield, and the church extend to everyone in this area a cordial welcome to attend the remaining services of this meeting.

Check Presented to Central Conference Missions

On Tuesday, April 25, a check in the amount of \$511.82 was presented to the Rev. Charles E. Keith, secretary-treasurer of the Central Conference Missions Board of North Carolina, to be used for mission work in the conference. This check was presented by Mrs. Roland Smith of Grifton, North Carolina. This

money was previously donated by several people who were once members of the DuPont Mission of Kinston. A church was not organized because of lack of interest; therefore, it was decided to turn the funds over to the conference missions board to be used at other points.

Mr. Keith states: "For this and other contributions we say thank you. A mission work has been started at Weldon, North Carolina, and is going along fine."

Interested churches and persons of the conference are urged to send contributions to: Rev. Charles E. Keith, 208 E. 9th Street, Washington, North Carolina.

Rev. Milton Worthington to Deliver Baccalaureate Sermon

The Rev. Milton W. Worthington, pastor of Parker's Chapel Free Will Baptist Church, Greenville, North Carolina, will deliver the baccalaureate ser-



mon at the Winterville High School on Sunday night, May 28, at 8:00 p. m.

Mr. Worthington studied at Asbury College in Wilmore, Kentucky, and was graduated from Columbia Bible College, Columbia, South Carolina. He was pastor of the Harmony Free Will Baptist Church, Lake Butler, Florida, before he accepted Parker's Chapel Church.

THE MAIL BOX

CHURCH ADDRESS CHANGE

"The street address of the Fellowship Free Will Baptist Church, Bryan, Texas, has been changed to Allen Street, instead of Ursuline Avenue. The street number, 1406-10, is the same."—Rev. H. Ray Berry, pastor.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Bank Charges	.81
Total Disbursements	5,482.71
Balance in Bank, April 1, 1961	\$20,664.36

State	Amount Given	
	On Quota	Balance
Ala.	762.49	\$ 1,937.51
Alaska	30.00	370.00
Ariz.		500.00
Ark.	457.95	1,942.05
Cal.	447.97	2,552.03
Fla.	1,946.10	53.90
Ga.	1,223.55	1,176.45
Ida.		400.00
Ill.	426.60	2,573.40
Ind.	63.40	336.60
Kan.	38.14	361.86
Ky.	439.42	2,560.58
Mich.	231.64	4,768.36
Miss.	140.50	1,859.50
Mo.	1,257.72	4,742.28
N. M.	104.55	295.45
N. C.	4,267.12	11,732.88
Ohio	431.43	2,568.57
Okla.	2,167.74	2,332.26
Ore.	30.00	370.00
S. C.	318.18	2,181.82
Tenn.	2,274.81	7,725.19
Tex.	508.21	2,491.79
Va.	871.33	1,628.67
Wash.	40.60	559.40
W. Va.	67.57	532.43
Salc of Mdsc.	990.90	3,141.10
Miscellaneous	674.71	6,325.29
Totals	\$20,212.63	\$68,019.37

Florida Relief Center

Miami, Florida
May 9, 1961

Dear Brother Willis:

In view of the extremely bad situation here in Miami, we have felt led to write to you.

You know about all the refugees here. Many people cannot find work and are badly in need of food.

We feel that we should be able to do a little to help also. The Catholics have a big relief center. The Baptists, Presbyterians, Methodists, etc., have their centers also. We feel that if perhaps when you send out your bulletins if you could put in a paragraph telling the people of the need, and perhaps packages of food could be sent to us so we could have a center on a small scale.

Much good can be done by this for it also will give us entrance to more homes, and more opportunity to present the

Home Missions Board Newsletter

Dear Friend of Missions:

The cry is heard on every hand—"Send someone to our town to start a Free Will Baptist church." Last week five such letters reached my desk from five large cities. In addition to these requests many of our missionaries on established fields are asking for, and needing additional support. The home missions department desires to meet these challenges in every way possible. We have seen near miracles in the past few years and believe the Lord will bless as we continue to expand our program of home missions and church extension.

Our progress does not satisfy me, but we have made a lot of advancement.

Brother Vick is now on the field in Grand Rapids, Michigan, as a state missionary.

The Godwins have arrived and are settled in Alaska. We praise the Lord they had a safe trip.

I have just closed a meeting at the First Free Will Baptist Church in Marion, North Carolina, where the Rev. W. L. Kell is pastor. This church has placed national home missions in their budget for \$15.00 per month. I sincerely pray that many other churches will put this department of work in your budget for regular support.

Your vacation Bible school offerings are needed and will be appreciated. Please do not fail us in this respect.

By 1975 we will need 100,000 new churches and 75,000 new ministers to keep the present ratio of Christians to the total population. Of the 8,000,000 people in New York City, probably less than 2% are evangelicals, according to a recent survey. This is duplicated in many cities according to Dr. Rufus Jones, director of home missions for the Conservative Baptists. He goes on to say, "It would be more dramatic to send a missionary to the Jews in Palestine,

than to New York, but in New York the missionary would have twice as many to preach to." Brethren, America is a mission field.

Yours for Christ and Missions,
Homer E. Willis
General Director-Treasurer

YOU SHOULD KNOW . . .

There will be a pastor's dinner Tuesday night, July 11, at Norfolk, Virginia, at five o'clock. The price will be \$1.00 per person. Reservations must be made by June 28. Write the Executive Secretary, 3801 Richland Avenue, Nashville, Tennessee. *This is very important.*

At this time we can use some good clothing, especially for children, on some of our fields. Please send express paid to Nashville office.

The mission church at Wenatchee, Washington, has become a self-supporting church and has called the Rev. Joe Hurst from Nashville, Tennessee, as new pastor. Missionary Johnnie Postlewaite has done a great work for home missions in the Northwest.

The building fund for both *Miami Chapel* and *Hawaii Land* is moving slowly. When you seek for a special project in your church let me ask you to consider these worthy mission causes.

HOME MISSIONS FINANCIAL REPORT

Cash in Bank,	
March 1, 1961	\$19,118.24
Receipts for March	7,028.83
Total	\$26,146.07

Disbursements	
Missionary Salaries and	
Maintenance	\$ 3,879.99
Office Salaries	657.50
Newsletters	358.18
Printing	207.81
Itinerant Expenses	124.27
Office Maintenance	109.25
Station Wagon	
Expenses	64.31
Office Supplies	62.75
Postage	17.84

gospel. Folks will know that we have an interest in them. There were three or four families that used to come to our services, but some other churches helped them in their need and naturally they are now going to the churches who helped them.

Food is needed more than clothing now although clothing could be sent but in small quantities. As it is costly to send food packages, there may be those who would rather send money in place of food packages, this could be put in a fund and buy food here as needed. Of course this all is only a suggestion on our part and we are not dictating, but in view of the great need we felt that folks should know about it. We feel that it would help in our work for the Lord here.

Do pray for the situation here both materially and spiritually. Pray that we will be able to reach many of these refugees for the Lord.

Yours in His service,
Bessie Yeley
Melitino Martinez

NOTE: Food and clothing should be sent postage paid direct to:

Rev. Melitino Martinez
Free Will Baptist Missions
(Cuban Relief)
447 S. W. 6th Street
Miami, Florida

Money should be sent to:
Home Missions Office
(Refugee Relief)
3801 Richland Avenue
Nashville 5, Tennessee

Texas Workshop Attendance Good

According to the Rev. N. Bruce Barrow, manager of the Free Will Baptist Press, recent daily vacation Bible school workshop attendance was good in Bryan, Texas. Approximately 95 persons were in attendance at the workshop at First Free Will Baptist Church on April 29.

On April 30, the workshop attendance, held in conjunction with the Central Texas Sunday school Convention at the Bright Light Church, was approximately 110.

The workshops were conducted by Mr. Barrow, assisted by his wife. Daily vacation Bible school materials, published by the Free Will Baptist Press, were displayed and reviewed by Mr. and Mrs. Barrow.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

MT. OLIVE COMMENCEMENT MAY 28

Nine Mount Olive College sopomores will receive the Associate in Arts diploma and three students will receive certificates in Business Education May 28.

The ninth commencement exercise of the college will begin at 4:00 p. m. preceded by an awards program beginning at 2:30 p. m. The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, will be the commencement speaker.

Candidates for the Associate in Arts diploma include: William David Cahoon, Route 3, Columbia; Linda Faye Cherry, Route 3, Greenville; Leonard Otis Hopkins, III, 206 West Markham Street, Durham; Deanye Grace Lee, Route 2, Pikeville; Martha Joyce Potter, 110 East Chelly Street, Warsaw; Linda Kay Skipper, 208 West John Street, Mount Olive; Bruce Ann Smith, 313 East Main Street, Mount Olive; Thelton Dewayne Turnage, 1022 Rosehill Avenue, Durham; and Edith Jean Tyndall, Fremont. Candidates for the certificate in Business Education include: David Paul Jones, Route 2, Fremont; Nancy Snipes Rose, Lucama; and Marian Nell Sox, Fayetteville.

Howard Re-Elected President of Alumni Association

Sheldon Howard of Wilson, North Carolina, was re-elected president of the Mount Olive College Alumni Association at the annual meeting on May 13. Other officers elected for the 1961-62 year were: Andrew Hill of New Bern, Mrs. Shirley Williams of Mount Olive, Miss Nelda Boswell of Fremont, and Gary Barefoot of Dunn.

Following the business session, ninety-five alumni and guests honored the graduating class of 1961 with a banquet in the college cafeteria. Candidates for the Associate in Arts diploma include: William David Cahoon, Columbia; Linda Faye Cherry, Greenville; Leonard Hopkins, Durham; Deanye Grace Lee, Pike-

ville; Martha Joyce Potter, Warsaw; Linda Kay Skipper, Mount Olive; Bruce Ann Smith, Mount Olive; Thelton Dewayne Turnage, Durham; and Edith Jean Tyndall, Fremont. Candidates for the certificate in Business Education include: David Paul Jones of Fremont, Nancy Snipes Rose of Lucama, and Marian Nell Sox of Fayetteville.

Mr. Allan Sharp, chairman of the department of religion at Atlantic Christian College, was the guest speaker. His subject centered on the importance of establishing spiritual values along with academic progress.

100 High School Students Visit College

Approximately one hundred high school students visited the campus of Mount Olive College on Saturday, May 13. This was the first high school day observed by the college with a program especially planned for high school students.

An official of the college expressed satisfaction with the attendance and participation. Fourteen high schools in eastern North Carolina were represented by students.

The program began at 12 noon with the students as guests of the college for lunch in the college cafeteria. Following lunch a planned discussion and film program entitled, "Planning Your Future," was presented in the college auditorium.

Plans are to make High School Day an annual affair.

Best Seller in Angthong

Angthong, Thailand (EP)—Missionaries here report that Buddhist priests of the town have become regular borrowers of one particular book. Its title: *Peace With God*, by Billy Graham!

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is a Free Will Baptist a Protestant? I have been told by other Baptists that Baptists are not Protestants. They told me that for one to be a Protestant he would have to spring from or come from some other church.—Bill Beshears, 128th Avenue, Box 3004, Corcoran, California.

Answer: Yes we are so far as I can understand the term, *Protestant*, in its most common use. The following is among the several definitions as given on Page 679 in Webster's New Collegiate Dictionary: "One who makes or enters a protest . . . any Christian not of the Roman Catholic church or the eastern church." When used as an adjective one "making a protest . . . of or pertaining to Protestants or their faith and practice." These statements above from the dictionary describe a Protestant quite well according to my conception of one; however, there are those who say that the Lutherans are the only true Protestants, because it was Luther who nailed the Ninety-Five Thesis to the Wittenburgh Church in protest of the abuses the Pope was making of indulgences and other powers at his command. If you will go back and read Anabaptist history and determine its beginning, you may well see that this move in part was inspired by the evils of others as well as those of Catholics. We have descended from the Anabaptists in a sense. By this I mean that when a fellowship or denomination of that move was undertaken there were two distinct groups, those who gave more emphasis to the sovereignty of God, later known as the Calvinistic Baptist, and another, from whom church wise we have descended, those who gave more emphasis to the free will and the responsibility of man as well as to an unlimited atonement. Both groups practiced the washing of the saints' feet and both baptized exclusively by immersion. Most of the Baptists I know of still regard immersion as the only valid mode of baptism and require it as a prerequisite to church membership; however, a minister from Florida, speak-

ing here in Nashville a few years ago, said that it would cause a split in his church if he were to make that a requirement. Some Primitive Baptists both baptize by immersion and all practice washing of the saints' feet. All the Missionary or Southern Baptists that I am well acquainted with require immersion and only one group of the churches I know of practice the washing of the saints' feet, and these are in Alabama. I have heard that some of the Free Will Baptists in the section of Alabama where the Missionary Baptist wash feet refrain from the ordinance and say that is a peculiarity that belongs to the Missionary Baptist.

These facts indicate that there are no set identifying marks that I know of as being universal in any of the denominations, for most of them vary according to the location, and the time in which they are examined. This also applies at least in part as to who calls themselves Protestants or by some other identifying designation. Perhaps you would find one group of what we ordinarily call Protestants in one section, or at one time in history proudly calling themselves Protestants, whereas at a later date or in another locality the same denomination might resent that distinguishing designation. It may be that now we have elected a Catholic president many people for fear of one thing or another will not prefer to be called Protestants, because the Protestants were first so named by the Roman Catholics in derision or contempt. Many people in America use the term Protestant to designate all who are not Catholics and the term Catholic to designate all who are descendants of Catholics or that prefer that faith whether or not they are communicant members.

Question: Please explain "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Ephesians 1:18).—Alvin Jones, Oklahoma.

Answer: The dominating thought is that God has an inheritance in us. This does not, however, exclude the fact of our inheritance in Him, but that which He has in us is the stronger and the more precious of the two. If only we had an inheritance in God we might fail to possess it, but since God has an inheritance in us then we are fully assured that He is able to keep that we have committed to Him, that which is His very own. Moreover, God's inheritance being in us, it is implied that He will execute in us and toward us the great purpose of His grace and glory and thereby make us that which He would have us to become as will be worthy of Him. Such hints are to be found in the following: "That we should be to the praise of his glory, who first trusted in Christ. . . . That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. . . . In whom ye also are builded together for an habitation of God through the Spirit. . . . To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . . That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 1:12; 2:7, 22; 3:10; 4:13; 5:26). The thought in these verses above should humble each Christian and at the same time make him rejoice in an unrestrained happiness. How wonderful to have the eternal God of all heaven and earth condescend to a provision such as to enhance our position and relationship to Him as is suggested in these verses.

HE GAVE

Dorothy Conant Stroud

He gave us hope for hearts forlorn
And peace for hearts with sorrow torn;
He gave us mercy full and free,
All purchased there on Calvary.

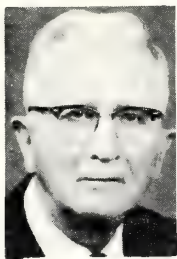
He gave us joy amid life's pain
And cleansing from sin's awful stain;
He gave us love beyond all price
By His unrivaled sacrifice.

Unfathomable, the pain He bore
'To our lost souls to life restore!
We worship Him who rose that day
To open life's eternal way!

NOTES

|| AND ||

QUOTES



By J. C. Griffin

CHRISTIAN, BEWARE

The following tract put out by the Salvation Tract Society, with an introductory by A. B. Simpson, is timely in this day when nations are torned asunder and false remarks are being made by dictators, and would-be dictators. Be sure to read what Mr. Simpson has to say about the matter.

"Touch not mine anointed, and do my prophets no harm" (Psalm 105:15).

"I would rather play with the forked lightning, or take in my hands living wires, with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies.

"You may often wonder, perhaps, why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

"Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.

"Lord, make me as sensitive to the feelings and rights of others as I have often been to my own, and let me live and love like Thee."—A. B. Simpson.

AN EXAMPLE

Deacon Lec, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and to

inquire as to the reason why there had been no revival for three years past.

"Now what do you think is the cause of things being dull here? Do you know?" he persisted asking.

The deacon was not ready to give an opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think that the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked, "Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No, I don't."

Making bold after this encouragement is monosyllable, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B_____ where I then lived. We groaned because there was no revival, while we were gos-

siping about and criticizing and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; we claimed that he had not the power of the Holy Spirit, so we hunted him like a deer until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and, taking my oldest son with me, set out on a 25-mile ride to see him. It was evening when I arrived, and his wife, with the spirit any woman ought to exhibit toward one who had so wrong her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!'

"I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep impressive voice,
(continued on page thirteen)

STORIES for our BOYS and GIRLS

The Secret of Happiness

by Jane Etta Sink

LORAIN, I certainly wish you would try to be like Sunny!" exclaimed Mrs. Deland as she scolded her ten-year-old daughter who had been fighting with little Betty Ann.

"For punishment," Mrs. Deland went on to say, "both of you will have to stand in the corner until you sing a hymn, or a church song."

Betty Ann was not in the corner very long, for she loved to sing, especially about Jesus. So, right away, she started singing as much as she could remember of the song she learned in Sunday school the previous Sunday—"Jesus Loves Me." When she finished, she went back to play with her dollies.

Fifteen minutes passed, and Loraine was still standing in the corner, pouting. She was thinking, too. Her mother had mentioned Sunny's name again! That's all she had heard ever since Sunny had moved into the new house across the street two or three months before. Sunny was about thirteen years of age and had long golden curls. Her mother was not the only one who was talking about Sunny, for the girls at school said their mothers were talking about how sweet and kind Sunny was. And Loraine had to admit that she would like to be more like her, but when she would try, there was always something inside that would cause her to do wrong.

Loraine thought to herself, "If only I could ask Sunny what makes her so cheerful and happy—maybe that would help me to be like her."

About five minutes later Loraine forgot about Sunny, for she heard the sound of a car coming into the driveway. Mr. Deland was coming home from town, and he usually brought the girls some candy. Loraine quickly began to think of a song to sing; she wanted to go meet her father. The first song that came to her mind was, "Brighten the Corner Where You Are!" She sang it hurriedly, then dashed out the back door to see what her father had brought her.

Mrs. Deland smiled when she heard the song, and quietly prayed that Loraine would truly brighten every corner she would be in.

Two or three days later, Loraine met Sunny on the bus. When she asked if she might sit with her, Sunny gave her a radiant smile and joyfully said, "Oh, hello, Loraine! Surely, do sit with me."

After talking for a few minutes, Loraine told Sunny how all the mothers in the neighborhood were wishing their daughters were like her.

Sunny did not smile. A serious expression came over her face. She turned to Loraine and asked, "Would you really like to know the secret of my happiness?"

This was just what Loraine wanted. "Please tell me, Sunny; I really want to know," was the reply.

This was the secret Sunny told Loraine: "For several years I was just like you and the other girls. I wanted to do right, but somehow or other I did just the opposite. One day I heard some good news. They told me that Jesus came into the world to suffer and die on the Cross so that we could be saved from our sins. He didn't have any place to live most of His life here on earth. I fell in love with Him and asked Him to come and live in my heart. He has been keeping me from doing the bad things I used to do. That is my secret—Jesus, precious Jesus! Would you like to ask Him to come into your heart, Loraine?"

Loraine looked up with her eyes full of tears and softly whispered, "I have already, Sunny, while you were talking. I asked Him to come into my heart and make me into a new girl—one like you. And He has! I'm so happy now! Thank you ever and ever so much, Sunny! I'm going to tell all my friends so that they, too, will know the secret to happiness. I must get off now. This is my street. Good-by, Sunny."

Mrs. Deland's prayer was answered, because with Jesus in her heart, Loraine would brighten any corner she was in.—*The Evangelical Friend.*

King to the Rescue

by A. Meyer

Hello Boys and Girls:

My name is Donald and I am nine years old. I would like to tell you about my dog, King, for I think he is

one of the smartest dogs in the whole world.

We live near the woods; the big name for it is Forest Preserves. King and I often go for a walk to the woods. We don't go into the woods because my mamma and daddy said we should not go into the woods alone. Something real exciting happened once when we were having a race along the edge of the woods. That's one of the reasons why we think King is such a smart dog, and that's why Mamma decided to keep him. Oh, that's right, I didn't tell you about how Daddy and Mamma wanted to give the dog away.

You see, I had been coaxing Daddy and Mamma for a long time to get me a puppy. I didn't know that dogs made a lot of work. I thought you just played with them and gave them something to eat, and that's all. But on the rainy days, King tracked mud into the house and Mamma had to keep washing the floor, and sometimes he whined at night and woke everybody up. Mamma said he was causing too much trouble and we would have to give him away or take him to the dog kennels. I liked my pet so much that I cried when Mamma said this and promised that I would make King wipe his feet off on the rug and I was sure he would not whine when he got a little older. He didn't either, and he just got so smart. He could sit up and beg and he could find the way home by himself when we went for long walks.

Now I'll tell you about the real important thing that he did. One day when we were running at the edge of the woods, I stumbled over a log. When I tried to get up, one ankle hurt so bad, I could not stand up. So I sat on the log and waited for someone to come along. But no one came.

I began to feel sort of funny down inside; not scared, but just sort of funny. I could not hop all the way home on one foot. I prayed and asked Jesus to help me. Suddenly an idea came to me, to send King home for help. I pointed toward our house and kept repeating: "Go home, King, get Mamma." Off he went as fast as his legs could carry him. While he was gone, I prayed again and Jesus answered. In a little

(continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

CONCERNING HOSPITALITY

by Olive W. Mumert

How is your hospitality?

Twice recently when I was in the city I had occasion to visit two different churches. At one I was ushered graciously into a pew, and later, out of town guests were publicly welcomed from the pulpit. But, at the close of the service, I walked out, as I went in, a total stranger.

At the other church, which I attended twice, I was met at the door by a gentleman who smiled as if he were pleased to see me. But again, I walked out at the close of the service a stranger.

At neither church was there anyone, apart from the smiling gentleman at the door, who gave me Christian welcome. Was I perchance in your church?

Another Sunday during the summer I was visiting a friend in the country. We attended morning service at a small village chapel, where a group of Christians gathered from week to week to worship together, and to proclaim the gospel. There I was welcomed by several of the small congregation. When I left I felt that I was no longer a stranger. I had been welcomed as a friend, and someday I hope to be able to meet and worship with those friends once again.

God says, "Be not forgetful to entertain strangers: for thereby some have entertained angel unawares" (Hebrews 13:2).

I'm no angel, but I am a child of God, and a smile, a word of greeting, or a friendly handshake would be a welcome thing in a strange church.

Is your church careful to entertain strangers?

Only as the individuals within the church are hospitable can the church be. Don't look to your fellow Christian. He may be at fault. But if you are not

hospitable, then you are the one who is really at fault.

Do you show Christian hospitality to the stranger in your midst? Perhaps you cannot invite him for a meal, or to stay the night, but you can smile. (I looked for a smile, but found only groups of people interested only in their own affairs.) You can speak a word of greeting. (I heard none.) Or you could offer him a cup of tea, and a bit of Christian fellowship. (Have you any idea how lonely a Sunday can be in a city of strangers?)

Where is our Christian hospitality? Is this Christian grace completely lacking in our modern (not modernistic) large churches of today? It must grieve the heart of God to look down upon His people and see them cold and indifferent to strangers.

I wonder how many angels have gone away from our churches without ever having been greeted, let alone entertained? I wonder how many hungry souls have come seeking to find the Lord, and have gone away repelled by our coldness? How many lonely Christians have come in search of fellowship, and have left feeling more lonely than ever?

Is such a condition right for our churches?

Look to yourself. What are you doing about this? If you have failed in the past to show Christian hospitality, what are you going to do about it now?

As individuals we can each of us welcome strangers in our midst with a smile, or a word of greeting. We could even show enough interest to invite them back. You may feel shy. But remember that the stranger in your midst will be feeling even more reticent.

As a church, what can we do? Why not have a hospitality committee? Home and school associations have them. Their purpose is to welcome strangers, and to make them feel that it would be nice to see them back again. Why should our churches fall behind our secular organizations in a matter like this?

It is time we woke up to our responsibility as Christians. Our lack of hospitality is turning people away, not only from the churches, but from God. Are you guilty of neglect? Is your church as a whole? Then let us get busy and begin immediately to remedy the matter. Now is the time to begin. Next Sunday may be too late.

How about it? Won't you join me in an all-out effort to show a welcome smile to the stranger in our midst? To make him feel that it was good to have him with us?

NOTES and QUOTES

(continued from page eleven)

"Touch not mine anointed, and do my prophets no harm."

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought that last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from the coffin and from the grave. When I slept, Christ stood before me in my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. Moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance—
(Continued on Page Sixteen)

Perhaps next time I come to your church you will make me welcome. Because I, a stranger, will be back again.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met March 22, at 7:30 p. m., in the home of Mrs. Daniel Brickhouse.

There was a mission study led by Mrs. Winfred Brickhouse. The study began with group singing and prayer. After the Scripture and introduction, Mrs. Travis Roughten told about mission work in India; Mrs. Paul Edwards, Japan;

Mrs. John Taylor, Brazil; Mrs. Daniel Brickhouse, Spain; Mrs. Marvin Sawyer, Cuba; Mrs. J. R. Swain, Africa. Mrs. Brickhouse brought the study to a close by stressing three things everyone should do for missions as follows: Pray, give financial support, and send letters to missionaries.

During the business, a program was planned for each night of the week of

prayer. Also plans were made to carry food to Plymouth, March 25, for the youth auxiliary convention. After the business period, the meeting closed with prayer.

The hostess served ice cream, apple pie and cokes.

Plymouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church met on March 24, at the church. The president, Mrs. Gillispie, presided. The group sang, "We've a Story To Tell to the Nations," and Mrs. Brett led in prayer.

Mrs. J. A. Alexander gave a very interesting talk on G.T.A. work. Mrs. Gillispie read an article concerning Dr. Miley's medical work.

The Dorcas Circle was in charge of the program which began by singing,
(continued on page sixteen)

N. C. Woman's Auxiliary Convention Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the fourth quarter, March 1—April 30, 1961. Mrs. Sasser states that the treasurer's records are from May 1 to April 30, and that next year the fourth quarter will cover three months. The yearly report combining the four quarters will be presented at the next session of the convention, May 25, in Kannapolis, North Carolina.

	Receipts	Disbursed
Home Missions, Special:		
Alaska, D. L. Whaley	\$ 167.50	
Alaska, Kirby Joe Godwin	6.00	
Mexico	20.00	
Fayetteville	5.00	
	<hr/>	
	\$ 198.50	\$ 198.50
Foreign Missions, General Fund	31.18	31.18
Foreign Missions, Special:		
Tommy Willey Jr., Cuba	297.88	
Bobby Aycock	60.00	
Carlisle Hanna	4.00	
Anita Sparks	7.50	
	<hr/>	
	366.38	366.38
Bible College	72.50	72.50
Mount Olive College	239.42	239.42
Children's Home:		
Curtains	11.90	
Clothing	40.00	
General Fund	187.40	
Life Membership	25.00	
	<hr/>	
	264.30	264.30
Superannuation:		
Adopted Widows and Ministers	30.00	
General Fund	79.00	
	<hr/>	
	109.00	109.00
Cragmont Assembly, Inc.	69.00	69.00

Co-Laborer Band	101.14	101.14
1960-61 National Project:		
Miley's African Medical Mission		
(GTA and YPA)	600.48	
Woman's Auxiliaries	1,073.49	
	<hr/>	
	1,673.97	1,673.97
	5.00	5.00
	<hr/>	
Totals	\$3,133.39	\$3,133.39
Summary		
Balance in Bank End of Third Quarter	\$ 932.74	
Receipts for Convention General Fund:		
State Auxiliary Missions	\$ 184.19	
Convention Contributions	119.50	
Cragmont Woman's Conference	10.00	
Per Capita Dues:		
State	387.60	
National	387.54	
	<hr/>	
	1,088.83	
Receipts for Designated Denominational Enterprises	3,133.39	
	<hr/>	
Total to Account For		\$5,154.96
Checks Written for Denominational Expenses	3,133.39	
Convention Expenses	232.99	
	<hr/>	
	3,366.38	
Balance in Bank End of Fourth Quarter		\$1,788.58
Convention Expenses		
Free Will Baptist Press (Report Blanks)	\$ 61.50	
Treasurer's Salary and Expenses	41.45	
Field Worker (Mrs. Carl Dudley)	93.75	
Youth Committee (Miss Leah McGlohon)	36.29	
	<hr/>	
Total Convention Expenses		\$ 232.99

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

A Search for Life's Meaning

(Lesson for June 4)

Lesson: Ecclesiastes 1:12-14, 3:1-9

Golden Text: John 16:33

I. INTRODUCTION

Many people never find the true meaning of life. The reason—they never find the source of life, Christ Jesus. There are many who drift aimless through life, never understanding what it is all about. J. H. Macaulay once wrote: "There are one hundred and thirty-five passages in the New Testament where life is referred to, and only in seven of these is the reference to mere physical life. Life is an endowment in the body, but the reality of life is a thing of the mind, the heart, the will and the activities of the whole man. It becomes clear that life can only, therefore, be completely fulfilled and enjoyed in the spiritual capacities of character and service."

The book of Ecclesiastes acknowledges life's contradictions and futilities. The wisdom of the book is that of accepting life as it is. It speaks against naive delight in those things which do not really matter. It was written to portray the emptiness of life without God. A study of the book will bring one to the conclusion that man is not self-sufficient; that he must open his heart and mind to God.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

Ecclesiastes 1:12: The king had things his own way. Nobody could do anything that he hadn't done (2:12). But still he wondered what was the use of it all: it was vanity and vexation of spirit (1:14).

Vs. 13: Solomon probably was the leading scholar of the world. He was interested in architecture, philosophy, mathematics, geography, mechanics, history, and all the sciences, but he found the acquisition of knowledge by itself did not satisfy the soul.

Vs. 3:1: Some efforts fail because

they have the wrong purpose, use the wrong methods, or are promoted by the wrong people. But some fail just because they are put forth at the wrong time.

Vs. 2: There is a time to be born and a time to die, but the time we live is so short that it is not even mentioned. There is also a time for the resurrection. Summer follows the winter.

Vs. 3: Men will take time for the killing of war, but also for the healing in time of peace. Buildings will be destroyed, but there will be a time of rebuilding.

Vs. 4: The time for mourning and weeping is placed before the time of joy and dancing, for often we must first sow in tears before we can reap in joy (Psalm 126:6).

Vs. 5: The time to cast stones is not when you live in a glass house. There is a time to embrace a faithful friend; but a time to refrain, if the friend proves unfaithful.

Vs. 6: There is a time to gather money, lands, knowledge, and other good things; but there is a time to stop seeking some things and give attention to something better.

Vs. 7: It's a wise person who knows when to speak, and a wiser one who knows when to keep silent.

Vs. 8: There is a time when a man loves the world and its pleasures; but when he becomes a new creature in Christ Jesus, he hates the things he once loved.

Vs. 9: If men labor for the right there is great and lasting profit, but if men labor for things that pass away, there is no profit at all.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. The book of Ecclesiastes is unique among the books of the Bible. Very rarely do we have a lesson from its pages in the Sunday school.

Jews and also Christians have wondered as to whether or not the book is inspired and deserves a place in the sacred canon. Is the book inspired? We must

remember that by inspiration we refer to the writings and not to the men who produced them. This does not mean that every word written is true, for we find some quotations from wicked men, even from the devil. But the record of what is written is true. God caused it to be written that men, or even the devil, said and did certain things. So this book represents man's search for wisdom (knowledge) "under the sun." His conclusions, therefore, are not reliable, but his comments are valuable for preventative purposes.—*The Bible Expositor*.

2. The student should remember that Solomon started out well. He fully trusted the Lord. Then he made the mistake of turning away from God, and looking to things of the world for satisfaction; such as, gaining knowledge, mirth, sensual indulgence, and a display of wealth as in the construction of elaborate buildings. His final conclusion was that all were vanity and vexation of spirit.

3. Next Solomon disobeyed God by multiplying wives to himself, something that God had positively forbidden. Then he had many heathen wives who worshiped idols. He provided shrines so that all these heathen women could worship their false gods. When Solomon was old he listened to these heathen wives and joined them in worshiping their idol gods.

4. Under Samuel, Saul, and David, the worship of idols had apparently ceased in Israel, but Solomon reintroduced idol worship and this awful sin increased to such a degree that God gave His people into the hands of the Assyrians and the Babylonians. Jerusalem and Solomon's magnificent temple were destroyed.

5. The book of Ecclesiastes is a word-picture of the life of a man who had known God, and then had forsaken Him. It shows the horrible effects of a backslider's life. If you talk to a backslider of several years duration, you will find that some of his beliefs are true, some are half-way true, while others are entirely false. No Christian could accept Ecclesiastes 7:16 and 17 as the truth. Jesus never taught that His disciples should be moderately good and moderately bad.

6. Note that Isaiah, Daniel, Stephen and Paul did not have Solomon's gloomy view of life. As we read the death scenes of John Wesley and D. L. Moody, we feel we are standing on holy ground.

(continued on page sixteen)

St. Claire Bible Class

(continued from page fifteen)

But every Christian should read Ecclesiastes occasionally to get a stark and tragic picture of a life that once belonged to God but had later become the property of Satan. We all hope that Solomon repented, but the Bible doesn't tell us positively that he did.

Boys' and Girls' Stories

(continued from page thirteen)

while, King returned with Mamma. She thought that was so wonderful the way King had gone for help when I was hurt, that Mom said right away we could keep the dog forever.

Maybe you are wondering how King told Mamma I needed help when dogs can't talk. Well, I'll tell you. Of course the only way dogs can talk is to bark. So King went to the kitchen door and barked and barked. Mamma opened the door and said, "Come on in, King." But he didn't go in. He just kept barking. Mamma asked, "What's the matter, King, and where is Donald?" As soon as Mom said "Donald" he ran into the yard and then came back, acting so excited and barking.

Mamma thought, "How queer he is acting, wonder if something is wrong." So she followed him when he ran into the yard again. Of course when King saw that Mom was following him, he ran all the way to the woods right to where I was waiting. I am sure you agree with me that King is a smart dog.—*My Pleasure*.

THE DANCE

(continued from page three)

this institution—the dance—have in the sex debacle of this generation?" This debacle may be shown by one quotation from a news item: "Pregnancy among unmarried adolescent girls is increasing, possibly influenced by teen-age tolerance toward sexual activity," a government social worker, Mrs. Katherine Brownell Oettinger, chief of the United States

Children's Bureau, said. "The rate of motherhood per 1000 unmarried women tripled between 1940 and 1956" (quoting from an item in the *Progress-Bulletin* of Pomona, California).

Statistics attest that we are living in a constant sex-atmosphere in the social life of America today. In checking all possible causes of this sex-atmosphere, I would name as an A-1 cause, the dance, and institution depending for its very existence on the pairing of the sexes with physical contact.

Let us quote some of those Scripture passages against which the dance has opposed itself: "Wherefore come out from among them, and be ye separate, . . ." (2 Corinthians 6:17); "... make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14); "... whosoever therefore will be a friend of the world is the enemy of God" (James 4:4); "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14); "... to keep himself unspotted from the world" (James 1:27); "... but ye are washed, but ye are sanctified, . . ." (1 Corinthians 6:11).

These Scripture quotations, with large numbers of others, and the great teachings embedded in them, with an honest interpretation, give nothing but condemnation for the dance. That divine institution, the church, must not tolerate this institution of the world—the dance.

Dancing is inconsistent with the individual Christian life. If I am a dancing church member, I profess that I am born again, and yet I dance. I know that I must strive after holiness, and yet I dance. I profess to follow Christ, and yet I dance with the world that crucified Him. This inconsistency escapes criticism in large measure, for worldliness is a theme not used in the pulpit today.

I cannot change the convictions, which as a Christian, I have always held against the dance. I cannot look upon the dance floor without saying, "Here is a battlefield upon which many a Christian character has been wounded, even unto death, with the odds all against the Christian." I cannot stifle the agonized cry of the girl with whose story I began this

article, "Oh, if I just had never learned to dance."

Standards of churches have changed; rules of their colleges have changed; the leopards spots have been painted over; but human nature has not changed; the dance is still evil; the leopard has not changed his spots.

(Copies of this article in tract form will be sent free in limited quantities, or in any quantity at 2¢ each postpaid. Address the author, H. G. Gilbert, 1651 Elwood Avenue, Pomona, California. Give name, denomination, and number of copies desired.)

Notes and Quotes

(Continued from Page Thirteen)

chance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay new roads and build hotels. There is often great power in the little word, "No," but sometimes it requires not a little courage to speak it resolutely as did the silent deacon.—*Florida Christian Advocate*.

I too have seen and known when the kickback came with great impact. "... whatsoever a man soweth, that shall he also reap." When man hurts the name of his fellow man, there is a reaping time coming. We should be careful as to what we say. We should not say that a man is a modernist unless we are sure that what we say is the truth.

Woman's Auxiliary

(continued from page fourteen)

"Rescue the Perishing." Then a playlet was presented concerning foreign missions work. The characters were: Post mistresses, Mrs. Witt, Mrs. Gripe and Mrs. Prescott; India, Mrs. Alexander; Japan, Mrs. Gillispie; Brazil, Mrs. Suggs; Spain, Mrs. Matthews; Cuba, Mrs. Everton; Africa, Mrs. Ward. Mrs. Suggs led in prayer. The group then sang, "Bring-in the Sheaves."

The group was then dismissed with prayer by Mrs. Gillispie.

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 31, 1961

LUOMA PHOTOS



DAILY VACATION BIBLE SCHOOL
TIME IS HERE

EDITORIAL

CRUMBLING WITHIN

(Guest Editorial)

Why are the Communists winning the "cold war?" Because a considerable part of Christian leadership has embraced socialist ideology. This has long been true in Europe, and to a lesser degree in our own country; but it is now openly confessed by American churchmen occupying high positions.

The "United Church Herald," February 9, carries a startling statement by Dr. Nels F. S. Ferre, Abbot Professor of Christian Theology, Andover Newton Theological School. Dr. Ferre says that his "... hope and goal, is the Christian forces dissociate themselves from capitalist theology and strike out confidently for a social, economic and political order that envisages true democracy and that makes world peace its immediate goal."

Thus, he repudiates capitalism and takes his stand for socialism.

The Communists are winning the "cold war" because so large a part of the leadership in Christian, educational, cultural, and commercial circles has lost confidence in a society which emphasized individualism, self-reliance, private ownership of property, incentive, reward for effort, and profit, and is steadily pursuing Marxian ideals.

We have crumbled from within. No wonder Krushchev gleefully declares that war is not necessary to usher in a socialist world. Both in Russia and in the satellite countries we have heard high Communist officials, with complacent self-assurance, tell us that we have already gone so far toward socialism that there is no turning back, that they will not have to prod us, but only to wait a few years until we voluntarily come into their camp.

The tragedy is that free people are renouncing their freedom, and accepting socialism. They hope to avoid the cruelty that is so dominant in the socialist countries, but their hope is in vain. In the beginning, the socialism which they seek will be mild and administered by kindly, generous, well-intentioned officials. In the end, they will have to use coercion, cruelty, the secret police and the jails to force the people to accept their planned economy

It is incomprehensible to us why intelligent people prefer socialism to the type of Christian civilization which has grown up in the Western countries and which had made a promising beginning toward conferring the same blessings upon other peoples in all countries. Why should this be surrendered for socialism? Only the socialist countries have ever had to erect barbed-wire barriers, employ police dogs, mine no-man's land, build control towers containing machine gun operators, and use every known savagery to prevent the people of their unhappy lands from going elsewhere. Even so, and in spite of these obstacles, tens of thousands of

tormented men and women manage to escape from Communist lands every month. . . .

We think it cannot happen here, but it will just as it has in Cuba. We thought it would never penetrate the Western hemisphere, but it has, and it has done so because of the help given by our own country. . . .

Christian leaders are beating the drum for the march into socialism. Apparently, they do not understand economic problems and they have not thought through the implications and consequences of their actions. They are betraying the most priceless values known to humanity. They are inducing Christian people to embrace anti-Christian, atheistic ideology. They are headed in the direction of antichrist and nihilism. Whether they realize it or not, their action arise from a loss of faith in the Scripture, the Christian religion, and God Himself. . . .

If Christian people are not speedily aroused to reversing this trend, we are headed for another period of the Dark Ages, until God in His own time, finds a generation that will serve Him more faithfully and make a new start toward the Christian ideals which our generation abandoned.—Howard E. Kershner, "Christian Economics." (Printed by permission.)

This guest editorial is not the most pleasant thing to read about, but it reminds us again of the threat of Communism. It may seem far-fetched to many of our readers, but many of our Christian leaders tell us that the danger of Communism engulfing us is closer than we realize. There is, however, hope and encouragement in Christ Jesus, our Lord. Christians, we must pray and work in these days as never before!

Volume 76

Number 22

May 31, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months\$1.00
1 Year 2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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National Association of Free Will Baptist

HISTORY will be made when the National Association of Free Will Baptists convenes in Norfolk, Va., for its 25th session. Much planning and preparation has gone into the convention which marks another milestone in our progress. It is our earnest desire that you share with us and that God will make this convention a rich blessing to each of our hearts.

Norfolk—our convention city—is the industrial, historic and scenic hub of Tidewater, Virginia. Although it is Virginia's largest city in both size and industrial potential, Norfolk still retains its distinct old-world charm. Norfolk is fast becoming one of America's most popular tourist resorts. A must on any sight-seeing itinerary is a visit to Norfolk's beautiful Municipal Gardens, the Norfolk Naval Base, where super-carriers, guided missile cruisers and supersonic jets make up the largest concentration of Naval strength in the world, and a drive to the Atlantic Ocean.

For convention meetings, the Municipal Auditorium in downtown Norfolk has been secured. The Golden Triangle Hotel and Motel within walking distance of the auditorium has been designated as the headquarters hotel.

In keeping with the historical significance of our 25th session, our program will be flavored with a review of progress. The overall theme will be "Committed to the Changeless Christ in a Changing World."

On Tuesday night, the opening service of our convention, a pageant will be given depicting the progress of our National Association. This has been especially written and prepared for the occasion and will be an event you must not miss.

Wednesday morning, the Rev. William Hill, pastor of the First Free Will Baptist Church of Hazel Park, Michigan, will be our speaker. His theme will be "Commitment to Christ."

July 11-13, Norfolk, Virginia
Rev. Billy A. Melvin, Executive Secretary

The missionary services on Wednesday night will have as its theme, "Faithfulness to the Great Commission," and will feature all of our pioneer missionaries—Miss Bessie Yeley, Miss Laura Bell Barnard, and Rev. and Mrs. Thomas H. Willey.

The final worship hour will carry out the theme, "Loyalty to the Church," with Rev. John L. Welch of Nashville, Tennessee, as the speaker. Mr. Welch served as the first moderator of our present-day National Association.

Other special features of the convention will be the special music planned by Mr. Don Clark of Free Will Baptist Bible College, Nashville, Tennessee, a dutch-treat dinner for all the pastors and their wives on Tuesday evening, an early morning prayer service on Wednesday, and the annual laymen's breakfast on Thursday morning. Mr. T. E. McCully, president of the Christian Business Men's Committee and father of Ed McCully who was martyred in South America by the Auca Indians, will be the featured speaker at this breakfast.

This session of the National Association

which will open on Tuesday night, July 11, will be preceded by the Woman's National Auxiliary Convention. Their convention will open on Monday night, July 10. The sessions are scheduled to continue through Thursday afternoon, July 13.

Every church should insist that their pastor attend and should arrange to help with his expenses. The business of the denomination is the business of every pastor and elected delegate. Churches should take advantage of the opportunity to have their own delegate at the convention.

The State Association of Virginia extends to you a cordial invitation to come and share in this time of blessing. The local arrangements committee has been hard at work and will do everything possible to make your visit to Norfolk a pleasant one. May they greet and welcome you?

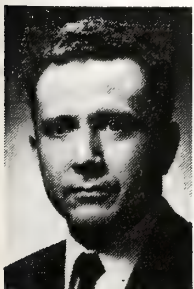
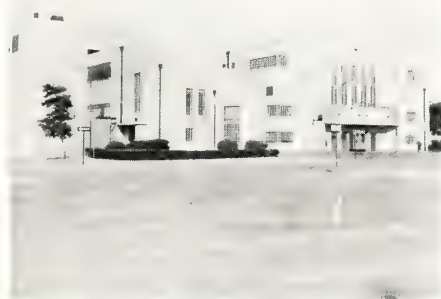
SPECIAL FEATURES

PASTOR'S DINNER

A new feature on our convention program this year will be the dutch-treat dinner on Tuesday evening at five o'clock for the pastors and their wives. Tickets are \$1.00 per plate and must be secured in advance from the Executive Department, 3801 Richland Avenue, Nashville 5, Tennessee. The deadline for securing tickets is June 28. No tickets can be made available after this time, so please write early for your tickets.

All former moderators of the National Association will be honored guests at the dinner and words of greeting will be given by the heads of all departments within the National. Special music will be rendered by Mr. Don Clark.

Our speaker for this dinner will be the Rev. W. Stanley Mooneyham, former executive secretary and now editor of Evangelical United Action. The
(continued on page five)



Hill



Yeley



Willey



Willey



Welch



Barnard



McCully

History of Holly Springs Church

by Historical Committee



ON April 1, 1961, a historical committee was appointed to write a history of Holly Springs Free Will Baptist Church in Johnston County, North Carolina, for the annual homecoming which is the first Sunday in June.

The committee found the minutes of the church since it was organized in 1868 by Elder Daniel Davis. In searching the minutes, some very interesting facts were found.

The church has had nineteen pastors, two of which after serving the church and leaving were called back for a second time. The pastors serving the church and the years they served are as follows: Elder Daniel Davis, 1868-1893; Elder C. R. Pearce, 1893-1895; Elder J. H. Sasser, 1895-1898; Elder L. T. Phillips, 1898-1899; Elder J. H. Sasser, 1899-1907; Rev. W. T. Johnson, 1907-1910; Rev. J. H. Whitley, 1910-1916; Rev. B. P. Jones, 1916-1918; Rev. W. M. Ferrell, 1918-1933; Rev. James A. Ev-

ans, 1933-1936; Rev. W. M. Ferrell, 1936 until his death in 1937; Rev. Willie Hart finished Mr. Ferrell's term; Rev. Herman Wooten, 1938-1940; Rev. C. F. Bowen, 1940-1942; Rev. L. E. Ballard, 1942-1944; Rev. J. C. Griffin, 1944-1947; Rev. W. R. Williams, 1947-1952; Rev. David W. Hansley, 1952-1953; Rev. W. E. Renfrow, 1953-1957; Rev. P. C. Wiggs, 1957-1960. The present pastor, the Rev. W. L. Poythress, began serving in 1960.

One of the former pastors, the Rev. J. C. Griffin, will preach the homecoming message.

All the pastors have served well and the church has shown much progress.

The church was organized in 1868, in an old warehouse below where the church now stands. Later the church was erected on the opposite side of the road. The land was donated by Tre-cinda Pike Bagley Hinnant. The lot where the church now stands was purchased in 1917 from E. G. Holland Sr.

The Rev. W. M. Ferrell was serving as pastor at the time.

The present church was built in 1919 and the entrance and bell tower was finished in 1920. A Delco light system was installed in 1923. In 1934, the church was wired for electricity and the Delco light plant was sold. In 1948, the Sunday school classrooms were built to the church.

The Biblical stained glass windows were installed in 1954. The windows were paid for by some of the families in the church in memory of loved ones.

In 1957, the church was brick veneered, adding a wide front porch. It was refinished on the inside in 1960.

A bulletin board is now being erected in front of the church.

In 1868, when the church was organized, there were nine members on the roll. In 1903, the membership had increased to seventy. At the present the membership totals two hundred and forty-eight.

DO SOMETHING CONSTRUCTIVE

Rev. Walter E. Isenhour
Taylorsville, N. C.

DO something constructive. It is easy to tear down. Fix your mind and heart on something that upbuilds. Too many live beneath their privileges. Don't pattern after those about you whose aims are low, vile, wicked and mean. Behold how they fail in life. Nobody rises up and calls them blessed. They are soon forgotten unless some outstanding evil deed lives on to their discredit after they exchange worlds. Walk not in their footsteps. Take a different course and do not be afraid nor ashamed to live for something worth your time, labor and toil.

Do something constructive. Write a good poem. Help somebody solve a difficult problem that may be for his good and God's glory. Write an article that may bless a thousand homes and maybe ten thousand lives. Speak a good word. Help someone who is discouraged. Sing a good song. Visit the sick and tell them about Jesus who can heal the body and save the soul. Lend a helping hand. Help someone who is failing in life. He may be a diamond in the rough. Bring him to Christ who polishes every soul that surrenders to Him, and who makes fruitful every life

that is fully yielded to His blessed will.

Do something constructive. Pray effectual prayers. Those who reach God through prayer help make a better world in which to live and likewise help to defeat the devil and hell. Look up and seek life's best. Win souls and help to populate heaven. Smile quite a bit along life's journey. Keep clean mentally, morally and spiritually. Let your life and influence be like an index finger that points to Christ and the Glory World. Be kind; nobody likes unkindness. Make no wounds by words; if you do, apologize, unless you have spoken the truth in the right spirit that has cut to the core of sin. If so, let God deal with the wound and wounded. He knows how and always does a good job.

Do something constructive. Maybe write a good book. Be a good neighbor. Lend a helping hand to the poor and needy. Encourage somebody that is down to rise up and walk—maybe toward the Cross and the Lord Jesus Christ. Help educate some child who may become a burning and shining light to the world. Seek to do something good. Despise the temptation to do evil. Resist the idea to get even by doing evil for evil, wrong for wrong. Anybody can do that. It takes no great brains and great intellect to strike back when you are mistreated. Jesus didn't do it, neither should you. God's plan and way is to do good for evil.

Do something constructive. Be liberal. Who loves a stingy, selfish person? Nobody becomes great and noble who harbors a stingy, selfish heart, soul and spirit within. Give to others of your means, and influence them with your generosity. Help build your church and Sunday school. Tithe your income. God liberally and graciously blesses conscientious tithers. Such is Scriptural. Help your fellows to be liberty-loving, law-abiding, God-fearing citizens. If you can help someone in prison, do so. You may be helping him to a wonderful life of Christianity and usefulness. He may become a marvelous soul winner.

Do something constructive. Run a good, clean business. Shun any kind of business that would curse your country, even though you might make money at it. Realize that there is something far better than money—a clear conscience, a good record, a good name, a spotless character, and the approval of God upon your life and soul. Such is great riches. Diamonds that are priceless are found here. You don't need to go yonder to the diamond fields in

search of them. Own them in your own heart and home. Yes, do something constructive and your country will know about it—maybe the whole world. Use your talents and your golden opportunities for the best and see what God can do for you and with you.

The National Association of Free Will Baptists

(Continued from Page Three)

title of his address will be "A Seat in the Balcony."

PAGEANT

The opening service of our convention will be highlighted by the presentation of a historical pageant. Written by the Rev. Billy A. Melvin and directed by Mrs. Charles A. Thigpen, the pageant will unfold the Free Will Baptist story from the 1700's. The rich heritage of our faith, the merger of 1910, the struggle for survival, early heroes of the faith, and the outreach and ministry of our present-day National Association will be seen. You cannot afford to miss this pageant on this historic occasion.

MORNING PRAYER SERVICE

On Wednesday morning at seven o'clock in the Club Room of the Golden Triangle we will have our early morning prayer service. This prayer service is a vital part of our convention and it is hoped that many will share in this hour as we pray for the Lord's direction and blessing in the proceedings of the convention. The Rev. Raymond Riggs, pastor of the Bethany Free Will Baptist

Church in Norfolk, will be in charge.

MASTER'S MEN BREAKFAST

Laymen from across our church will enjoy the Thursday morning breakfast sponsored by the Master's Men. As usual, another fine speaker has been secured for this occasion. Mr. T. E. McCully, father of Ed McCully, who was slain by the Auca Indians in South America, will be the guest speaker. Not only will you be challenged by the dedication of this man, but you will thrill at the last minute reports of what God is doing among the Auca Indians as a result of the Martyrdom of the five dedicated young men.

THE MAIL BOX

COLLEGE STUDENT AVAILABLE FOR SUMMER WORK



"I, Bobby E. Smith, of the Grace Free Will Baptist Church, Greenville, North Carolina, am a ministerial student of the Free Will Baptist Bible College, Nashville, Tennessee. My plans are to be home for the summer months, and I will be glad to conduct revivals or do supply work for anyone desiring my services."—Bobby E. Smith, 110 West 13th Street, Greenville, North Carolina, Telephone PL 8-1428.

PRAYER AND FAST BAND

"This is a God-given plan that came to me several months ago. It seems that we are moving so rapidly that we don't have finances to put things over. This is what God showed me in answer to our problem: Put it before our people, and see how many people will fast every first Sunday morning in each month and give the price of their breakfast to our national treasurers. In this way we could raise thousands of dollars, and maybe later we could fast every Sunday morning. Let every pastor put this before their church and see how many they can get to do this, then send to our denominational papers the number they have doing this, not the names, just the number. It will encourage others to join this prayer and fast band.

(continued on page seven)

"BEACON OF LIGHT"

D.V.B.S. materials are still available at the Free Will Baptist Press, Ayden, North Carolina.

Complete sets of publicity materials, crafts, projects are now in stock.

It is not too late to order your

Introductory Kit

Price \$3.25

Place Your Order Now

While Our Stock is Complete

NEWS ^{AND} NOTES

Of Denominational Interest

Free Will Baptist Children's Home Concert Class Itinerary

MISS BONNIE FARMER, Manager



Front row: Deborah Newton and Terry Thomas; back row: Marshall Heath, Ann Batts, Eula Mae Sugg and Brenda Batts.

All programs begin at 8:00 p. m. unless otherwise stated.

CENTRAL CONFERENCE

Thursday, June 1, Owen's Chapel
Friday, June 2, Dilda's Grove
Sunday, June 4, 11 a. m., Otter's Creek
Sunday, June 4, King's Cross Roads
Monday, June 5, Edgewood
Tuesday, June 6, Peace
Wednesday, June 7, Tarboro
Thursday, June 8, Howell Swamp
Friday, June 9, Saratoga
Sunday, June 11, Friendship
Monday, June 12, Gum Swamp
Tuesday, June 13, Grace
Wednesday, June 14, Winterville
Thursday, June 15, Elm Grove
Friday, June 16, Grifton

Sunday, June 18, 11:00 a. m., Ayden
Sunday, June 18, Black Jack
Monday, June 19, Sweet Gum Grove
Tuesday, June 20, Piney Grove
(Beaufort County)
Wednesday, June 21, Rose of Sharon
Thursday, June 22, Hickory Grove
Friday, June 23, Parker's Chapel
Sunday, June 25, 11 a. m., Little Creek
Sunday, June 25, Grimsley
Monday, June 26, Maury (Sts. Delight)
Tuesday, June 27, Harrell's Chapel
Wednesday, June 28, Antioch
Thursday, June 29, Faith
Friday, June 30, Hugo
Sunday, July 2, 11:00 a. m., Hull Road
Sunday, July 2, Daniel's Chapel

Revival Services to be Held at Pine Level Church

Revival services will begin at the Pine Level Free Will Baptist Church, Pine Level, North Carolina, June 11, and will continue through June 18, with the Rev. Earl Glenn, Wilson, North Carolina, as the evangelist. Services will begin each evening at 8:00.

The church and the pastor, the Rev. R. H. Jackson, invite the public to attend these services.

Ordaining Council of Central Conference Meets

The Ordaining Council of the Central Conference of North Carolina will have a meeting on June 20, at 10:00 a. m., at the Free Will Baptist Press, Ayden. Any person wishing to take examination will have to have a recommendation from his church signed by pastor and clerk.

F. W. B. Mission at Weldon to Observe Home-Coming

The Free Will Baptist Mission at Weldon, North Carolina, is planning a home-coming service Sunday, June 4, 1961. The services will begin with Sunday school at 9:45. The morning worship service will begin at 11:00. A picnic lunch will be spread on the church grounds at the noon hour. The afternoon program will begin at 1:30. There will be an evangelistic service beginning at 7:30 in the evening.

The pastor, the Rev. Jack Mayo, invites everyone who believes in good eating, preaching and singing, to be present for these services.

Revival to be Held At Aspen Grove Church

Revival services will be held at Aspen Grove Free Will Baptist Church, Fountain, North Carolina, June 5, and will continue through Sunday, June 11. The evangelist for these services will be the Rev. Bobby Jackson, Greenville, North Carolina. The services will begin each evening at 8:00.

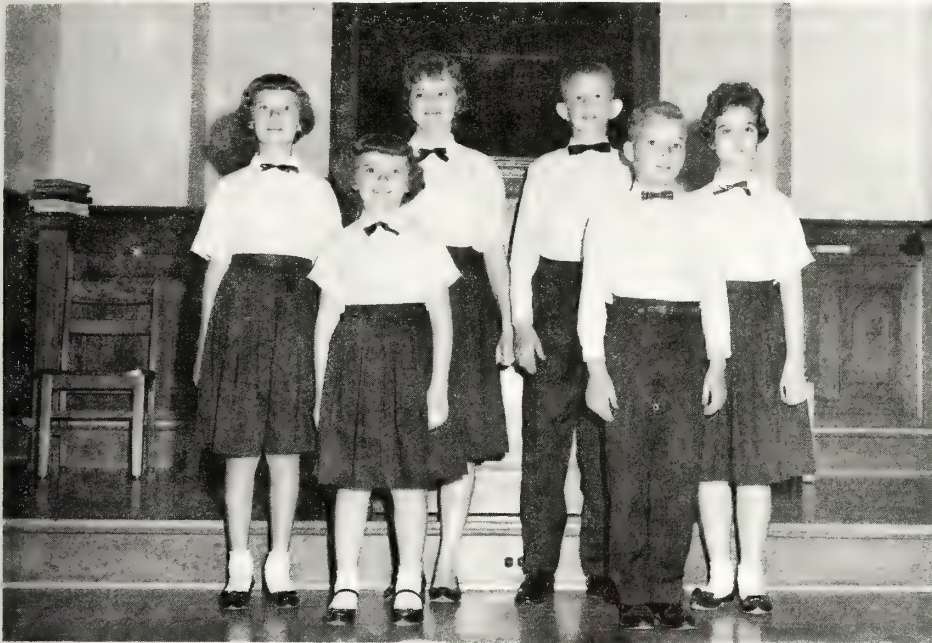
The pastor, the Rev. L. B. Manning, extends a cordial invitation to all to attend these services.

Coming Events

June 5-9—General Youth Conference, Cragmont Assembly, Black Mountain, North Carolina

Free Will Baptist Children's Home Concert Class Itinerary

MRS. J. R. BENNETT, Manager



Front row: Georgia Batts and Johnnie High; back row: Shirley High, Linda Sugg, Jerry Langston and Cathy Hines.

All programs begin at 8:00 p. m. unless otherwise stated.

WESTERN CONFERENCE
Friday, June 9, Flood's Chapel

EASTERN CONFERENCE
Sunday, June 11, May's Chapel
Monday, June 12, Long Ridge
Tuesday, June 13, Snow Hill
Wednesday, June 14, Rooty Branch
Thursday, June 15, Pearsall's Chapel
Friday, June 16, Sarecta
Sunday, June 18, 11 a. m., Sandy Plain
Sunday, June 18, Bethlehem
Monday, June 19, Lanier's Chapel
Tuesday, June 20, Mt. Zion (Onslow County)

Wednesday, June 21, Whaley's Chapel
Thursday, June 22, Gray Branch
Friday, June 23, Dailey's Chapel
Sunday, June 25, 11:00 a. m., Christian Chapel
Sunday, June 25, Smith's New Home
Monday, June 26, British Chapel
Tuesday, June 27, Pilgrim's Home
Wednesday, June 28, Moseley's Creek
Thursday, June 29, Wintergreen
Friday, June 30, Core Creek
Sunday, July 2, 11:00 a. m., Friendship
Sunday, July 2, Gethsemane

North Carolina, vice-chairman; the Rev. Fred Rivenbark, Norfolk, Virginia; the Rev. Wade Jernigan, Norman, Oklahoma; and the Rev. Harvey E. Hill, Berkeley, Missouri.

On Wednesday, June 7, at 7:45 p. m., the following churches will participate in the rally by having one of the board members to speak at their local churches. The schedule is as follows:

The Rev. Harry Staires, Overland Free Will Baptist Church, 9440 W. Milton, Overland, Missouri.

The Rev. Homer Willis, Fourth Free

Will Baptist Church, 2150 Yale Avenue, Maplewood, Missouri.

The Rev. Fred Rivenbark, Third Free Will Baptist Church, 1330 Geyer Avenue, St. Louis, Missouri.

The Rev. R. H. Jackson, Arnold Free Will Baptist Church, across from Fire Station in Arnold, Missouri.

The Rev. Wade Jernigan, Berkeley Free Will Baptist Church, 8912 Springdale, Berkeley, Missouri.

Rocky Mount Bible School Scheduled for June 12-16

The daily vacation Bible school will begin at the First Free Will Baptist Church in Rocky Mount, North Carolina, on Monday, June 12, and will continue through Friday, June 16. The director, Mrs. Otto Merrit, extends an invitation to all children to attend.

The teachers and their departments are as follows: Beginners, Mrs. Richard Rogers and Miss Janice Cobb; Primary, Mrs. Ruth Walker and Miss Judy Harrison; Junior, Mrs. Audrey Harrison and Miss Joan Lewis; intermediates, the pastor, the Rev. Robert L. Edwards. Mrs. Mattie Denton and Mrs. Robert Edwards will have charge of the music.

Refreshments will be served daily with a picnic given on the closing day.

Daily Vacation Bible School Grimsley Church

Daily vacation Bible school will be held June 12-16 at Grimsley Free Will Baptist Church, Maury, North Carolina. Mrs. Jasper B. Jones is to be the director. The school will begin each afternoon at 2:30, lasting until 5:00. The Rev. W. H. Willis, of Greenville, is pastor of the church.

Rock Springs Auxiliary Holds Study Course

The Rock Springs Free Will Baptist Woman's Auxiliary, Bailey, North Carolina, will hold a study course on, "Stewardship," June 13, 1961, at 7:45 p. m. All auxiliaries are invited to join in this study, with Mrs. Verna Edwards as the speaker.

THE MAIL BOX

(Continued from page five)

"This has nothing to do with our regular financial plans, but it should be a sacrificial gift. Please, every Christian join me in this wonderful plan. The time is short and we must work fast to get the gospel to souls that are lost. The first Sunday in July is set to begin. May God bless every one who reads this."—Mrs. Lizzie McAdams, Route 3, Huntsville, Texas.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Deficits in Missionaries' Accounts

The Rev. Homer E. Willis, director-treasurer of the National Home Missions Board, lists the accounts of the following missionaries as deficit, and prayerfully asks the concern of God's people:

Rev. and Mrs. Luther Sanders (Serving in Hawaii)	\$600.97
Miss Bessie Yeley (Serving the Latin American Mission)	351.78
Rev. and Mrs. Melitino Martinez (Serving the Latin American Mission)	571.56
Rev. and Mrs. Kenneth Walker (Serving the New Work in Washington, D. C.)	230.82
Rev. and Mrs. Johnny Postlewaite (Serving the Northwest Mission Field)	773.76

In addition to these immediate needs, the *Remember Pearl Harbor Fund* is short about \$3,000 of the goal of \$5,000. Also the *Miami Spanish Building Fund* is short over \$2,000 of the goal of \$4,000.

Mr. Willis states: "We need your prayer support now for these accounts. If people will pray God will provide."

N. C. DONATION TO NATIONAL HOME MISSIONS BOARD FOR APRIL, 1961

Mrs. Alvin Matthew, Nashville	\$ 6.00
Mrs. James E. Pollard, Greenville	1.00
Mrs. Pearl Taylor, Warsaw	2.00
Carl McCabe, Smithfield	1.00
F. H. Woolard, Washington	2.50
W. P. Earley, Ahoskie	2.50
W. H. Manning, Greenville	2.50
Missions Board	815.50
David Hobgood, Farmville	10.00
Faith Church, Kinston	34.35
Central Conference Youth Rally	44.30
Mrs. T. J. Jones, Newport	11.00
Judy Bridges, Fountain	5.00
Spring Branch League, Walstonburg	2.50
George W. Rogers, Fremont	6.00
J. P. Swain, Columbia	15.00
Dilda's Grove Sunday School, Macclesfield	9.79

Archie Jones, Walstonburg	2.00
Northeast Auxiliary, Dudley	13.00
Swannanoa Church, Swannanoa	15.00
Mrs. Billie Elmore, Dunn	1.00
Canton Church, Canton	11.61
Parker's Chapel Church, Greenville	2.00
Brookwood Mission, Fayetteville	3.13
Mrs. Sam Pridgen, Snow Hill	5.00
Mr. and Mrs. Ed Kornegay, Mount Olive	1.00
Snow Hill Church, Mount Olive	2.00
James R. Case, Greenville	1.00
Mt. Calvary Church, Hookerton	10.00
Robert Oakley, Farmville	2.00
Edgar B. Casteen, Rose Hill	5.00
Long Ridge Church, Mount Olive	3.00
Miss Marie Myers, Plymouth	3.00
Northeast Auxiliary, Dudley	13.00
Miss Alice Dail, Greenville	100.00
Mt. Zion Church, Kannapolis	13.65
Mrs. Sam Martin, Southern Pines	15.00
Winterville Church, Winterville	100.00
Shady Grove Church, Durham	11.50
Milbourn Church, Wilson	11.00
Piney Grove Church, Kenly	10.00
Palmetto Chapel Church, Vanceboro	10.00
Mrs. William Webster, Belhaven	3.00
Cedar Hill Auxiliary, Asheville	5.00
Herman Ireland, Lowland	10.00
Martha Sue Tew, Dunn	5.00
Jimmie D. Barnes, Kenly	5.00
Glennie Route, Albertson	1.00
Alfred Gordon, Selma	1.00
Ruth Godwin, Cedar Island	1.00
Besty Horton, Wilson	1.00
Shady Grove Church, Durham	34.95
Core Creek Sunday School, Cove City	10.00
Ormondsville Church, Ayden	10.00
First Church, Beaufort	28.50
Whaley Chapel Church, Richlands	5.00
Mrs. Carl Bowen, Cedar Island	1.00
Crab Point Church, Morehead City	2.00
Mrs. Edward Hardee, Winterville	3.00
Marjorie J. Britton, Ahoskie	2.50
Maranatha Church, Greenville	14.50
W. P. Earley, Ahoskie	6.00
Dalton Baysden, Jacksonville	10.00
Canton Auxiliary, Canton	2.50

Peggy S. Moore, Asheville	2.00
Daly's Chapel Church, Seven Springs	3.00
Missions Board	779.39
Mrs. Heber Tyson, Fountain	6.00
Corinth Church, Dunn	18.50
Annie Mac Daughtry, Pine Level	1.00
First Church, Marion	25.00
Mrs. J. H. Oliver, Vanceboro	20.00
Mrs. T. E. Silvers, Gastonia	10.00
Co-Op	9.71
W.N.A.C.	1.00

Total \$2,372.38

FOREIGN MISSIONS BOARD OF NATIONAL ASSOCIATION MEETS



The Board of Foreign Missions of the National Association of Free Will Baptists are pictured in annual session recently in Nashville, Tennessee. Clockwise from left foreground are the Rev. Reford Wilson, the Rev. Raymond Riggs, General Director Rolla Smith, the Rev. Joe Ange, and the Rev. Eugene Waddell. The Rev. Mark Lewis, board chairman, was called home during the session for a funeral. Promotional Secretary Jerry Ballard, taking the above picture, was present also. Main business considered during the three-day meeting was the 1962 foreign missions budget to be presented to the National Association meeting in Norfolk, Virginia, July 11-13.

FREE!

Beautiful, sturdy, color place mats, for use in your church, home, V. B. S., and conferences.

These mats have a map of North America, and have our mission stations marked.

Write the number you can use.

HOME MISSIONS BOARD
National Association F.W.B.
3801 Richland Avenue
Nashville 5, Tennessee

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Appreciation Day A Success



Governor Terry Sanford is pictured with Mount Olive College president, Dr. W. Burkette Raper, during the governor's visit to the college on May 18. Governor Sanford was the featured speaker for the evening program on Mount Olive College, Mount Olive, North Carolina, Appreciation Day.

"Not all colleges have sponsors, supporters, and patrons who are willing to put first things first. But this college, and its church, understand that in an age when the Russians have thrown a man around the world, you must not be thrown out into the world without a mind as sharp as God intended it to be," stated Governor Terry Sanford at Mount Olive College, Mount Olive, North Carolina, during his speech honoring the college.

Over five hundred local people and representatives of Free Will Baptist churches from as far away as South Carolina participated in the festivities honoring the Free Will Baptist College on the occasion of Mount Olive College Appreciation Day on May 18.

A Free Will Baptist minister stated, "This is a high point in our history. Finally Free Will Baptists and Mount Olive College are getting some of the kind of recognition we deserve." A local photography shop carried pictures of the occasion with a sign saying, "Mount Olive College's Shining Hour."

Many outstanding business men, educators, church men, and government

leaders took time off to honor the institution. Some of those present were: Charles O. Whitley, administrative assistant to U. S. Representative David Henderson; the Honorable D. F. Odum, mayor of Mount Olive; Dr. Dallas Herrington, chairman of the State Board of Education and member of the Board of Higher Education; Dr. Leo Jenkins, president of East Carolina College; Mr. Henry Belk, editor of the *Goldsboro News-Argus*; Mr. Cletus Brock, editor of the *Mount Olive Tribune*; the Reverend Bruce Barrow, manager of the Free Will Baptist Press; Louis H. Holiday, Manning, South Carolina; the Reverend Sheldon Howard, Mount Olive College Alumni Association president.

James Hatcher, president of the Mount Olive Chamber of Commerce, presented the college with a plaque with the following inscription: "The citizens of Mount Olive extend appreciation to Mount Olive Junior College for the invaluable services rendered the community and surrounding areas. A college for young men and women of eastern North Carolina, providing the foundation of highest quality educational, spiritual, and moral living . . . The rock of all life."

The activities of the day began at 3:00 p. m. with an open house and hospitality center in the main college building. A picnic supper was held on the campus from 5:00 to 6:00. The Mount Olive High School Band furnished music for a band concert until 6:30. The preliminaries to the governor's speech began at 6:30 with the governor's speech coming at 7:00. During the 30 minutes prior to the speech, Dr. W. Burkette Raper, president of Mount Olive College, recognized the donors of appreciation gifts.

Sixty Appreciation Gifts

Sixty appreciation gifts of \$100 or more have been made to Mount Olive College, Mount Olive, North Carolina, in recognition of Appreciation Day honoring the school for attaining full region-

al accreditation. Twenty-four Free Will Baptist churches, Sunday schools, and woman's auxiliaries sent gifts. Three union meetings and the North Carolina Woman's Auxiliary Convention sent gifts, while the remaining number came from individuals and other organizations.

A college official says, "For those churches and individuals who were unable to send their gifts before May 18, we are holding the roll of appreciation gifts of \$100 or more open until the end of June." There have been some gifts received since the eighteenth, and this prompted the above action.

The fiscal year ends June 30, and a continuation of appreciation gifts through this date would play an important role in balancing the books. This is important as certain budgetary items were shifted during the 1960-61 year to meet accreditation requirements in other areas.

Those persons and organizations sending appreciation gifts are listed below:

Mr. and Mrs. Ernest Cassick, Greenville; Miss Margaret Carol Banks, Trenton; Deep Run Church; Friendship Church, Jones County; Mr. and Mrs. Clarence Bunn, Pikeville; Christian Home Church, Florida; Aspen Grove Church, Fountain; Mr. and Mrs. Robie Strickland, Goldsboro; Beulaville Church; Mount Olive Church; King's Cross Roads Church, Pitt County; the Reverend N. Bruce Barrow, Ayden; Vacation Bible School Workshop; John Winfield, Pinetown; the Reverend and Mrs. S. A. Smith, Beulaville; R. L. Worthington, Winterville; Dr. and Mrs. W. Burkette Raper, Mount Olive; Third Eastern Union Meeting; Piney Grove Church, Pitt County; Mount Zion Church, Pamlico County; Mr. and Mrs. Roy O'Donnell, Kentucky; North Carolina Woman's Auxiliary Convention; Pleasant Grove Sunday School, Pikeville; Mr. and Mrs. S. W. McCoy, Cove City; Mrs. Bertha S. Thompson, Oriental; Mrs. A. T. Grimsley Sr., Ormondsville; Free Union Sunday School, Greene County; Tarboro Woman's Auxiliary; Kenly Church; Bishop F. Jones, Snow Hill; Gethsemane Church; Pearsall Chapel Church, Kenansville; White Oak Church, Bladenboro; First Western Union Meeting; the Reverend A. B. Bryan, Pinetown; Administration, Faculty, and Staff of Mount Olive Junior College; Goldsboro Civitan Club; C. B. Worley, Goldsboro; H. G. Maxwell Jr., Goldsboro; Bank of Mount Olive; Mrs. C. J. Strickland, Mount Olive; Dr. C. C. Henderson, Mount

(continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does the Bible itself claim to be inspired.—J. L., North Carolina.

Answer: Yes, I think so. Let us look first at some passages in the Old Testament that I think teach this truth. "And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart" (Exodus 4:10-14). Here Moses represents himself as not agreeing to accept the task God assigns him on the grounds or claim that he makes of his inability to perform it. God, however, does not take his No! for the final answer, but gives him to understand that He who has made him in the first place is equal to the need and that He will meet that need by enabling him to speak, and of course to write.

The same Biblical author is used to make clear to us that the writer or human author could not alter the message given him to write. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you" (Deuteronomy 4:2).

Jeremiah, like Moses, pleads his inability as a sufficient reason that God get someone else to perform the task he assigns him, but as with Moses God hold him to the task and enables him to perform the same. "But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee,

and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jeremiah 1:7-9).

About the same kind of performance is repeated with both Ezekiel and Micah. "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them" (Ezekiel 3:4). "But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3:8).

The words, *God said*, occurs ten times in the first chapter of Genesis. Mr. Evans points out the fact in his book, *The Great Doctrines of the Bible*, that the words, *the Lord said*, *the Lord spake*, *the word of the Lord came*, occurs 3,808 times in the Old Testament. Mr. Evans says further, "These writers claiming to be the revealers of the will of God, almost always commenced their message with the words, 'thus sayeth the Lord.' That they were not declined in their claims is evident from the minuteness of detail as to name, times, and places which characterized their message and from the literal fulfillment of these oracles of God." It might be well that we here give attention to the fact that New Testament writers give recognition both to the Old Testament writers and to themselves as being inspired in their writings of Bible truths. This is easily seen as we read and compare the following Scriptures: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10, 11). "Knowing this first, that no prophecy of the scripture is of any private inter-

pretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . . And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers" (Acts 1:16; 28:25). "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Corinthians 14:37). "The second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Peter 3:1, 2). "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:20). "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11). "For the Holy Ghost shall teach you in the same hour what ye ought to say. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 12:12; 21:14, 15). "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

As to the nature of the inspiration, the words used and the amount of freedom given each author, we might do well to recognize that God both gave freedom to the authors and at the same time so controlled them in that freedom that even though each wrote from his own vocabulary, yet God moved by the Holy Spirit upon his mind and thoughts in a unique way so as to influence him in the choice of each word in the writing of all the Scriptures. In some cases God dictated and in some wrote the words in personal effort as was true in the giving of the ten commandments and by miracles caused some to be written as may be seen in the handwriting

(continued on page sixteen)

NOTES

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AND
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QUOTES



By J. C. Griffin

FIFTH EASTERN UNION MEETING HONORS OLDEST LIVING MEMBER

It was the happy privilege of this writer to attend the Fifth Eastern Union Meeting which convened with the Bethel Free Will Baptist Church, Pamlico County, North Carolina, Saturday, April 29, where it seemed throughout the session that brotherly love prevailed and the Holy Spirit moved with great power.

A short business session was conducted during the morning session at which time the union voted to honor Brother A. C. Austin, who is the oldest living minister of the union. The honor bestowed upon Brother Austin was a donation to the Mount Olive Junior College, Mount Olive, North Carolina, Heritage Fund, which placed the name of Brother Austin on the plaque with others who have been honored or memorialized.

This honor was attained by motion and voted by those present. There was a little discussion as to how the money would be raised, so when those who were in love with Brother Austin and also in love with the purpose of the donation, thought about it, the \$100 was on the table in less than five minutes, and everybody seemed to be happy. This act shows what the Fifth Eastern Union Meeting thinks of Brother Austin and also the love and interest shown in behalf of Mount Olive Junior College.

The writer of Notes and Quotes had the privilege, through the program committee, to preach a doctrinal sermon right after the lunch hour. I could not in the short time allotted for the message, preach on every chapter of the Treatise, which sets forth in a small measure some pointed facts which states definitely some of the outstanding points of doctrine as believed by the Original Free Will Baptists, so we preached on Chapter 13 of the Treatise entitled, "Perseverance of the Saints," and God blessed the heart of this old servant of the Lord who was

ordained 51 years ago this coming June. However, the length of service counts but little in this day of modernistic preaching and teaching. I thank God that He has blessed me to preach for 51 years, and I have never had a church squabble in any church I served that caused a split.

I have never gone back on the doctrine which I accepted on ordination and admittance into the Western Conference. I believed it then; I believe now. I will continue to believe it until God, through the Holy Spirit, leads me out, and when He leads me out, I will never stand around and beg to be restored. I do not believe that the Holy Ghost would lead me out and then lead me back in. I am free to believe this and cannot be turned out of the conference even though the conference has jurisdiction over the ministry. But I want to get back to the subject of "Perseverance of the Saints."

THE FIRST SCRIPTURE USED

The first Scripture used in the message was a portion of Chapter 15 of the Gospel according to St. John: "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Vv. 3, 4). We get into Christ by the new birth (John 3:3). There is no way for us to get into Christ, nor for Christ to get into our life except by our being born again. Jesus said to the disciples, "Now ye are clean through the word which I have spoken unto you." Being clean they were admitted into Christ. They were branches on the vine. The vine was clean so the branches were clean. Now Christ says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye abide in me." We must abide in Christ. Our abode is our abiding place, as we all know. We must continue to live in Christ, if we bear fruit.

May we notice what happens if we fail to bear fruit. Jesus says: "If a man abide in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned" (John 15:6).

May we remember that we are told here by our Lord, that we must abide in Him to bring forth fruit. When we stop bearing fruit, we wither and are cast out. Out of what? Out of Christ. If we stay in Christ we must keep clean. No dirty living in Christ. We have to be cleaned up to get into Christ. We

have to stay clean to abide in Christ. We must persevere to stay in Christ.

At this time we turned to 2 Peter, Chapter 1, and began with Verse 1. We learned here that we might be partakers of divine nature and that we escape the corruption that is in the world through lust. Then the Lord through His servant tells us what to add in Verses 5-10. (For fear that someone might be too busy to read their Bible and get the truth for the addition, I'll quote the Word given to us by inspiration.)

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (2 Peter 1:5-10).

May we notice that if we do those things recorded in Verses 5-10, we shall never fall. It looks as if there is great danger of falling. But ye cannot fall while obeying the truth to add the graces as enumerated by the writer. We will read some more of the Word of God, but before we read the next Scripture, may we notice that Peter was talking to brethren who were subject to fall.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). What a shame it is to crucify the Master afresh!

SOME MORE CONVINCING SCRIPTURE

"These are spots in your feast of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth without fruit, twice dead, plucked up by the roots" (Jude 12).

Before we are saved we are dead in trespass and sins. Therefore, the writer
(Continued on page fourteen)

STORIES for our BOYS and GIRLS

THE SNAKE GIRL

by A. O. Stott

LITTLE O Yuki (Snow Blossom) was said to be a very unfortunate child. She was born in the month which the Japanese call "Snake Time," and so her father and mother were very troubled.

"People will never be kind and treat her well," they said. "Truly it is bad for her, as they are sure to call her 'little snake,' and nobody will want to marry her by-and-by."

"Do not grieve your hearts," said O Yuki's uncle, "the child will be clever, because the snakes, which are very wise, will help her. She is sure to wriggle out of difficult places in life and escape dangers, so you are not likely to lose her, for no spirit-of-envy will covet a 'snake-girl' and call her away from her mother."

Of course, that was some comfort, for O Yuki's brother and sisters had died; so her parents were thankful that this little daughter had come to stay, for they were very lonely now. O Yuki grew up very strong, and though she was small she was remarkably quick and clever. She could climb up the trees far higher than the boys of the village. They became so jealous at this, that they used to shout, "Little Snake Girl, evil Snake Girl, bad, bad, bad." Then they would jeer at their little sisters for not being able to climb like O Yuki, so that they, too, kept yelling after her and refused to play or even speak to her at school.

Poor child! she really had a bad time with them all, and when she told her mother, she only said sadly,

"Even so, my little one, you cannot hope that people will forget that you were born in a very awful month. The neighbors all pity me, too, but we must not mind. Always try to be so unlike a snake in its ways that others will forget to call you by that evil name. It was for this reason we chose the name of O Yuki (Snow Blossom) for thee, because no one ever saw a snake when the earth is fast asleep under its beautiful soft white blanket."

O Yuki had a brave spirit, so she made up her mind not to let the children see how much she felt their unkindness. Happily her school teacher, Miss Apricot, was

a Christian and was always extra kind to her, teaching her much about her Saviour. Gradually O Yuki learned to love Him, and this made a tremendous difference in her life.

On one hot sultry afternoon, just as the pupils were seated awaiting the arrival of their teacher, a large poisonous snake suddenly glided down from the wooden rafters of the ceiling. Immediately there was a panic. The children screamed with terror and ran hither and thither in their fright.

The noise seemed to anger the snake, and he reared himself up to attack a certain little crippled girl, who was too terrified to move.

Quick as lightning, O Yuki ran and seized a big heavy bronze flower vase, kept in a little room. Facing the angry snake, she brought the vase down on his upraised head reared to strike.

Fortunately the creature was stunned for a moment, and the teacher with the bigger boys—now showing great courage—quickly killed him.

"O Yuki, I am so proud of you," said Miss Apricot, with shining eyes. "What a good thing you acted so promptly! You were brave!"

"Oh, no, Honorable Teacher, I was full of fear, but I remembered I belonged to One who was never afraid, and He gave me courage to do something to save little Ume, who was too frightened to move an inch."

"We can never forget what you have done today," said Miss Apricot, "and as we have just started a Roll of Honor in our school, yours will be the first name to be put on it. Let us all give her a hundred thousand cheers, children, for she deserves every one of them."

When O Yuki and her parents were baptized in the little Christian church, several people said—

"The girl shows the noble spirit of the Ancient Samurai (Warriors)," but Miss Apricot said, "The courage of a Christian soldier."—Our Own Magazine.

ON AND ON AND ON

by Mary E. Winger

HURSDAY Ellen was busy getting her playthings together and neatly arranging them, for company was com-

ing the following day and they were to stay for two weeks.

There was a train load of fresh-air children coming from New York to be placed among the folk that lived in the same part of the country Ellen did.

Two of these children were to stay at Ellen's home. Friday morning came and Ellen was quite excited about her coming friends and playmates as well as wondering what they looked like and what their names were. She asked her mother many questions concerning them.

Ten o'clock came and the train was exactly on time. As the children came bounding off the train Ellen was so enraptured with the thought of taking two of them to her home that she was dancing and prancing by her mother's side, asking "Which two are they, Mother?"

After the officers had the children divided into the homes they were supposed to go, Mrs. Springer and Ellen took Joan and Ned home in their automobile. Joan was a pleasant little playmate for Ellen and she liked to play with her dolls, but her brother Ned was not contented anywhere until he had explored all he could about the farm as this was the first time he was ever out in the country and everything was new to him. Since this was so much different from the slums of the city he had many, many questions to ask. Joan was so gentle and patient and listened carefully while Ellen explained everything to her. At evening time the three children were tired and sleepy, quite early they were tucked away in their little soft beds only to rise early and put in another long day.

The next day Ned was so delighted and surprised to learn that a tree wouldn't break if he climbed it, so he spent most of Saturday in the apple orchard climbing apple trees.

Ellen and Joan were taking a walk with their dolls when Ned came running up to them with something in his hand.

"Ellen and Joan, look what I've found. It grew in that apple tree. What is it?"

At once Ellen, taking a deep breath, reached for the little round things he had in his hand. She picked up the three eggs gently and said, "Oh, my, Ned, you have robbed a bird's nest."

Ned looked so innocent for the wrong doing he had done, for he never knew

anything about a bird. When Ellen saw his facial expression after she said what she did, she immediately remembered what her mother told her before the children came, and began to explain to him all about the eggs. She told him God made the little birds and the birds toiled hard gathering sticks, straws and feathers to build the nest for a home for the little baby birds which would hatch out of the eggs. As soon as Ellen finished her explanation Ned was no longer interested in the eggs and birds but wanted to know who God was. Again Ellen exclaimed, "Why Ned, don't you know who God is?"

"No," answered Ned, "I never heard of Him."

"Come on, Joan and Ned, we'll take these eggs back to the nest and go to the house to Mother. She'll explain to you everything about God and how He made us."

"Made us!" replied Ned quickly.

The children put the eggs carefully back in the nest and went to the house while Ned was wondering what he would learn next.

Mrs. Springer was exceedingly glad for this opportunity to tell these children about their Maker, for she knew Ellen had been praying for them long before they came, that in some way they would get to hear about Jesus, as her Mother had often told how the little children in the slum streets of large cities never heard about Jesus. She told them the story of creation, how man sinned and then finished her explanation by telling about Jesus.

Mrs. Springer used wisdom and tactfulness at this part of her story for she wanted them to get a right picture of Jesus and how He loved them.

The children listened carefully so as to catch each word, for this was all new to them and very interesting. After the story was told, they might have this loving Jesus right in their hearts, and He would make them happy all the time and keep them from sin. How this surprised these dear children! Ned spoke up first: "I want Him to come into my heart right now." "So do I," followed Joan.

Mrs. Springer and Ellen knelt with the two children while they prayed to Jesus the best they knew how. Both had prayed but a few minutes until they felt such a change—Jesus had come into their hearts—they jumped up with faces shining and, oh, they were so happy! The rest of that day was mostly spent talking about Jesus. When they

were out playing they would want Ellen to tell them other stories that were in the Bible, which she gladly did.

The next day at Sunday school Joan and Ned met quite a few of their friends who were in other families and they told each one what had happened the day before.

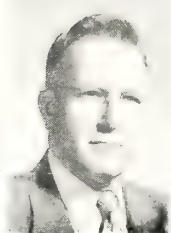
This created a desire within their hearts too. At the close of the two weeks there were twenty-five of the fresh-air children who had Jesus in their hearts.

Ellen did not like to see her little friends go home, but they wanted to go so they could tell Father and Mother about Jesus.

Through a course of three years Joan and Ned's home was turned into a mission hall in the slums of New York and many were brought to Jesus.

The results of Ellen's prayers for these children are probably still going on, and on, and on.—Sunbeams.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

THE CHRISTIAN IN THE WORLD

"The disciple is not above his master: but every one that is perfect shall be as his master" (Luke 6:40).

Dr. E. Schuyler, editor of *The Pilgrim* some months ago, wrote the following on the above subject and text:

The position of the Christian in an ungodly world is like that of his Lord. In His great intercessory prayer for His followers, the Saviour spoke to the Father saying: "They are not of the world, even as I am not of the world" (John 17:16).

Our Lord Jesus Christ, the Son of God, was a holy being who dwelt for a comparatively short time in a world dominated by Satan. Had our Lord withdrawn Himself entirely from all contacts with sinful men, however, and retired to some monastery until the hour when He should sacrifice Himself for sin,

it is doubtful whether He would have fulfilled the will and purpose of God.

So it is that today it is not for Christians to think that they can follow Christ by seeking a life of solitude. God honors the desire for holiness on the part of His people; at the same time it must be remembered that He does not place them in situations in which they cannot live in a holy way. There are occasions when believers find themselves in such circumstances, but they are there of their own choosing rather than of God's will.

When, therefore, one of us is disposed to desert his present earthly place because of the obstacles that it presents to his Christian principles, he must ask himself whether these obstacles are impossibilities or merely difficulties. If they are impossibilities, then it is certain that he is not in God's place for him and must depart from that situation immediately, cost what it may. If, however, the obstacles are difficulties rather than impossibilities, he must remember that our Lord did not shun difficulties or opposition but overcame them.

Having said this, let us remind ourselves that our Lord, although He did not hide Himself from mankind, never willfully exposed Himself to temptation. He did not go of His own choice into the wilderness to be tempted by the devil: "Then was Jesus led up of the Spirit into the wilderness . . ." (Matthew 4:1; Mark 1:12; Luke 4:1). Even the Lord Jesus did not go voluntarily to meet the age-long enemy of God and listen to his seductive words. This being so, how can we—disposed as we are toward sinning and without strength in ourselves to resist temptation—go willingly and unnecessarily into the domain of Satan's blandishments? However high our principles may be, there is still a great risk to them if we sit in the courts of sinners or walk with the enemy of God. Our blessed Lord was never so bold, sinless though He was. Much less should we take one step into the wilderness of temptation apart from the direct leading of the Spirit (which will never be contrary to the written Word of God) for the accomplishment of some purpose that will glorify God. If God takes us into such a place, it will be that we may be victorious, just as He led His Son there by the Spirit so that He, our Lord and Saviour, might be more than conqueror.

The answer to the whole problem is for a Christian to be within the will of God wherever he is or wherever he goes.

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Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

BIBLE STUDY On Hebrews 4

by Mrs. J. K. Rhodes

The closing of Chapter 3 of Hebrews is reminding the Hebrew believers of the Israelites being denied the Promised Land because of unbelief as they came out of Egypt. The first verse of Chapter 4 is challenging believers to fear God: "Let us therefore fear, lest, therefore a promise being left us of entering into his rest, any of you should seem to come short of it." The writer here points out the danger of the Hebrews (and all who have been given a change of salvation, which is all, through Jesus Christ) losing hope by unbelief.

In Verse 2, we find that there is no excuse that will be acceptable in the sight of God as we have been exposed to the gospel; however, it will become unprofitable to us if we do not exercise faith. (See Hebrews 11:6.)

We are taught in Verse 3 that only through faith is it possible to enter into God's rest. Though the plan of God was finished before the foundation of the world, God has sworn that those who fail to believe, shall in no wise enter (Psalm 95:11). He compares the entering into Canaan, the Promised Land, to our entering into God and His eternal rest (Hebrews 3:11). So we see that we are saved on exercising faith in God (Ephesians 2:8, 9).

In Verse 4, the writer mentions God resting the seventh day from all His work (Genesis 2:2). In Christ we who believe enter in through faith and rest in God, mentioned in Verses 5 and 6.

Verse 7 warns against hardening of the heart when Christ deals with the spirit of conviction (Psalm 95:8; Proverbs 29:1; Romans 2:5). These Scripture references should be carefully studied as the destiny of the soul depends upon our attitudes, whether or not we let Christ in.

Verses 8-10 show us that when we enter into Christ, and Christ into us, that God does the work through us; it

is then that His power becomes sufficient for us, and that great rest is compared with the rest that God took the seventh day.

Verse 11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Verse 12 teaches us of the power of the Word, if it is accepted by faith: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is discernor of the thoughts and intents of the heart."

Verse 13 proves God's knowledge and unlimited power and the beauty of the omniscience of God: "Neither is there any creature that is not manifest in His sight: but all things are naked and open into the eyes of him with whom we have to do." Seeing all things are known of God and know His great and mighty love, and His watch care over us, that is so beautifully taught in Matthew 6:25-33, we should never let our faith waver. When Christ arose and went back to the Father, there was no more need for an earthly priest to stand between the people and God. Christ, Himself, entered into the Holy of Holies and became our great Mediator, with His eyes on them that fear Him.

Verse 14, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession."

Verse 15, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Verse 16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

These three verses invite us to accept Christ, the great High Priest, as our advocate, and make our petitions direct to Him. He has died for us and promises to supply every need (Philippians 4:19). He says, "Come boldly to His throne of grace," and if we come in

faith, we can surely receive. All the heavens and earth are designed for the benefit of man, and His is still saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

Speakers Announced For W. N. A. C.

Mrs. Thomas Willey Sr. and the Rev. Fred Hersey will be the featured speakers at the Woman's National Auxiliary Convention in Norfolk, Virginia, July 10, 11, 1961.

Mrs. Willey, with her husband, pioneered the Free Will Baptist work in Cuba and is now in the States doing itinerant and missionary conference work while awaiting re-entry into Cuba.

Rev. Hersey is home for his first furlough after having spent five years as a missionary in Japan.

Miss Mary R. Wischart, the Rev. Kenneth Walker, and Mrs. Fred Hersey will bring devotional thoughts. Mrs. Billy Melvin is to serve as pianist, Mrs. Dale Burden as organist, and the Rev. Henry VanKluyve as song leader.

As in previous conventions, one of the outstanding features will be the Declamation Contest by the YPA's and GTA's. The run-offs will be held on Monday afternoon, July 10, and it is open to the public.

We are hoping and praying that you will attend this session of the WNAC in Norfolk and that the Lord will give us the most glorious missionary convention in our history.

Mrs. Eunice Edwards
Executive Secretary-Treasurer

NOTES and QUOTES

(continued from page eleven)

to the Ephesian church said, "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). To quicken—to make alive. Remember that before we are saved we are dead in trespass and sins. After being saved we are made alive in Christ. We are living in Christ. Jude says, "Twice dead plucked up by the roots."

According to the Scripture, unconditional eternal security is not true, and the Original Free Will Baptists do not believe in any such doctrine. However, it is getting very popular to call Calvinistic preachers into our churches to hold conferences and conduct evangelistic meetings. When this is done do not be surprised if there is confusion and disputes.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Two Views of Life

(Lesson for June 11)

Lesson: Ecclesiastes 12:1-8; 2 Timothy 4:7, 8

Golden Text: 2 Timothy 4:7

I. INTRODUCTION

There is a great deal of difference between growing up and growing old. Growing old is something that is pre-ordained and is certain to come to all of us. It's a different story with growing up; that is something that has to be attained. Some people go through their entire life and never really grow up. They see things through the eyes of a child and act accordingly.

Most of us are aware of the fact that with proper food, exercise, and rest, physical maturity can be obtained. The same things are required for mental and spiritual maturity. If we do not give our bodies proper food, exercise, and rest, our physical maturity is seriously impaired. The same thing is true of our mental and spiritual development. It is possible for a person to be old in years and yet remain a child in the mental and spiritual realm. This happens much more frequently in the spiritual realm than it does in the physical or mental, because most people are prone to take their spiritual development for granted.—*The Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Solomon remembered his Creator in the days of his youth, but later became disobedient and brought on himself much unhappiness. The boy or girl who accepts Christ when young should not give Him up when they are grown in order to obtain financial or political advancement.

2. A man who had a thousand wives and concubines surely had nine hundred and ninety-nine reasons for being dissatisfied with life. If Solomon had chosen just one wife like Hannah, the mother of Samuel, the history of Israel would have been vastly different.—*Selected*.

3. The aim of this lesson is to show the demoralizing effects of wrong at-

titudes toward old age; to point out that life is an opportunity of Christian service, and to emphasize the contribution that Christian faith can make to one's whole life and to a glorious and victorious death.

4. *I have fought a good fight.* Perhaps one of the greatest illusions which nominal church members have is that the Christian life is an easy one. Such has not been the case with those who live devoted lives in Christ's service, and it was not the case with the early apostles. Indeed, it has never been easy to "... earnestly contend for the faith which was once delivered unto the saints" (Jude 3). This is the fight which Paul waged throughout his Christian ministry.—*The Bible Teacher* (F. W. B.).

5. The unregenerate man might look at the life of the apostle, Paul, and decide that it was a tragic failure. Paul endured all manner of difficulty, suffered seemingly endless persecution, was afflicted in body and spirit, and ended his days as a prisoner of the Roman government, punished for crimes he did not commit. Certainly one could view such a situation with pessimism and say that life held no meaning.

6. Yet, as Paul looked at his life he saw it as a glorious victory. The things he suffered had meaning to him, for they brought him a glorious reward in the life that was ahead. He who lives for Christ, no matter what the cost, has laid up for himself an eternal crown of righteousness, an everlasting reward. Nothing in life is meaningless.—*The Bible Expositor*.

7. Note in Verse 8 the cheerful optimistic outlook as compared to the pessimistic outlook of Solomon. Paul's optimism is based upon this belief in the Lord, that the Lord is coming again, and that the Lord will reward him.

8. Christians have been accused of being blindly optimistic. This is not true. Christians are realists. The facts of judgment, heaven and hell, and that God's people will ever be with Him, are real to them. Because of these facts, we

can look toward the future and sing, "There's a land that is fairer than day, and by faith we can see it afar."

9. Let us not get the idea that everything about Solomon's view of life is wrong. Solomon makes many wonderful and true observations from which we may profit. He speaks of the brevity of life and the fact that the things of this world cannot satisfy. These truths all of us would do well to learn.—*The Advanced Quarterly* (F. W. B.).

10. The preacher says all is vanity, but he is talking about things "under the sun" (1:3, 9, 14; 2:11, 17, 18, 20, 22). There are things above the sun, too. "Set your affections on things above" (Colossians 3:2).

2 Timothy 4:7: Paul had fought a good fight, and he sounds almost glad that it was over. There is "a time of war, and a time of peace" (Ecclesiastes 3:8). Let's all "fight the good fight of faith" (1 Timothy 6:12), so that the end of the battle will bring victory and peace eternal.

Vs. 8: The world gave Jesus a crown of thorns, but He has a better crown for all who are eager to see Him.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. A judge in Tacoma, Washington, said, "Over a two-year period, 2,032 youths between eight and eighteen years of age appeared before me in court. Nearly all of them had some contact with a Sunday school or church at some time. "When you stopped going, did anyone from the church or Sunday school ever visit you?" asked the judge of each one of them. He learned that *only two* of them were visited! How diminished a flock of sheep would become if the shepherd treated the lost sheep like the church folk and Sunday school teachers treat the youths who are absent from the house of God!

2. Our youths must begin now to develop into the persons they ought to be in old age.

A gracious white-headed lady visited a friend. When she left, a little girl said, "Mother, if I could be an old lady like she is—beautiful, calm, sweet and lovable—I would not mind growing old!" "Well, my dear," said the discerning mother, "if you want to be that kind of old lady, you had better begin making her right now. She is not a picture that was done in a hurry. It has taken a long time to make her what she is. If you want to paint that sort of picture of yourself to leave to the world, begin mixing the colors right now!"

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Questions & Answers

(continued from page ten)

on the wall which announced the overthrow of Babylon and Belshazzar (Daniel 5:5, 25-28). (See Exodus 4:10-15; Isaiah 8:1, 11, 12; Jeremiah 1:7; 7:27; 13:12; 10:1, 2).

The Lord did not allow John to write all he saw. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not" (Revelation 10:4). In Daniel 12:8, 9, God indicates that certain words are to be made clear in the future and that he is not to be overconcerned about them while he remains on the earth.

All the messages contained in the Bible belong to us, but may not apply to us as to those of another time. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29). Rightly dividing the word includes studying and meditating on it until we know the answer. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). (See Psalm 119:11, 105; Psalm 1:2).

The person whose life is solely governed by the Word of God understands, but the one who only knows from studying and who has not been regenerated has a difficult time understanding. Things pertaining to God must be understood by one who possesses God's nature so if you have been born again and know it, keep studying while relying upon the Holy Spirit He will help you. If you are not born again heed John 3:36 and Acts 16:31. Then you may begin to understand these profound truths and not until then.

The Lighted Pathway

(Continued from Page Thirteen)

If it is for Christ's sake, the Christian must be ready to depart from any situation, whatever the cost. If it be to

glorify Him, he must be willing to remain within any circumstance, whatever the price. God's will and God's leading will always be in conformity with His Word. May that Word dwell in us richly.—Selected.

"As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

St. Claire Bible Class

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3. *Accidental (?) Death.*—The sacrifice of fools: for they consider not that they do evil (Ecclesiastes 5:1). A friend of mine was working a fast freight train when a car crashed through the gates of a level crossing and became entangled on the pony track of the engine. It was dragged along, smashing itself to pieces, till the train could be stopped. Of the four inside, two were dead, one bleeding to death, and one unconscious and terribly injured. At the inquest it was stated that the party had been from one public house (bar) to another from opening till closing time, that the red light on the crossing was in perfect order, and that the car was driven into the gate at full speed. The verdict? "Accidental death." Should it not have been "Alcoholic death?"—*The S. S. Times.*

4. *More Than His Share—of Blessings.*—*I know that my redeemer liveth* (Job 19:25). I once met a man who had lost his wife and only child. He had been fairly wealthy, but misfortunes had used up all his money. His friends proved to be mostly of the fair-weather variety. He was critically ill in a county home. I began by saying, "You've certainly had your share of sorrow." Instantly he corrected me, "Don't say that, pastor!" he responded with a smile. "Say that I've had more than my share of blessing. Christ once meant little more to me than a historical character; now He is my closest friend. 'Forgiveness of sins' was once a pious but meaningless thought; now it is my most precious possession. Heaven was wishful thinking; now it is as real to me as the fact that I shall soon die."

This man did not agree with Solomon's view of life as expressed in Verse 8 of this lesson. If you are a young Christian, don't turn from God when you reach the

age of 25 (or older) and look to the world and the devil for happiness and success in life.

Christian Education

(Continued from Page Nine)

Olive; Southern Bell Telephone and Telegraph Company, Goldsboro; Mr. and Mrs. H. M. Cox, Mount Olive; Alumni of Mount Olive Junior College; Pine Level Church; Elder and Mrs. J. C. Griffin, Bridgeton; Little Rock Church, Lucama; Mrs. H. L. Spivey, Maury; Saratoga Church; Mrs. Celia Garris, Ayden; the Reverend and Mrs. J. C. Moye, Snow Hill; Marsh Swamp Church, Rock Ridge; Cabin Church, Beulaville; Pleasant Hill Sunday School, Pikeville; E. L. Jones, Walstonburg; Shady Grove Church, Sampson County; Henry P. Brewer, Wilson; in honor of the Reverend Lloyd Vernon by Bethel Woman's Auxiliary, Four Oaks.

Resolution

Oh, what a happy soul am I
Although I cannot see.
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't—
To weep and sigh because I'm blind,
I cannot, and I won't.
—Fanny Crosby, at 8 years.

Be a Willing Worker

The Bible says, "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). Every Christian should be a willing worker. Then, too, every Christian should do his work well. The Lord Jesus is displeased with careless workers. Even when helping our father and mother at home, the work should be done pleasing to the Lord. First, to be a good worker we must "Do all things without murmurings and disputings" (Philippians 2:14). Some parents would rather do the work than listen to their child complain about the work they are doing. Are you a willing worker?—Selected.

DS —

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 7, 1961

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HAROLD M. LAMBERT PHOTO

EDITORIAL

FLESH OR SPIRIT?

The Bible teaches many things of great value to every soul. The greatest teaching, however, is the message of love as it was fulfilled in the life and death of Christ Jesus. Around this law of love are many other teachings which must be applied to the Christian's heart. The Christian must love; it is the basic law of Christianity. One cannot love as he should when his heart and mind is filled with evil purposes and motives. One may say, "I love Mr. ----- even though he has done me wrong," but his actions may be far from proving the accuracy of his statement.

One thing is certain within the natural or material world: you can tell a tree by the fruit it bears. The Bible also teaches the same law regarding one's spiritual life. Jesus said, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 7:43-45).

A tree which is infested with disease, of whatever sort it is, will not bear good fruit. It is a natural law. On the other hand, a good, pure tree will bring forth good fruit. There are many Christians' lives which are infested with disease. The result is a bringing forth of corrupt fruit.

In Galatians 5:19-23, the apostle, Paul, lists the works of the flesh and also the fruit of the Spirit. In considering the works of the flesh, the Bible reader will immediately note that hatred, variance, emulations, wrath, strife, seditions and envyings are listed along with adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, heresies, murders, drunkenness and revellings. One would immediately say that the latter group is the worse of the lot; but are they so much worse? Paul said in Verse 21, "... they which do such things shall not inherit the kingdom of God." No distinction can be made, so far as the consequences of these sins.

Hate is a common term; so is wrath, and likewise strife. Hate can destroy the most sure foundation. Wrath can ruin any good purpose. Strife can bring such division that there can never be a reconciliation. But what about variance? Variance is "The fact or state of being in disagreement; a difference of opinion producing dispute or controversy; dissension; discord." That variance exists today, no one can truthfully deny. What about emulations? Is there not an endeavor to equal or excel? Is there not envious rivalry? One may exclaim, "You can't accuse me of adultery, murder or drunkenness"; but what about these other things?

In contrast to the works of the flesh, the apostle lists the fruit of the Spirit. Note them as follows: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Paul says that against such

there is no law. The true Christian will bear these fruits. He will love; he will show forth joy; he will strive for and possess peace; and he will be long-suffering. He will be kind and gentle; he will be considerate of other people. He will not slur or slander another's good name; he will be ethical in his dealings with others; he will be consistent. His long-suffering will lead him to manifest patient endurance of offense; it will lead him to turn the right cheek, to go the second mile, and the third. When mistreated, he will not return evil for evil; for to do so is to lower himself to a level below that of his adversary. His long-suffering will allow him to leave vengeance in the hands of a just God; it will lead him to successfully put the Golden Rule into practice.

Again the apostle, Paul, wrote: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. . . . And let the peace of God rule in your hearts, . . ." (Colossians 3:12-15). If Christians truly practiced the things mentioned in this passage of Scripture, there would never be any strife, dissension, etc.

It is not evident, therefore, that someone has followed the works of the flesh in this our day? Can it not be concluded that some have diseased trees (lives), and therefore are bearing corrupt fruit—fruit which poisons the entire basket? These things ought not to be; therefore, may we pray for a personal cleansing from them if such is needed, and then may we pray that the fruit of the Spirit will be manifest.

Volume 76

Number 23

June 7, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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JUNE

League Emphasis Month

OUR denominational calendar has June listed as Free Will Baptist League Month. Many State League Conventions meet in the month of June. The Nationwide League Conferences have been meeting in June since 1948. Youth camps sponsored by the league meet in June. Let's really make June, 1961, a real time of improvement and enlargement.

WHAT TO EMPHASIZE

First of all, if there are churches in your district which do not have leagues, suggest that they begin one. Some churches only maintain leagues for younger groups such as juniors, intermediates, and seniors. An adult league can mean a great deal to a church, too.

Point out the purpose and value of a league in each church. Help each member to realize fully the purpose of a training program. League is not a duplicate of any other organization in the church. It is distinct and necessary for a progressive church.

Have an attendance campaign. Set your goal to correspond with your Sunday school attendance. Very few churches in our denomination have as many in league as they do in Sunday school. Usually, only about 50% of those attending Sunday school attend league. This shouldn't be. Training is equally as important as teaching.

Evaluate your present organization. Call all the officers together and take a good look at your league objectively. Write to our office for a "Program Evaluation Sheet," also. This will help group captains and sponsors to know the weak spots and make improvements.

Encourage officers to use materials

other than the quarterlies. The Bible, *Contact* (the official publication of the National Association), *The Free Will Baptist* (a publication of the Free Will Baptist Press, Ayden, North Carolina), *Gem* (Missouri's state publication), *Voice* (California), *Vision* (Arkansas), *The Promoter* (Oklahoma), *Heartbeat* (new publication of the Foreign Missions Board), and *The League Pointer* contain subject matter and news which will prove valuable in planning programs.

Many leagues subscribe to *The League Pointer* for all officers and have them mailed to one address. This eliminates loss of time and confusion when new officers are elected. Special rates will be offered during the month of June only. They are: 3 to 5 subscriptions—\$1.35 per subscription per year; 6 or more—\$1.25 per subscription per year. Tell your director about this special offer. These rates may also be used for renewing your subscription or extending the subscription you may already have.

AWARDS TO BE GIVEN

Make a special effort to help your state raise its quota for the league expansion campaign. Take up an offering in your assembly each Sunday night during the month of June.

Special awards will be given to leagues contributing to the "Expanding Our Horizons" Campaign. An attractive certificate will be given to the leagues which give \$25 or more; a certificate with a gold seal will be awarded when \$50 or more has been contributed. An engraved plaque will be awarded the league contributing the largest amount to this expansion campaign during 1961. Begin contributing now!

ENCOURAGE CONFERENCE ATTENDANCE

There is still time to make arrangements for attending the Ninth Nationwide League Conference in Albany, Georgia, June 20-22. If your group is large enough, charter a bus. This will mean less expense. The bus station in Albany is near the downtown area. You could walk to hotel accommodations in case only one or two can make it. "Where there's a will, there's a way" is still true! But if you can't go yourself, help someone else to go.

Salvation from Sin

The gospel is the only remedy for sin. Those who will not heed the message of the gospel have no other hope of salvation for there is no other name known under heaven and among men whereby it is possible to obtain salvation.

The gospel has not lost power. Men may be powerless because they reject and fail to believe the gospel, but Jesus said, "All power is given unto Me in heaven and in earth." Those who will believe and obey the gospel have the promise they shall "receive power."

There is power in the blood. It is a sure remedy for sin. There is power in the gospel to break the power of sin and Satan which holds sway over the masses of the people of this world. The gospel becomes the power of God unto salvation to everyone that believes. One cannot receive except he believes. "He that believeth on the Son (of God) hath everlasting life." The reason there are so many destitute of life and power is because they are destitute of faith. It is

(continued on page thirteen)

THINKING ABOUT THINKING

ABOUT 25 years ago, I made a bus trip from my home town of Dothan, Alabama, to Jacksonville, Florida, where I was scheduled to conduct a series of meetings. As I boarded the bus, I noticed a placard with one word printed on it directly in front of me. Each time I got off the bus and boarded it again, I was face to face with this one word. The word haunted me; I could not forget it. Since that time, I have seen similar placards with the same word in offices, factories, stores and all kinds of places, but it has never affected me as it did that day. I can still close my eyes and see there above the bus window in large, bold print this one word—THINK.

Evidently, the bus company felt that it was good business for those who rode their bus to think. They knew that thinking people are more apt to do the right, the courteous and the safe thing. Who can tell what tragedy might have been averted by this sign reminding people to think?

It is not only good business to think when making a bus trip, it is good business to think anywhere. The ability to think and reason is one of the things that distinguishes man from the animals. When one refuses to think, he places himself on the level with the beast who follows his instincts.

Christianity is a religion of thought. True, it involves the heart because it is a religion of love. It involves the hands because it is practical. But before it engages either the heart or the hands, the head must be involved. In fact, the divine order is head, heart, and hands. With the head man conceives the gospel—he realizes that he is a sinner and only the Lord Jesus can save him. With the heart man receives the Lord Jesus—he trusts Him as the only source of salvation. With the hands, man serves because he knows (head) the gospel

by the Rev. F. B. Cherry

and has the assurance (heart) that his sins are forgiven. The man who cannot think cannot become a Christian.

In the Bible, both the Old and the New Testaments, much is said about thought. Solomon says, "As a man thinketh in his heart so is he." (See Proverbs 23:7.) This means that our thinking is decisive; it determines the kind of people we are. Again Solomon says, "Keep thy heart with all diligence, for out of it are the issues of life."

Coming to the New Testament, Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). Paul is not only stressing the importance of thought, but of thinking positively about the good things of life. One wonders sometime how some ministers can be very pure in their thinking when all they talk about is sinful, degrading things. Sin must be pointed out, of course; but is it not reasonable to suppose that the minister who talks only about wrong and evil is thinking about these things?

Again Paul admonishes, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds in Christ Jesus." (See Romans 12:2.) The pattern of our thought life is important.

The doctrine of man as a "free will" with the ability to accept or reject Christ, demands that he think. A choice always involves thought. If God created us and controls us so that we have to accept or reject Christ, then our wills are not free. But if there is placed before us life and death and we are given the freedom to decide, we must think.

There are those who feel that the doctrines of Christianity should be taught to the exclusion of everything else. They feel that one should accept these doctrines without question; that is, without any individual thought. If God could get glory out of creatures that were so indoctrinated that they did not have to think for themselves why did He create man? There is Biblical evidence that the angels existed before man. They were already in heaven; they did not have to think and choose. Yet, God created man. For His own purpose, God endowed us humans with the power to think and choose. That purpose, the Bible makes clear, is this: That He might have a society of intelligent and morally responsible persons with whom He could have fellowship in a life of love and service.

This does *not* mean that we are not to teach and stand for the gospel. On the contrary, it means that we must be more diligent and faithful. Satan presents his side; we present God's side; sinners make their choice. Could it be that some have chosen the side of Satan because we failed to present the gospel as it ought to be presented?

This does *not* mean that we are not to restrain or discipline the young because they have to make their own choices. Each individual has to walk for himself; but do we not help the baby who is learning to walk? Even though we know that we cannot follow him through life and keep him from falling, we protect him while he is young.

We realize that the time will come when he will be strong and able to walk without our help. Just so, we must by restraint and discipline help the young to do the right things in life because the time will come, we pray, when they will be able to stand on their own feet without our help. The idea that character is developed by self-expression is satanic. Jesus said, "If any man will be My disciple let him deny himself."

The doctrine of "free will" does mean that after we have taught and disciplined and helped in every way possible, there comes a time when the individual must decide for himself. His eternal destiny hinges upon that decision. God does the work of regeneration, but man makes the decision. The making of this decision requires thought.

Because Free Will Baptists believe in the freedom of the will, we are a denomination of individualists. At least we should be. But there are forces at work among us that would take away our individual choice.

A young minister was heard to say recently that another minister was disloyal and had no convictions because he would not take sides in a church argument. Did it ever occur to that young preacher that the older minister might have thought that both sides were wrong. Perhaps he did not realize that it takes more conviction and courage to stand alone than to join with a clique. Men will be joined in cliques only when one or two men do the thinking for the whole group. The thinking man may be on the side of one clique this time and the side of the other clique the next time because he thinks, and does not follow blindly any other man's leadership.

Many of our differences come from the fact that we are a denomination of individualists. These differences are not bad. Thank God for them! The danger comes when our ministers, instead of thinking for themselves, allow a few leaders to think for them. This causes them to form into cliques behind these leaders. This can be disastrous.

That there are cliques and factions within our denomination, no one can deny. That there are some things present that ought to be opposed, all can see. That our institutions are not perfect, we all agree. But there is one thing we may all be sure about—they will not be made better by dividing into factions and fighting over them.

If the Free Will Baptist church is kept intact for the glory of God and

the well-being of our posterity, it will be done by those who think. Those who follow their emotions and divide themselves into factions would destroy the very church they love. Only those who think for themselves and stand for that which they believe to be right regardless of persons, places or institutions will save our denomination.

Therefore, we make this appeal to our ministers and laymen alike. Don't line up behind a cause or against a cause just because someone else does, but think. Then make up your own mind about matters and after you have done that you will find that your thinking does not always coincide with any clique.

Father's Day National Superannuation Day

Rev. David W. Hansley, Chairman
Board of Superannuation

The Board of Superannuation for the National Association of Free Will Baptists in the United States of America was organized for the purpose of providing the ministers of the denomination with a program of retirement insurance.

This was done by working with the Ministers' Life and Casualty Union of 3100 West Lake Street, Minneapolis 16, Minnesota. The insurance program now offers to each minister a \$2,000 endowment policy, Age 65 or 70 years.

The board hopes that sometime in the near future, the ministers and churches will become so interested in the Retirement Insurance Program that we will be able to offer to each minister a \$10,000 policy.

A few years ago the National Association asked that our churches designate third Sunday in June, Father's Day, of each year as National Superannuation Day. This was done to call our attention and increase our interest for superannuation so we could work together as a denomination and make the program of superannuation a success. If your church does not have services on this Sunday you may choose any Sunday before or after Father's Day to suit your convenience.

There are several ways you can use to bring superannuation to the attention of your church and solicit the interest of the members: You could have a memorial service in memory of a departed pastor who was faithful in serving your church. You might have a Founder's Day service in celebration of the date when the church was founded. The pastor could simply announce to the people that today is Father's Day designated as Superannuation Day in our denomination

and receive an offering during the service. Or he could have a special service and prepare a message on the subject of "Superannuation." Some organization of the church could have a special service during the week centered around the subject of "Superannuation" and at the close receive an offering. With the co-operation of the pastor and different organizations of the church, present a drama centered around superannuation during the morning or evening service. If your church has a movie projector you could select a film on the subject of superannuation and show it during the evening service and at the close receive an offering.

These are only suggestions to the possibilities for a service in your church in interest of superannuation. We leave the type and method of service, in your church, up to you. We are only asking that you do in your church what is pleasing to God and for your convenience. Do what you feel led, by the Holy Spirit, for the cause of superannuation.

The program of superannuation, for some reason, in our denomination has not received the attention it should have in the past.

We should ask and answer a few questions on the subject: Can a young man who has been called of God to preach the gospel, preparing himself for the ministry in the Free Will Baptist denomination, look forward with confidence and assurance to the time he will retire that he will be adequately cared for?

We do not like for our ministers to be occupied in other fields while they are pastoring our churches. This is some-

(Continued on page fourteen)

NEWS ^{AND} NOTES

Of Denominational Interest

Fellowship Church Dedicates New Sanctuary, April 30



Sunday, April 30, was a day of rejoicing for the members and friends of the Fellowship Free Will Baptist Church in Durham, North Carolina. This was the day they held their first service in the new sanctuary pictured above. The dedication service was in the afternoon of the same day at 3:00 p. m., with Dr. Bob Jones, founder of Bob Jones University in Greenville, South Carolina, delivering the dedicatory message. Special music was rendered by the church choir, girl's sextette, and Mrs. Billy Morris, soloist.

The service climaxed several months of planning, praying, working, and giving on the part of the congregation and pastor. The Lord has miraculously blessed in meeting and supplying the needs of the church. Last September, the congregation voted to enter the building program. At that time, there was only \$33.63 in the church treasury; however, construction of the new sanctuary was begun the following month.

The new sanctuary has a pastor's study and a secretarial office and will seat approximately 700 people. Educational facilities are located in the basement.

The total value of the property is now \$110,000.

The church was organized on March 9, 1956, by the present pastor, the Rev. Lonnie Graves, with 43 charter members, and has experienced continuous growth since that time. During this period, it has been necessary to enlarge facilities at four different times in order to accommodate the congregation. The church realizes that none of this could have been done apart from God's blessings and to Him goes the thanks and praise, not only for the material blessings, but also for the souls who have come to know Christ under the ministry of the church since the time of organization. There are decisions made for Him almost every Sunday.

At present, there are 168 active members and a Sunday school enrollment of 258.

British Chapel Church to Observe Home-Coming June 11

British Chapel Free Will Baptist Church, Kinston, North Carolina, will observe its annual home-coming Sunday, June 11. On this day in observance of

superannuation month, a former pastor, the Rev. J. E. Wooten, will be honored. A picnic lunch will be served on the church grounds at the noon hour.

The pastor, the Rev. Alton Hines, and the church extend a cordial invitation to the public to attend this service.

Loretta Midgett Wins State Sword Drill

Miss Loretta Midgett, Route 1, Columbia, North Carolina, will represent North Carolina in the sword drill at the Ninth Nationwide League Conference which convenes at Albany, Georgia, June 20-22, 1961. Loretta was the first place winner of the drill at the North Carolina State League Convention which convened at Morehead City, May 5, 6, 1961. She is twelve years old and is a member of Malachi's Chapel Free Will Baptist Church. She represented the Albemarle District League Convention in the state contest.

Miss Wanda Boswell from the Saratoga Free Will Baptist Church and Sammy Reynolds from Hull Road Free Will Baptist Church were second and third place winners in the May 6 contest. Each of the thirteen contestants in the state drill are to be congratulated for a job well done. Their greatest reward shall come from their increased knowledge of the Word of God. The challenge of today's youth is to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." (2 Timothy 2:15).

Saints Delight Winner of Youth Rally Banner

The Lenoir-Greene Youth for Christ Rally met at Mount Calvary Free Will Baptist Church, Hookerton, North Carolina, Saturday evening, May 13, with Saints Delight Free Will Baptist Church of Ormondsville, North Carolina, winning the banner with thirty-two per cent present.

The next rally will be held on Saturday evening, June 10, at Saints Delight Church. All churches in this area are asked to be represented; especially are the youth invited.

Coming Events

June 5-9—General Youth Conference, Cragmont Assembly, Black Mountain, North Carolina

Fiscal Report of

National Superannuation Board

Mrs. K. V. Shutes, secretary-treasurer of the Superannuation Board of the National Association, reports for the fiscal period January 1, 1960, to December 31, 1960. The report is as follows:

Cash on Hand Jan. 1, 1960 \$ 3,568.85

Receipts

From Co-Operative Plan of Support
States Credited as Follows

Alabama	\$ 26.02
Arizona	6.48
Arkansas	114.59
California	170.53
Florida	63.57
Georgia	93.84
Illinois	110.97
Missouri	287.57
North Carolina	42.38
New Mexico	38.35
Ohio	.33
Oklahoma	219.89
Oregon	.30
Tennessee	89.61
Texas	105.13
Virginia	14.87

From States

Alabama	232.47
Arkansas	5.00
Georgia	581.71
Florida	28.57
Kentucky	4.00
Michigan	43.16
Missouri	197.64
North Carolina	1,591.48
Oklahoma	7.00
South Carolina	161.28
Tennessee	250.50
Texas	35.70
Virginia	131.75

From Insured Prem-

iums 1,945.79

Refunds 67.34

Woman's National

Auxiliary Convention 5.00

Total Receipts 6,672.82

Total to Account For \$10,241.67

Disbursements

Premium on In-	
sured	\$3,873.11
Secretarial Services	840.00
Postage	326.63
Traveling Expense	
of Board Members	259.78
Printing	171.90
Accountants	125.00
Office Supplies	84.00
Refund	17.61

Total Disbursements 5,698.03

Balance in Treasury

December 31, 1960 \$ 4,543.64

STATE QUOTAS

Ala.	\$ 592.80	\$ 258.49	\$ 334.31
Ariz.	100.00	6.48	93.52
Ark.	296.40	119.59	176.81
Calif.	200.00	170.53	29.47
Fla.	500.00	92.14	407.86
Ga.	1,500.00	675.55	824.45
Ill.	500.00	110.97	389.03
Ky.	300.00	4.00	296.00
Mich.	500.00	43.16	456.84
Miss.	300.00		300.00
Mo.	1,500.00	485.21	1,014.79
N. M.	100.00	38.35	61.65
N. C.	3,556.80	1,633.86	1,922.94
Ohio	444.60	.33	444.27
Okla.	1,482.00	226.89	1,255.11
Ore.		.30	
S. C.	600.00	161.28	438.72
Tenn.	1,500.00	340.11	1,159.89
Tex.	1,000.00	140.83	859.17
Va.	500.00	146.62	353.38
W. Va.	300.00		300.00

Totals \$15,772.60 \$4,654.69 \$11,118.21

Children's Home to Observe Home-Coming June 11

The annual home-coming of the Free Will Baptist Children's Home, Middlesex, North Carolina, will be observed Sunday, June 11, with a former superintendent, the Rev. S. A. Smith, as the guest speaker. The day's services will begin at 10:30 a.m., followed with a picnic lunch at the noon hour.

The superintendent, the Rev. Wilbert Everton, extends an invitation to former residents of the home, friends and former pastors to attend this service and enjoy the fellowship of the day.

Bear Grass and Rose of Sharon Are Sponsoring Youth Revival

The young people of Bear Grass and Rose of Sharon Free Will Baptist Church near Williamston, North Carolina, are sponsoring a youth revival in the Rose of Sharon Church June 11 through June 17. The evangelist will be the Rev. Frank Ray Harrison, a student of Mount Olive Junior College.

The Rev. C. D. Hamilton, pastor, extends a cordial welcome to the public to attend these services.

Home-Coming Day to Be Observed At Piney Grove Church

Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, will observe its annual home-coming day on Sunday, June 11. The day's activities will begin with Sunday school and

continue throughout the day. All former members, pastors and friends are invited to attend and enjoy the day together. All singers are especially invited.

Fellowship Officers Installed At East Carolina College



The officer's reading left to right are Bonnie Newcome, publicity chairman; Joanne Hollowell, publicity chairman; Robert E. Lee, treasurer; Faye Pope, secretary; Betty Lou Spruill, president; Kenneth Proctor, vice-president.

The Free Will Baptist Fellowship of East Carolina College, Greenville, North Carolina, held its installation service May 1, with Carolyn Pate, president of the Fellowship, as installing officer.

As Miss Pate read the duties of each officer, they lighted white candles, signifying their acceptance of their position.

The new officers are: President, Betty Lou Spruill; vice-president, Kenneth Proctor; secretary, Fay Pope; treasurer, Robert E. Lee; publicity chairmen, Joanne Hollowell and Bonnie Newcombe. Miss Julie Mosser sang a solo to the new officers.

During the year the fellowship met together each Monday evening at 5:15 to be inspired by visiting speakers and to enjoy the fellowship of other members. The group especially enjoyed the delicious home-cooked meals served at each meeting by women from surrounding Free Will Baptist churches. The final meeting of the year was held in the form of a picnic in the park on the campus.

The outgoing officers are: President, Carolyn Pate; vice-president, Alton Cowan; secretary, Betty Lou Spruill; treasurer, Barbara Boyd.

Rev. and Mrs. Robert Crawford of the First Free Will Baptist Church of Greenville, are sponsors for the fellowship.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Garner, N. C.—The Woman's Auxiliary of the Garner Free Will Baptist Church met on Tuesday night, April 11, at the home of Mrs. Joy Garris, with 13 members present, including one new member.

The meeting opened with prayer by Mrs. Dan Stevens, followed by the Scripture which was read by Mrs. Eugene Waddell. During the business session, three new officers were elected as follows: Enlistment chairman, Mrs. Eu-Margaret Lassiter and Mrs. Mary Howell.

The program was carried out most interestingly as suggested in the *Co-Laborer*. Those taking part were: Mrs. Joy Garris, Mrs. Edna Earle Williams, Mrs. Mary Howell, Mrs. Carl Dudley, Mrs. Naomi Beaman and Mrs. Margaret Lassiter.

After the program and business were completed, delicious refreshments were served by the hostess.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church, held its monthly meeting at the church on April 25, 1961. The meeting was called to order by the president. Scripture was taken from Matthew and 1 John, and was read by Mrs. Laura Boyette, after which prayer was offered by Mrs. Clarcie Merrit.

The minutes of last meeting were read and approved. Dues were paid and the roll called with 12 members present. There was a discussion of each member's responsibility and her job to be done in auxiliary work. A motion was made and carried that the auxiliary send money to their missionary for medicine and also to give the G.T.A. a party. After the program, all enjoyed a social hour of refreshments. Mrs. Nora Smith gave the benediction.

ANTIOCH DISTRICT WOMAN'S AUXILIARY CONVENTION

The Antioch District Woman's Auxiliary Convention of Arkansas met in quarterly session on Saturday, April 22, at Slaty Crossing Free Will Baptist

Church near Centerville, Arkansas. The theme for the day was, "True Wisdom from God." The president, Mrs. Henry Hill of Atkins, presided throughout the day.

After hymns and prayer, Mrs. Guerion of Slaty Crossing, gave the welcome. Miss Clytie Coffman of Hector, gave the morning devotion. Talks on, "Wisdom to Be Sought," "Worldly Wisdom," and "Fruitful Wisdom," were given by Mrs. Robert Ashmore and Mrs. Dolphus Johnson of Russellville, and Mrs. Ruby Robertson of Casa.

Brother D. L. Wright of Atkins, was the morning speaker. Special music was presented by Mrs. Ashmore and Mrs. Reta.

After the noon fellowship hour, the group enjoyed hymns and prayer. The Rev. J. D. Kinder of Russellville, gave the afternoon devotion. Mrs. E. H. Langford of Hector, gave the response to the welcome.

Group singing and special songs were enjoyed during the singspiration. After a business session and a very spiritual meeting experienced throughout the day, Mrs. Raney gave the benediction.

There was a good attendance with seven ministers present. The Rev. Bob Chronister is pastor of the Slaty Crossing Church. The Rev. Geno Johnston was named as morning speaker at the District Convention to be held in July. R. H. McCuin of Welcome Home Church is alternate.

Holly Springs, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met Monday night, April 3, in the church for its regular meeting. The president, Mrs. Colene Holland, called the meeting to order and opened the program with the Scripture medley taken from Matthew and John, followed by prayer. Mrs. Ruth Hinton had charge of the program entitled, "The Book that Lives," with Mrs. Lessie Pate, Mrs. Audrey Lamm, Mrs. Joyce Price, Mrs. Elgie Capute and Mrs. Alice Weaver taking part.

The business began by having the minutes read and approved and the roll called with collection of dues. Mrs. Nellie Atkinson gave the treasurer's report, followed by the vice-chairmen's reports. A committee for finishing the floors of the church was appointed as follows: Mrs. Ruth Hinton, Mrs. Lessie Pate and Mrs. Alice Weaver.

Mrs. Orabelle Nichols and Mrs. Emma Langley are to be delegates to the auxiliary convention on April 5.

Mrs. Marvis Phillips told of the need of wash clothes at the orphanage. Motion was carried to send the orphanage \$2.00 for wash clothes. An offering for the medical project in Africa is to be taken when the group has their mission program this month. After completing the business session, a motion was made to adjourn until the next regular meeting.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met Tuesday night, March 21, at the church. The meeting was called to order by the president. The group joined together in a song, "There's a Great Day Coming." There was a chain of prayers by the members for the coming revival. The Scripture was read by Mrs. Laura Boyette, taken from Revelation, Chapter 22.

Minutes of the last meeting were read and approved. After the dues were paid, the roll was called with 17 members present. The old and new business was then discussed. Those who received gifts from secret pals were Mrs. Debbie Heath, Mrs. Mildred Cauley and Mrs. Carrie Heath. During the social hour everyone enjoyed refreshments served by the hostess, Mrs. Mildred Cauley.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary held its monthly meeting at Oak Grove Free Will Baptist Church on April 5, at 7:30 p. m., with Mrs. Pearl Tart presiding. The opening song was "Jesus Calls Us," and the subject was "The Book that Lives After the Devotions." Mrs. Grace Jones read the minutes of the last meeting and called the roll with sixteen members present. Mrs. Joyce Bass gave a financial report and took up a collection. Mrs. Joyce and Mrs. Ellen Bass were appointed delegates to the semiannual meeting at Hopewell Free Will Baptist Church on April 12. Mrs. Emma Rose read the introduction and others who took part on the program were: Topic 1, "We Are to Believe the Word" by Mrs. Ellen Bass; Topic 2, "We Are to

Obey the Word" by Mrs. Joyce Bass; Topic 3, "We Are to Know the Word" by Miss Eva Jackson; Topic 4, "We Are to Hold the Word" by Mrs. Ethel Godwin; Topic 5, "We Are to Live the Word" by Miss Willa Dean Parsons. Mrs. Katie Lee was the pianist and Mrs. Mac Ellen Warwick gave the benediction.

Dunn, N. C.—The Woman's Auxiliary of Pleasant Grove Free Will Baptist Church met Friday night, April 7, at the home of Mrs. Hazel McLamb. There were eleven members present and one visitor. The group sang, "Jesus Calls Us." Mrs. Peggy Warren read the Scripture and all said the Lord's Prayer together.

The meeting was called to order by the president, Mrs. Peggy Warren. Mrs. Vira Hayes, the secretary, called the roll and read the minutes.

The group then had the business session. The program chairman, Mrs. Ed Taylor, read and talked on the lesson. The program was closed with prayer by all.

The group had a surprise party for Mrs. Florence Faircloth. The hostess then served refreshment. The next meeting will be at the home of Mrs. Pearl Cottle.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church met Monday night, April 17, in the church sanctuary with 13 members present.

The meeting was called to order by the president, Mrs. Selma Tew. The group was led in prayer by Mrs. Annie Lou Tew, remembering the sick and shut-ins. The song entitled, "Jesus Calls Us," was then sung by the group.

During the business period the roll was called and the minutes read and approved. Several items of business were discussed and some reports made. There was \$30.50 turned in as a result of the dinner served to the Salemburg Sewing Plant. Earlier in the year, Mrs. Berline Brandon, assisted by Mrs. Annie Lou Tew, staged a magazine drive to build up the auxiliary treasury. They were very successful and turned in \$15.62.

During the program hour, the topic, "The Book that Lives," was discussed. Several verses of Scripture were read from the New Testament, and the group prayed, "The Lord's Prayer," in unison. Those taking part on the program were as follows: Mrs. Annie Belle Bass, Miss Mittie Owens, Mrs. Selma Tew, Mrs.

Eunice Honeycutt, Mrs. Frankie Wrench, and the program chairman was Mrs. Sallie Spell. The meeting was dismissed by Mrs. Frankie Wrench.

The group is happy to announce that the Robert's Grove parsonage is well under way. The people in the community are enjoying fellowship together with the pastor, the Rev. Carey Cheshire of Bladenboro, North Carolina, as he comes as often as he can to work with them. As the men work on the building, the ladies enjoy the fellowship as they serve lunch.

THE MAIL BOX

MINISTER SEEKS WORK

"My pastoral services end at the Croatan Free Will Baptist Church, New Bern, North Carolina, on August 31. At that time, I will be available for pastoral services wherever the Lord may lead. I attended Mount Olive Junior College and East Carolina College and also have taken extension work in Bible from Berean Bible College. Any interested church may contact me at Route 2, Box 340, Grifton, North Carolina. My phone number is LA 4-4352."—Rev. Ray Harrison.

READER WRITES

"I have been reading this paper for several years. There are some things about the material in it I appreciate and some of it I don't approve of at all. It is too much like a daily newspaper. As to any trouble in churches or between individuals, it seems that there is too much of a desire to publish it whether it is in harmony with the teaching of the Bible or not. I am referring to different things that have been published from time to time, especially the statements by George Stevenson as to the Rev. Alfred Moore. In going back over one hundred years, this one fact and truth is one reason that the Free Will Baptists have never prospered any more than they have; that is, there is too much jealousy and back-biting. How do we know if this is the truth or one man's view? . . . Would not a good Scriptural message have been more encouraging to every reader? Why can't we as Free Will Baptists at least act a little like Christians and love one another? . . ."—John Barnes, Cookeville, Tennessee.

Editor's Reply: "We received your letter of May 22 in this morning's mail. Please understand that it is not, nor has it every been, our intention to publish articles that are not in keeping with the teachings of the Bible. We would like to know which things you are referring to so that we may be able to guard against them in the future.

"I am referring that part of your letter in which you mentioned George Stevenson's article to Mr. Stevenson. You will note on the editorial page of *The Free Will Baptist* the statement, 'The contents herein do not necessarily

reflect the beliefs or policies of the editor of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.'

"Along with you and many thousands of Free Will Baptists, we regret the trouble with which we find ourselves faced. We hope and pray that harmony will prevail soon, to the glory and honor of our Christ."

Mr. Stevenson's Reply: "It is indeed unfortunate that my article on Elder Alfred Moore has been the occasion for some misunderstanding on the part of some who entirely misread the article. I am afraid that my effort to present in a sympathetic light the facts surrounding the split of 1853, and Elder Alfred Moore's part in it has been misconstrued as 'much jealousy and back-biting.' My intention was to present an account of a really important struggle over principles and to show how the church passed through the test triumphantly; at the same time, I offered no condemnation of Elder Moore, but pointed out that 'he was a figure to be pitied and loved.'

"It has ever been my contention that a church which has no interest in its past can leave no history of which its posterity can be proud. We who are alive today are not the Church, but merely a part of it. All those who have ever been in the Church, we who are presently in the Church, and all who will ever be in the Church, make up the true Church, the Church invisible, the Church triumphant. One of the greatest errors we can make is to feel that we who are presently living are the whole Church and thus come to neglect that part of the Church invisible which lived before us.

"To those for whom my article was a source of offense, I ask their apologies and suggest that they make a charitable attempt to reread it in the spirit of love and service in which it was written."

—George W. Stevenson, 204 Grimes, University of North Carolina, Chapel Hill, North Carolina.

APPRECIATES PAPER

"I want to thank you so much for sending me *The Free Will Baptist*. I always enjoy reading it. My eyes are weak and I can't see to read it, but my daughter reads it to me, and then I always pass it on to a good neighbor. I wish every Free Will Baptist enjoyed reading it like I do and then there would be more subscribers for it. Do remember me when you pray.—Mrs. W. J. Paul, 1611 Bailey St., Columbia, Tennessee.

WELL SAID

The objections to the verbal inspiration of Holy Scripture do not manifest great ingenuity or mental acumen, but the very opposite; they serve as a shining example of how God inflicts His just punishment upon all critics of His Word—they lose their common sense and become utterly unreasonable and illogical.—F. Pieper.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: I do not accept the theory that there is no God, but cannot agree with one of your answers in which you discredit the theory of the organic evolution of man. I believe that God created man by this method. What is wrong with my belief? One of my science instructors who referred to himself as a theistic evolutionist believed that God created all life by this method.—James Morgan, Illinois.

ANSWER: I have heard this subject discussed and have read comments pro and con on it ever since I can remember, therefore, it is not by any means a new one. I could go at length in its discussion, giving quotations from noted authors on both sides, but what would you have but some of the same old stuff you have read and heard many times repeated, which would be worthless to you and all else who read it. But when I tell you that I believe the Bible and everything it teaches and that I believe nothing that in any way slightly contradicts it because its message of salvation has been the means by which God has translated my poor sin-cursed soul from the realm of death and darkness into the Kingdom of God's dear Son, and that I now have life, light, and liberty in Him and that you may have the same if you only believe then I have done you a great favor. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Your term, *theistic evolution*, is misleading. It tends to deceive those who are unaware. Such scientists, falsely so called, in general admit that the Bible story of the order of creation is scientific and they try to build a parallel theory that before there could be a plant or animal life, there had to be light. Therefore, the Bible record they claim is scientific in the true sense of the word. I should like to assert here that the God of all wisdom is the God of all true science. Theistic evolutionists follow this very form of reasoning. Some of them quote from the Bible in order to

make their logic more impressive to Christian students who have somewhat a Biblical background. They say: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). Such scientists seem to be completely ignorant of the fact that the evolution theory is a flat contradiction of and denial to the fall of man. In this way they play into the hands of the devil, that arch deceiver of man, from the time of man's first deception. Just as he made God's truth seem incorrect to Eve so he keeps up the work of deception with her offsprings. Follow when you may and how you wish such reasoning and you wind up with no sin and, therefore, no need of a Saviour. If there has been no fall then there is no regenerating power in the blood of Jesus Christ. To grasp that one great truth, fundamental to the whole Bible message, repeated many times and in several books is the all essential need of fallen man. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:12, 14, 18, 19).

Again, we may further declare that if man evolved then he was not made in the image and likeness of God, and if this were true the Bible is not correct for it plainly says: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing

that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26, 27). This gives no room for man to have evolved from lower creatures, of course, if he did so evolve he did not fall through sin and God's purpose in His plan of redemption including His word is worthless. If this theory were true, man would from the very beginning have been making progress and not only that but he will continue this upward movement for there is no room for digression, or as Dr. P. B. Fitzwater called it, *devolution*, but he will continue until he some day, when the so-called scientists only know, he will be like as gods—Satan's falsehood! Is this not to be regarded again as one of Satan's subtle attacks? Is it not the same kind he used to tempt Mother Eve and again to influence Nimrod to build the tower of Babel? Would this, were it true, not make unnecessary the death of Christ on the Cross? The Holy Spirit moved Paul to say something on this subject. "Professing themselves to be wise they became fools" (Romans 1:22).

While variations within a given species are many and the variety has thrilled many scientists there has never yet been one single instance proven by scientists where one species brought forth another species. Cows nor hogs have never been known to produce each other. Neither has ever produced a reptile of any kind. Neither have any kinds of fish produced fowl of any kind. Everything brings forth after his kind as he was commanded of God and this will continue to be the rule of the day in the whole of the age. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the

(Continued on page fourteen)

NOTES

AND QUOTES



By J. C. Griffin

APPRECIATION DAY

On May 18, a great day was observed at Mount Olive Junior College, Mount Olive, North Carolina. It was Appreciation Day, sponsored by Mount Olive, Goldsboro, and friends of that area; however, there were people in attendance from several parts of North Carolina and some from South Carolina. We had the pleasure of seeing our old friend, Brother Louis Holiday of Manning, South Carolina, who is a supporter of the college. We would like to mention all of our brethren, but lack of space prevents us from mentioning our outstanding brethren from our home state, but it is well to say we have many ministers and a great number of laymen from the eastern part of the state on hand expressing their appreciation for Mount Olive Junior College. We cannot go into detail as to the activities of the day, but it is encouraging to know that our college is located in the midst of people who appreciate the staff of teachers, officers and the student body.

OUR COLLEGE

A lady that I had never met, on being introduced to me said, "We people of Mount Olive highly appreciate our college. We call it ours because it is located in our city, while it is managed by your denomination. We want you to know that we are back of you in the work. The college is a moral asset to our city." We praise God for the support that is being given to Mount Olive College by Mount Olive and Goldsboro, as well as the support from most of the people living in Wayne and adjoining counties, in fact all of eastern North Carolina and several fine people of South Carolina and individuals everywhere.

EDUCATION BEFORE ATHLETICS

Governor Terry Sanford, in his very complimentary message for the college, said in part, "We thank God for institutions like this that puts education

ahead of athletics." The governor rehearsed and complimented the work of the college, under the president, Dr. William Burkette Raper, and his efficient staff.

MY ENDORSEMENT

It has been my happy privilege to visit Mount Olive Junior College ever since it has been established at Mount Olive. I have watched closely its activities. I have watched the students. I have met with many of the parents of the students who have and are attending the college, and I can truthfully say that I have found people who are interested in the type of education that prepares people for a useful career, or at least gives them two years start toward a successful career in business and the various professions that make up the best citizenry of our nation. I find some of the finest young people who are clean morally and who believe the truth as it is in Christ Jesus. Also, I find a student body that speaks highly of their teachers and the teaching.

BY THEIR FRUITS THEY ARE KNOWN

Jesus Christ said, "A tree is known by its fruit." The college, because of its age, has not produced many individual ministers and missionaries, but the ministers that have come out and received work among our people are as good as the best, generally speaking. They are interested in the denomination which they choose to serve. They are loyal to their calling. I have never heard a single one speak evil of others who differ with them in trivial matters. Every one that I have heard preaches the truth as it is in Christ.

I am pleased to know that appreciation is expressed by teachers and students for each other; co-operation is witnessed by each other, all of which makes good teamwork. There may be exceptions to these statements. There has been exceptions in time past and may continue to be exceptions in the future. By what I have seen and heard on my many visits, and my knowledge of the work, I can say truthfully, I appreciate Mount Olive Junior College and the fine president and his staff of teachers and fine student body.

MINISTERS' FELLOWSHIP

From the day that the ministers, some of them, met at Cragmont and ordained the North Carolina Ministers' Conference, I have been a member of that organization. I have been wonderfully blessed, both by the fellowship of our brethren and the presence and

comfort of the Holy Spirit in our meetings. On May 29, we met again and shook hands and often you would see some brother hug his fellow servant and express how glad he was for the privilege of brotherly fellowship. Thus, I can say, thank God for Cragmont. Also, thank God for fellowship of the brethren. Notice I say, *brethren*, although I had rather be called *brother* than by any other title. When the word comes from a real delicate minister of the gospel, it thrills my soul. I do not like to be called Mr. Griffin, by any minister, neither do I care to be called Reverend Griffin, since reverend in the Bible refers to God. I like the old-fashioned term of the Original Free Will Baptists, *elder*, which title has about vanished from the Original Free Will Baptist. I have noticed some youngsters who would place the title reverend before their name on stationery and in other matters, even before ordination, which I hold to be unethical. Now I say this kindly and certainly not with any degree of unjust condemnation or criticism. As a Free Will Baptist, saved by grace, led by the Holy Spirit and being free under the blood of the Lord Jesus Christ, I find no right to unchristianize and condemn to the flames of a devil's hell any person who disagrees with me on my philosophy. I am sorry for the man or woman who is so narrow that they think that every one is wrong but themselves; and that their thinking leads them to smear with false statements the character of those with whom they differ. Those who think that they are always right and others are wrong are those people who cause confusion and Paul says: "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). Upon the authority of the Word of God as written by the Apostle Paul, we must say, "If there is confusion, and God is not the author of confusion, then certainly it must be Satan." Is there confusion in the church to which you belong, my dear reader? If there is any confusion, you will do well to search prayerfully and systematically to find where the trouble lies and try to get it eradicated, not simply smothered over, as is so often the case. Get it cleaned up by getting the trouble maker saved and filled with the Holy Spirit if possible. A trouble maker can be a preacher, a deacon, a choir director, a teacher, an outsider who loves to stir up confusion, or someone in the church that prefers to be a Diotrephes who loves pre-eminence. (See 3 John 9-11).

STORIES for our BOYS and GIRLS

MISSIONARY DOLL

BY FLORENCE FRY

WHEN Dorothy Jean Grey was seven years old, her uncle sent her a big package for her birthday. You can imagine her delight when she opened the box and found a beautiful big doll, with golden curls, blue silk dress and a bonnet to match her eyes, and black patent leather shoes.

The doll was sound asleep as she lay in the box. But soon she was wide awake in Dorothy's arms.

The little girl called her new treasure Alice Jean; the first name after "Alice in Wonderland," and the second after herself.

When Aunt Mary knew about the new doll, she had an idea for Dorothy's Christmas box. She sent a coat, bonnet and sweater and two new dresses for Alice Jean. What fun the little girl had dressing her up and taking her out in the doll carriage Daddy and Mother had given her.

Now Daddy and Mother had once lived in Africa as missionaries. They had missionary friends in different parts of the world.

Dorothy Jean saved her pennies for a whole year to buy a gift for a little colored girl in the mission where Daddy and Mother used to work. The gift was very small, because Dorothy didn't have many pennies; it was just a pretty picture book. But a letter came telling how happy the little girl was with her book.

When Mrs. Gordon, on furlough from Japan, came to visit the Greys for a week, Dorothy wondered and wondered what she could send to some child in that faraway land.

One day a little voice inside asked, "What about Alice Jean?"

Dorothy went and sat on the garden seat to think about it. Perhaps, if Alice Jean went to Japan with Mrs. Gordon, many little boys and girls would visit the missionary just to see the doll. And then they could be told about Jesus.

But Alice Jean was a gift from Dorothy's uncle, and her dearest treasure—although she did have three other dolls. So she pushed the thought out of her mind and ran back to her play.

The week was almost over, and to-

morrow the missionary would pack her suitcase and go to her home in another city. Then she would get ready to sail for Japan.

Dorothy tried again to think of a gift to send to Japan. This time she went alone and prayed about it.

"Dear Jesus," she said earnestly, "help me to think of something to send with Mrs. Gordon."

Then she was quiet for a moment. And suddenly that same voice inside said again, "How about Alice Jean?"

It was a good thing that Dorothy had learned to obey Daddy and Mother, for now, when Jesus spoke, she was quite willing to do what He told her.

And so it was that when Mrs. Gordon crossed the ocean, tucked away in her trunk was Alice Jean, as sound asleep as when she had come to Dorothy.

In faraway Japan, girls and boys who never had seen a doll came to look at Alice Jean. And the missionary told them about the little girl in America who loved them and sent her pretty doll for them to see.

Sometimes a group of children would come together. They would sit on the floor while Mrs. Gordon told them the story of God's love; how He gave His dearest treasure for them. And somehow, as they looked at the smiling Alice Jean—a little girl's gift of love—they were able to understand the wonderful story better.

Sometimes Alice Jean went to Sunday school; she even took trips to other places with the missionary. As soon as the children heard that the doll had come, they would gather around Mrs. Gordon, and she would talk to them.

One day a strange-looking envelope came to Dorothy; there was a Japanese stamp in the corner. Eagerly she tore it open, and this is what she read:

"Dear Dorothy:

"We arrived safe in Japan. You can be sure we are taking very good care of Alice Jean. She is a great help to us. Many little children come to see her, and sometimes they bring their mothers; for, you see, older people enjoy looking at Alice Jean too. And we have such a good chance, when a number come at once, to tell the gospel story.

"Thank you so much for sending your

best treasure. May Jesus bless and reward you.

"With love, your friends,

"Mrs. Gordon."

—The Burning Bush.

SARAH JANE, ASSISTANT M.D.

SARAH JANE lived with Doctor Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues, nor felt their pulse, like the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is something that helps to cure people when they are sick. Sometimes medicine is fresh air, or sunshine, or exercise, or even a good laugh.

Sarah Jane was a little black dog, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often when the doctor and the fathers and mothers of the sick boys and girls were unable to get them to do what was needful for their recovery, he would say: "Oh, I understand this case; all he needs is a dose of Sarah Jane"; and she would always come to their assistance.

There was Helen Bath, who would not take the milk the doctor had ordered: so the next morning when he came he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the doctor orders it." And Sarah Jane sat on a chair beside the doctor, looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube, poured some milk into the glass, and as he held it Sarah Jane slowly drank it through the tube.

Helen laughed, and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

"Why, here are both in my case," said the doctor, "and now you show Sarah Jane how you can drink it."

Helen really got to like the milk, and she would ask for it every hour, but she

couldn't drink without the little glass and tube.

Harry Wagner had the measles, and did not want to take his medicine; so the doctor had to call in his assistant.

"Sarah Jane, you show Harry how to take it, will you?" and she jumped up on a chair, opened her mouth, and the doctor gave her some out of a bottle. Harry laughed, and opened his mouth, and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well! Never mind today, Charlie; I'll bring my assistant with me tomorrow, and she will show you how to do it."

The next morning the doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane." Sarah Jane stood up on her hind feet and said "Bow! wow! wow! wow!" which the doctor said meant, "How do you do?"

"Now, Sarah Jane, show Charlie how you walk lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the doctor. Charlie tried, and though it hurt him some, he persevered, and was soon able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said: "I would almost have to go out of practice, as far as boys and girls are concerned, if it were not for her, she is such a valuable assistant. Come, Sarah Jane, we must go to someone else who needs us." And the doctor would open his big pocket, and Sarah Jane would slip into it, and away they would go. Always, as they left the room, the patient would say; "Bring Sarah Jane tomorrow, will you, Doctor?"—*Pittsburgh Christian Advocate*.


SALVATION FROM SIN

(Continued from Page Three)

with the heart that man believeth unto righteousness. The gospel, the Word of God, is a discernor of the thoughts and intents of the heart.

The greatest hindrance of faith is sin in the heart. He who is willing to allow sin to be exterminated will have no trouble about faith. The gospel is a complete remedy for sin; its provisions cover man's need.—*The Evangelist*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

"For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15).

THE SACRIFICE OF THE WILL

Laid on thine altar, O my Lord divine,
Accept my will this day, for Jesus' sake;

I have no jewels to adorn Thy shrine—
Nor any world-proud sacrifice to make;
But here I bring within my trembling hand,

This will of mine—a thing that seemeth small,
And Thou alone, O God, canst understand

How, when I yield Thee this, I yield mine all.

Hidden therein, thy searching gaze can see

Struggles of passion—visions of delight—

All that I love, and am, and fain would be,

Deep loves, fond hopes, and longings infinite.

It hath been wet with tears and dimmed with sighs,

Clinched in my grasp, till beauty hath it none—

Now, from thy footstool where it vanquished lies,

The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in thine own will, that e'en

If, in some desperate hour, my cries prevail,

And thou give back my will, it may have been

So changed, so purified, so fair have grown,

So one with thee, so filled with peace divine,

I may not see nor know it as my own,
But, gaining back my will, may find it thine.

—Anon.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, . . ." (Romans 12:1).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

J. A. Fulford

Mr. John Aquila Fulford was born July 14, 1892. He was married to Marata Hobgood, December 8, 1912. He was known by his many friends as Pop. He was a faithful member of King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, for more than 40 years. He was chairman of the deacon board and was one of the most faithful men I ever knew. He was one of my best friends. To lose him was like losing my own father or brother in the flesh. Pop died on May 19, 1960. His funeral was conducted at King's Cross Roads Church, the place he loved more than any place on earth, by his pastor, the Rev. L. B. Manning, assisted by the Rev. Earl Glenn. Pop was a man any pastor could love and appreciate. He worked with his pastor and understood what a pastor has to go through.

He is survived by his wife and five sons, Jimmie, Edward, George, Earl and Lec; one sister, Mrs. Bob Norville. We do not understand why a man who loved his church so much and enjoyed going to church as he did had to leave the things he loved this way. He had his first heart attack in church and went many times when he was not able to go. I remember God said in His Word, "To die was gain," so our loss is his gain.

Written by his pastor,
Rev. L. B. Manning

What Wretched Advertisements

A well-known restaurant hired some men, hungry and emaciated in appearance, to carry signs advertising the splendid meals it served. What poor advertisements they were of a high-class restaurant! Their counterparts can be seen in most churches! How repellent they are, especially to the youths.

Father's Day National Superannuation Day

(Continued from page five)

times necessary if the minister is to live independently in the community where he serves. He does this for two reasons: His low salary, and because we have no real retirement program. Each minister and church should evaluate this in their planning. This can best be done in our denomination through retirement insurance. The Board of Superannuation offers this insurance. Each minister with the co-operation of his church should take advantage of it.

No doubt, many of us look at what some of our brother denominations are doing along this line. Then we ask, "Why do we not have a similar program?" Most other leading denominations have what is known as the "Ministers' Endowment Retirement Fund." This type of program calls not for a few hundred dollars but for thousands of dollars, because it is controlled to some extent by what the law requires of such a program. In the distant future this may be possible in our denomination, but at present it is not possible. We believe that our program of retirement insurance is the best possible solution at this time. We do not claim to have the complete answer to the problem, but with the amount of money our churches have supplied us with and the unconcerned attitude of a number of our ministers, we believe it is the best under the circumstances.

It seems that many of our ministers and churches think that since it is possible for the minister to enter the social security program of the Federal Government it will be sufficient for the retired minister. If I am informed right, the average minister will receive about \$100 per month from social security when he

retires at age 65. In some instances the amount will be much lower per month for retirement income to the minister. As we see it, it is only wise and prudent for a minister, even though he benefits from social security, to also take advantage of our insurance program.

At the present time the Superannuation Board of the National Association of Free Will Baptists is offering to each minister a \$2,000 retirement policy at age of 65 or 70 through the Ministers' Life and Casualty Union, 3100 West Lake Street, Minneapolis 16, Minnesota. For the average minister this will cost about \$65 per year. This will vary according to the age and physical condition of the minister at the time of application. It has been the policy of the board to pay one half of the premium and the minister pay the other half. The half the board pays comes to the board by the way of gifts from churches and individuals for this purpose. The board has had to operate at times on a small margin of income because the ministers and churches have not become as interested in this program as they should. Only about one hundred of our ministers have applied for the insurance. Perhaps the reason has been that the minister does not like to talk to his congregation for himself on this matter. The solution to this problem is for the churches to take the lead and during Father's Day make your offering as great as possible, then ask your minister to apply for the insurance protection that the Board of Superannuation is offering.

It is the policy of the national board that when a state has a program of superannuation to work with them. This saves overlapping and makes for better co-operation. If your state has a superannuation program please co-operate with it and send all your superannuation funds through it, even if you earmark it for the national treasure. If your state does not have a superannuation program, you may send your funds to Mrs. K. V. Shutes, secretary-treasurer, 323 Avenue East, Thomaston, Georgia.

Please co-operate with us in the Father's Day giving for superannuation and let's make this the greatest year for superannuation.

Questions & Answers

(continued from page ten)

earth after his kind: and God saw that it was good" (Genesis 1:20-25). (See Romans 1:18-32.)

We need not, in any way, consider

ourselves as being superior to another race. Whatever else we may think, the Bible makes it, indeed, clear that our ancestors got the gospel without any merit of theirs and as a result we have been enlightened, some of us, in the personal reception of the gospel and as a result have a higher type of civilization. There are many of the white race who are not saved, but are, as it were, basking in the sunshine of some who have been saved. They enjoy Christian civilization only as a by-product of the gospel. Some of the best scientists of today and for the past century have branded the theory of evolution as false and will, I am sure, continue to thus regard it in the years ahead. However, if everyone who calls himself a scientist were to join ranks with the evolutionist, I should still stick by the *thus saith the Scriptures*. God's Word is forever settled in heaven and we just as well recognize it as being settled right here on earth for there will be no jot or tittle left unfulfilled.

TAKE TIME TO THINK

Take time to think:

Thought oft will save thee from the snare,

Bring thee to cooling streams and bowers,

Spare thee from nursing needless care,

Surround thee with defensive towers;

Yield thee the harvest of content,

Lift thee from dust to starry ways,

Discover comfort heaven-sent

In thy most dark and cheerless days;

Therefore, take time to think.

—Unknown.

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The Power of the Tongue

(Lesson for June 18)

LESSON: James 3:1-12

GOLDEN TEXT: Proverbs 15:1

I. INTRODUCTION

The Bible has much to say about the power of the tongue—its good use and its misuse. The good use of the tongue is to bless, or glorify God and edify man, while its misuse can be the blaspheming of God and the cursing of man. Thus, its proper use is a powerful means of spreading the gospel of good will for both God and man, while its misuse is contradictory to our Christian profession and destructive to our Christian testimony. Our modern technical devices of communication only magnify both these uses of the tongue. It is on this principle that the Scripture lesson for today's study takes an even greater aspect of importance than at any other time in the history of mankind; therefore, we should endeavor to promote the proper use of the tongue as a powerful means of spreading the gospel of good will among men, and the gospel of God's good will toward all men.—*The Bible Teacher* (F.W.B.).

II. HINTS THAT HELP

James 3:1: Be careful not to select teachers who are eager to teach before they learn. It's bad enough to be wrong, but to teach others wrong is worse.

Vs. 2: If we would think more often of our own mistakes, we would be less quick to judge others. Let us be severe judges of ourselves, but charitable to others.

Vs. 3: We must especially watch the quick and lively tongue. It can be as unruly as a runaway horse.

Vs. 5: A great forest fire started with a tiny spark, and the tongue can start great fires of passion and hate.

Vs. 6: There is so much sin in the tongue that it can truly be called a world of iniquity. Hell-fire has more to do with tongue fire than most of us are willing to admit.

Vs. 7: Lips are a double door to hold the tongue. Control of one's own tongue is possible, but control of other tongues is not. Divine help is needed even to control one's own.

Vs. 8: Watch your tongue as a lion tamer watches his beasts.

Vs. 9: A long prayer may lose its power because of a short bad word. Is it possible that a tongue that tastes the Lord's Supper can slander a neighbor?

Vs. 10: Only a hypocrite makes prayers to God and then turns on his neighbor with cursing and slander.

Vs. 11: Hypocrisy is contrary to nature. When good water is mixed with bad, the whole mixture is bad. Our speech should be all good.

Vs. 12: A tree produces what is in the heart of the tree. Out of the abundance of the heart the tongue speaks.—*Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. In the passage we have before us today, James uses seven figures of speech to illustrate the tongue, what it is and what it can do. Remember that in the Bible seven is the number of perfection. So we believe that here we have a perfect description of the tongue and its function.

2. In the first four verses, we have a picture of how the tongue guides. In Verse 3, it is compared to a bit that guides the horse, and in Verse 4, it is compared to a helm that guides the ship. The tongue can guide.

3. In Verses 5 through 8, James gives us three figures of speech that show the tongue can hurt and harm. In Verse 6, he compares the tongue to a fire. Just a small fire can do a great deal of damage sometimes. A small word can do great harm. In Verse 7, he compares the tongue to a wild beast that is unruly. How difficult the tongue is to control. In fact, it is so difficult that James says no man can tame it; however, it is well to remember that God can tame it if we will come to Him. In Verse 8, the tongue is compared to deadly poison. It doesn't take a lot of poison to kill; neither does

it take many poisonous words to do harm.

4. In Verses 9 through 12, James gives us two more figures of speech which show that the tongue can bless. In Verse 9, it is compared to a fountain. Only a thirsty person can know the blessings of a fountain. In Verse 12, it is compared to a fruit tree that yields food. What a blessing the tongue can be if properly used! — *The Advanced Quarterly* (F.W.B.).

5. *Illustration*: "I want to see the doctor," said a Chinese woman as she entered a missionary hospital. The doctor was called. Approaching her, he asked, "What can I do for you?" She said, "The mayor of our town has lately been a patient here. He was a very bad man. He was very cruel to his children. He wasted his money gambling. He did not provide for his family. He had a foul mouth, and all the waters in the world could not have made it clean. But since he has been with you, the tiger has been changed into a lamb. He no longer speaks unhandsome words to his wife. They live in peace!" "This is good news," said the doctor, "but what do you wish?" Said she, "I have an unhappy mouth. I have a terrible tongue. I have come to beg you to give me some of the medicine that has cured our mayor!" How happy the doctor was to tell her the story of Jesus, and of His tongue-controlling, character-sweetening power!—*Selected*.

6. *All of God's creatures can be tamed*. In Verse 7, James speaks of the fourfold division of the animal kingdom. It is also found in Genesis 9:2. "For every kind of beasts, and of serpents, and of things in the sea, is tamed, and that been tamed of mankind" (Vs. 7). Elephants and lions have been tamed, so have serpents; birds have been tamed in captivity with some of them making good pets; also, things of the sea. Even today, man has been able to tame porpoises, certain species of sharks and whales.

No man can tame the tongue. Let us remember that not every tongue needs taming, for not every tongue is wild; but such are few indeed. "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Vs. 8). God, however, can tame the tongue. His grace is sufficient to do all things, but man must commit himself to God by faith before any evil can be controlled.—*The Bible Student* (F.W.B.).

7. "Why didn't you tell her she was taking more than her share of the room" (Continued on Page Sixteen)

St. Claire Bible Class

(continued from page fifteen)

and encroaching on your rights?" some one asked a young girl, who was merrily describing a woman who had taken a seat beside her in a crowded railway car, and crammed into the small space a bird cage, a basket of apples, and bundles numerous and varied.

"It wasn't worthwhile to trouble about it; we had such a little way to go together," was the reply.

What a motto that would be for a Christian's life journey. So many little unkindnesses, even, may be passed by silently, because we have only "such a little way to go together."—Selected.

8. All agree that the most vital force against Communism is gospel broadcasting and that the rights of those who would preach the gospel over the air should be defended and guarded. Congressmen were astounded at the great number of religious broadcasts going forth each week in our nation. For instance, Dr. Theodore Epp broadcasts two thousand two hundred programs a week. Billy Graham's message is broadcast throughout the entire world, adding many more thousands of religious broadcasts to the total. For 35 years, the Lutheran Hour has girded the entire globe, broadcasting on more than four hundred foreign stations in addition to thousands of stations in our own country.—*The Gospel Herald*.

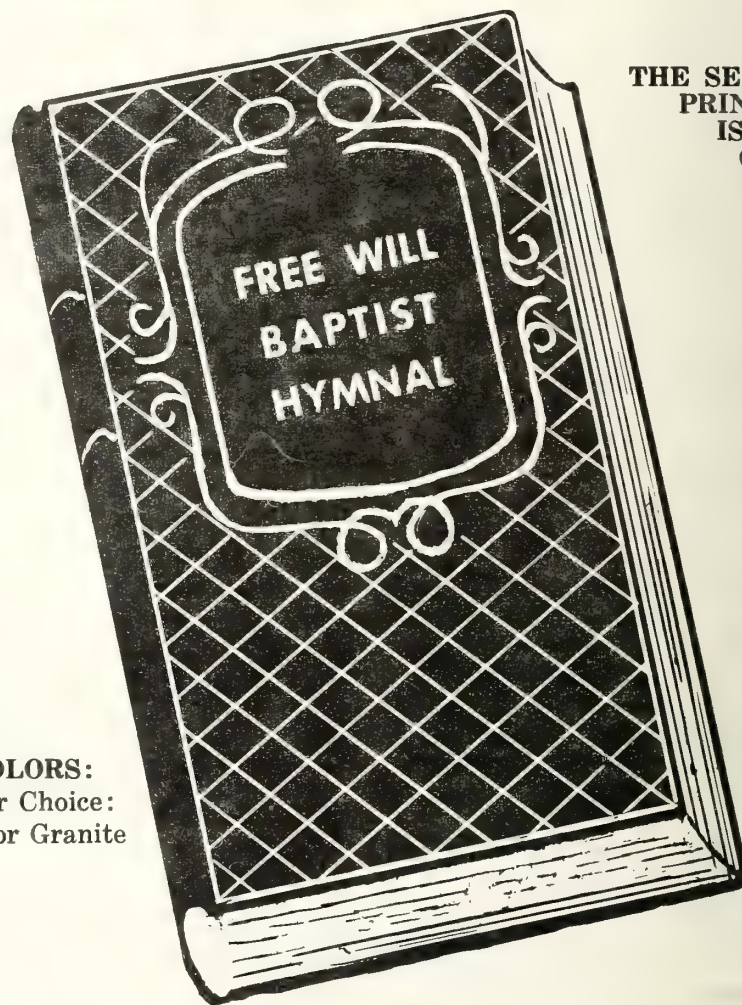
9. Illustration: A Christian young man left his home in the country and got a job in a city office. "By God's help, I'll live a clean, consistent life before the people with whom I work," he resolved. Some professing Christians made sarcastic remarks about him. "He's narrow," they said. A man in the office who did not profess to be a Christian greatly admired the young man for his courage. Said he, "Stick to what you believe, fellow. Keep it up!" The young man thought much about those encouraging words. "It is a shame," he said to himself, "that Christians often gossip about one another instead of trying to help one another in the Christian walk. Here is a man of the world giving me encouragement to continue in the Christian life at all costs. How much better and brighter the world would be if more Christians

were using their tongues to help others and not hinder."—*The Bible Expositor*.

Chamber of Memory

A lowly shepherd in Persia was given a high position by a king. In the palace,

he dedicated one room as a chamber of memory. There he put a crook, a wallet, and a coarse suit, things which belonged to his former humble life. These things kept him from being proud, and gave him a tender heart toward poor people.



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the Free Will Baptist

Ayden, North Carolina, Wednesday, June 14, 1961

OLD M. LAMBERT PHOTO



EDITORIAL

FATHERS NEEDED

June 18 is Father's Day. Just as Mother's Day, it is a day in which we pay special honor and tribute to the millions of fathers in our great land. It is not a spectacular day, as other days of the year may be. In fact, it is usually taken as a matter of course, forgetting the important position which the father holds. It seems that more and more the intended position of father has been misunderstood and misrepresented in America.

To say the least, the position of the father has been degraded. In the day of our forefathers, he was looked upon with deep respect by the other members of the family. But things are different in our day, for the place of fathers has been lowered to such extent that he is depicted as a stupid nitwit, with no ability and authority to fulfill his God-intended position. He is often depicted as having no foresight into family problems. In many cases, the children are able to outwit him into the things which they desire. The wife wraps him around her little finger. All in all, if such is happening in America, we will suffer the consequences; for the home is the basic unit of society and that unit is maintained by the fathers of the land.

Some of the family television programs portray the father as mentioned above. These programs have had an influence upon our home life. The children see the father as he makes a fool of himself before he ever accomplishes his intended purpose. He makes every blunder possible before the others hail his opinion. There are a few programs, however, that place him in a position of authority, where his decisions are respected, and all members of the family trust his judgment.

Someone has said that the American male is disappearing from this great country—that there are few real leaders of men left. Let's hope that this is not true with American fathers. If this is happening, then what will eventually happen to the family unit?

There are several Biblical truths which are basic to the intended role of fathers. To begin with, he must exert a spiritual influence over the members of his family. The Old Testament gives us many of such men. Among them was Abraham. Then in Genesis 27:26, 27, Isaac blesses his son. In 1 Kings 2:1-4, we find David giving Godly advice to his son, Solomon. The ministry of John the Baptist was made of greater importance because of his Godly father, Zacharias. There are many others which space will not allow us to mention. On the other hand are the fathers who failed to exert a spiritual influence, and the consequences which the neglect brought. Among such in the Old Testament was Eli, who allowed his sons to become vile in failing to admonish them. The same thing happened with Samuel's sons. We cannot forget the consequences which befell David, because of his own sins which were visited upon those he loved dearly.

Next, the father must be a man of authority. He must rule his own house well. A man cannot be a leader of others unless he rules his own house. Many fathers, as well as mothers, have not learned to say no to their children, and say it with authority.

So far as the children are concerned, the father's authority should carry a certain amount of discipline. Discipline is a sure way of proving one's authority, and there are various ideas concerning the subject. One of the most recent ideas is that of the child having as much right to express his own opinion in any given matter as anyone else. When carried too far, the child usually gets his way, whether it is best for him or not. Who can deny the fact that the child is often incapable of making the correct decisions, so far as what is actually best for him.

Many of our leaders feel that one of the reasons for juvenile delinquency is the lack of discipline; that is, old-fashioned spanking. The Bible says: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24); "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18); "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15). Let us keep in mind, however, that the father must not provoke his children to wrath or punish them unduly.

Last, the father must be the head of the home. He must be looked upon as the man of the house—the one who wears the pants. This is as God intended, for the order is as follows: God, Christ, man, woman and children.

Volume 76

Number 24

June 14, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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N. C. Ministerial Association Has Successful Conference



Pictured above are some of the ministers who attended the ministers' conference.

THE sixteenth annual Ministers' Conference, sponsored by the North Carolina Ministerial Association for Original Free Will Baptists, at Cragmont Assembly, Black Mountain, May 29—June 1, proved to be one of the most successful conferences yet held by this association. Free Will Baptist ministers from the mountains to the seashore and from the states of Virginia and South Carolina were present to enjoy the fellowship, inspiration, and instruction. Several deacons were also present.

The general theme for the conference was, *The Free Will Baptist Minister Today*. Each speaker, as he delivered his message, seemed to have a very clear understanding of both the opportunities and responsibilities that Free Will Baptist ministers face today. Each message was well prepared, well delivered, and offered much valuable inspiration and guidance to help face these opportunities and responsibilities.

Several of the ministers were not present when the picture was taken.

Some of the subjects considered under the general theme were: "The Minister and His Calling"; "The Minister and His Preparation"; "The Minister at Prayer" (Devotional Services); "The Minister and His Preaching" (Worship Services); "The Minister and His Retirement"; "The Minister and His Denomination, on the Conference, State and National Level"; "The Minister and Church Auxiliaries, Sunday Schools, Woman's Work, and Youth Work."

The highlight of the entire conference was the traditional *Communion Service* conducted on Wednesday night by the beloved Elder J. C. Griffin. This was indeed an inspiring occasion as the ministers observed the Lord's Supper and washed feet together. If the spirit of brotherly love, devotion, and dedication that was experienced by those present could prevail throughout our entire denomination, there would be no problems of division to impede our progress, but

rather we would rejoice together as we go forward to do His will.

Another highlight of the conference was also conducted by Elder Griffin as a *Memorial Service* giving a history of the North Carolina Ministers' Conference. Brother Griffin showed films of some of the first conferences held which carried pictures of some of the faithful ministers who were present in the first meetings and helped to establish the Ministerial Association, but who have since passed on to be with the Lord. As these films were shown and those present permitted to recall some of the fellowship and brotherhood of those who labored so long and so faithfully for our denomination in the past, each one seemed to purpose in his heart to rededicate himself to a greater service to our beloved denomination, as a tribute to those whose labors have given us the opportunities of today.

During the annual business meeting of the association, held on Tuesday night, several important items of business were transacted, including a decision to hold the Ministers' Conference next year during the week after the third Sunday in June; a decision to hold a mid-year *Spiritual Life Conference* somewhere in

(continued on page five)



REV. M. L. JOHNSON, President

Commissioned To Evangelize

THE Church was, is, and forever shall be commissioned to evangelize; which commission, from Christ to us, is based upon His authority given unto Him both in heaven and earth. Since it is the Man of authority speaking, and since *never a man spake like this Man*, we would do well to sit up and take notice. Christ gave us the watchwords when He said, "He that hath an ear, let him hear." He also gave us some very straight speech when He said, "If you love Me, keep My commandments—if you love Me, you will keep My words." In the following statement, we have our warning, "Not every one that sayeth unto Me, Lord, Lord, but them that do the will of the heavenly Father."

With the watchwords, straight speech, and warning before us, let us go further into this subject.

Mr. Webster tells us that evangelism is the preaching or proclamation of the gospel. With this definition in mind, let us look at what has been called the Great Commission and see if it is not a commission to evangelize. Not only do we want to examine the Commission as it is given in Matthew 28:19, 20 (this one is used more than any other), but also in Mark 16:15, Luke 24:27, John 21:15-17 and Acts 1:8.

If one word could be used to sum up the evangelistic commission, I am persuaded to believe it would be the word, *action*; for in the Commission, we have such action words as *go*, *teach*, *baptize*, and *teaching*. We will not put it all into one word, but will look at each action word, trusting that each of us will understand this command cannot be obeyed in proxy. Each of us must be an Isaiah in spirit and say, "Here am I, send me."

GO!

The word, *send*, is not a synonym for the word, *go*. Too long we have prayed, "Lord, send laborers into the field" without including ourselves. If we are going to sing, "Ready to go, ready to stay," then let us make sure that we are *ready to do His will*.

† † †

BY THE REV. WADE JERNICAN

† † †

1. Go on the authority of Christ. When Christ said, "Go ye therefore," the *therefore* had reference to His statement, "All authority is given unto Me in heaven and in earth." No ambassador has ever enjoyed the authority in going for his country which the ambassador for Christ enjoys in going for the Lord. Every child of God has credentials from the Lord to tell the good news of a full and free salvation.

2. Go in the power of the Spirit. Christ taught, during His personal ministry, that the husbandman should first be partaker of his own fruit. We learn from this that a man must have an experience with the Lord before he can introduce others to Christ. With this realization, we can appreciate more the Commission as seen in Acts 1:8. Christ stated that His disciples would receive power after that the Holy Ghost had come upon them. Paul tells us in 1 Corinthians 12:3, "... no man can say that Jesus is the Lord, but by the Holy Ghost!" He also states in Romans 8:9, "... if any man have not the spirit of Christ, you are none of his." Many people are saying that they have not received the baptism and the power, but if you are a child of God, you became such by the Holy Ghost (1 Corinthians 12:13), and by becoming His child you did receive the power to witness. Let us hear the admonition of the angel to Gideon: "... Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have not I sent thee?" (Judges 6:14). Allow me to paraphrase this Scripture, that we might apply it to ourselves: Go in this thy might (power to witness), and save the lost from the hand of the devil. The Lord has sent you.

3. Go with a heart filled with love. Paul teaches us in Romans 5:5 that the love of God is *shed abroad in our hearts by the Holy Ghost*. With God's love shed abroad in our hearts, we should be able to go and have compassion on the hungry multitudes who stand in the valley of decision. To me the Great Commission is found in Christ's command to Peter: "Feed My sheep; feed My lambs; feed My sheep." Christ wanted Simon to feed the Jewish sheep which were already in the fold. He wanted him to feed the new converts, the lambs. Jesus also wanted him to feed the other sheep which were not of this fold. Let us remember that Peter was questioned about his love each time the Lord said, "Feed." It's only as we are filled with God's love that we can undertake the job of evangelism.

TEACH!

We have learned through study that the word, *teach*, as it is used here, means to make disciples. It is not enough for us to go, but we must go and make disciples. Solomon, in Proverbs 14:25 said, "... he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear and shall trust in the LORD."

1. The making of disciples includes preaching—the preaching of the gospel. We can better understand why the gospel must be preached when we have examined some of the following Scriptural statements. In Romans 1:16 we learn that the gospel is the *power of God unto salvation*. Paul did not say that it was one of the powers, a power, or a part of a power; but it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. The Romans were instructed that "... faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). No wonder Paul said, "Woe unto me if I preach not the gospel," and further stated: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they

have not heard? and how shall they hear without a preacher?" (Romans 10:14). Certainly it must have pleased God by the foolishness of preaching (evangelism) to save them that believe the gospel.

The eunuch was not saved until Philip guided him through the Scripture unto Jesus. Paul was not converted until Ananias gave him the message from God. Cornelius was not saved until Peter said, "Of a truth I perceive that God is no respecter of persons." The gospel, all of it, must be proclaimed if souls are to be won for the Lord.

2. Making disciples includes instruction. The gospel is to be preached unto all in its fullness, but special instructions must be given unto the penitent seeker. I believe that first things should truly be first things in this connection. In Luke 24:47, we learn "... that repentance and remission of sin should be preached (taught) in His name among all nations. . . ."

The soul winner, after proclaiming the gospel to the extent that a sinner is convicted, should be able to explain repentance (Bible repentance) unto the unsaved to the point that he sees both what it really is and how one may repent of his sins. When one has genuinely repented of his sins, faith is present. This faith, placed firmly in God's grace, certainly brings the knowledge of the remission of sins. In Acts 3:19 we read, "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

3. Making disciples requires personal witness. Christ was a great preacher in His own right. He was the greatest teacher (instructor) the world has ever known. He also was a personal witness. Most of His early converts were won through personal contact. In fact, all of His apostles were won through personal witness. Just before ascending to the Father, Christ commanded that His followers tarry at Jerusalem until they were endued with power from on high. This power was to enable them to witness unto all peoples. Let us be free from all prejudice and join ourselves to the chariot. When we have joined ourselves to the chariot, let us witness as Philip did to the eunuch. Philip could not see the black face for seeing the black heart. He realized that God was not in the *body-saving business*, but sent His Son to seek and to save the lost souls. We are to witness to all for all need our witness.

BAPTIZE!

Just because some people have gone off the deep end on water baptism, we should not forget the teaching of Christ on the subject. I have no time to argue that what Christ taught is non-essential—not necessary—nor needful. His stay on earth, and especially after He started preaching, was too short for Him to twiddle away His time. Regardless of what you think of water baptism, it is included in Christ's commission to evangelize. To get a man to acknowledge his sin, repent and experience forgiveness is certainly an important part of the Commission; but we cannot ignore the rest of it, and be able to say with Paul, "I have not shunned to declare the whole council of God." When I go fishing, I like to string my fish and take them home with me. God is going to hold us responsible for every soul we lead to Him that we fail to teach all things, including baptism.

Those who are made disciples, who believe, who have repented, who have the remission of sins are to be baptized. They are to be baptized in the name of the Father, Son, and the Holy Ghost.

The promise, "Lo, I am with you," is only to those who teach *whatsoever I have commanded you*. You have not obeyed the Commission in its fullness until you have made a disciple, baptized a disciple, and taught a disciple to observe all things commanded. Christ asked the question on one occasion, "Why call ye Me Lord, Lord, and do not the things which I say?" There is a tendency among some of our people to let up on many of the things which were included in the faith of our fathers, and the faith once delivered unto the saints. Let us not grow weary in well-doing, for in due time we shall reap the harvest of the faithful. If we have taken heed to the doctrine we preach, then let us continue in it and in so doing we will save ourselves and the ones who hear us.

Let us claim the promise of the Commission, "I am with you always," by obeying the go, the teach, the baptizing, the teaching to observe all things. Then, and only then, can we truthfully say we are evangelistic. It is not enough to be evangelical, we must be evangelistic. We all know that the church of Ephesus was evangelical, and for this they were complimented; but the Lord saw that they were failing in the field of evangelism. Seeing that they were no longer engaged in the effort to reach the lost as they once were, He said, "I have

somewhat against thee because thou has left thy first love." If we have left our first love, let us remember from whence we have fallen, repent and do the first works over. Failure on our part to heed this warning means the removal of our candlestick. If the candlestick is removed our light is gone. If our light is gone we are in darkness. If in darkness, then we are in sin. If we are in sin we are dead. *Let's evangelize!*

Ministers Meet . . .

(Continued from Page Three)

the eastern part of the state; and the passage of resolutions stating the position and conviction of the Ministerial Association in regards to the authority of the annual conference in North Carolina and some of the problems that have been developed as a result of violations of our historic customs and usages.

The following officers were elected to serve for the next year: M. L. Johnson, president; R. W. Allman, vice-president; David Charles Hansley, secretary; C. J. Harris, treasurer; and Leonard B. Woodall, member at large of the executive committee.

As the conference came to a close and the brethren made ready to leave, each one gave expressions of the blessings received during the week. Perhaps the spirit of fellowship and unity that prevailed throughout the conference was best expressed by Elder J. C. Griffin who stated, "Seemingly everyone was together. We did not have a Diotrephes in the group, if so he did not 'bob' up (see 3 John 9, 10)."

The North Carolina Ministers' Conference is sponsored by the North Carolina Ministerial Association for Original Free Will Baptists. The first conference was held in 1946 under the sponsorship of the Executive Committee of the North Carolina State Convention of Original Free Will Baptists and was directed by the Reverend J. Randall Bennett who was then president of the State Convention. This was the first conference held at Cragmont during its first year of operation by Free Will Baptists, and it was during this session that the present North Carolina Ministerial Association was organized with the approval of the Executive Committee of the State Convention, and subsequent approval by the State Convention in regular session in September 1946.

NEWS AND NOTES

Of Denominational Interest

Pastor Resigns Seven Years From Date of Call



The Rev. Fred A. Rivenbark, pastor of Fairmount Park Free Will Baptist Church, tendered his resignation Sunday evening, May 21, 1961. His resignation read in part: "During these past seven years the Lord has been exceedingly good to us. Because of the co-operation between people and pastor, the indebtedness on the parsonage and church plant was paid five years ahead of schedule, and we realized a savings of \$8,000. The membership wisely purchased additional parking lots, and the Smith property adjacent the church property; the construction of an additional educational building valued at approximately \$60,000; the hiring of a full-time educational director; the Sunday school growth from a little more than 200 to an average attendance of nearly 500; the receiving of more than 500 new members into the church; and, the growth of other organizations of the church. There is harmony between every member of the church and pastor."

Pastor Rivenbark further stated, "I believe the proper time to leave a church is when nothing but harmony exists; therefore, after much prayer and thought I am tendering my resignation, to become

effective July 24, 1961, to return to Sherron Acres Free Will Baptist Church, Durham, North Carolina, where I served for nearly 13 years. May God in His own way lead the pastoral committee in securing His own choice to succeed me."

The congregation showed extreme sorrow at the news they were going to lose their beloved pastor. Many remarked that it would be impossible to find another pastor who gave his flock so much love and personal attention; a man who was always present and willing to be of help when needed. This can be attested to by the pastor's annual report for 1960, which disclosed he made 1,467 calls and appointments of a various nature. These included: Visits to the sick, soul-winning efforts, restoration of believers, where deaths had occurred, aid to the weak, encourage the discouraged, premarital and general pastoral counseling. To do this, Rev. Rivenbark traveled an almost unbelievable total of 23,076 miles in his automobile. During his ministry he also performed many weddings, preached numerous funerals, and had the privilege of witnessing many babies dedicated to the Lord. He will always hold a special place in the hearts of those who are members and friends of the Fairmount Park Church. All wish him God's blessings as he returns to his former pastorate, and hope it will be just as fruitful a ministry as the one he is concluding.

Financial Report of National Superannuation Board

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the following report for the month ending May 31, 1961:

Cash on Hand May 1, 1961 \$4,158.24

Receipts

Co-Operative Plan of Support

States Credited as Follows:

Alabama	\$ 3.95
Arkansas	8.17
California	14.39
Florida	6.45

Georgia	6.44
Illinois	19.97
Kentucky	1.79
Missouri	16.12
North Carolina	6.74
New Mexico	3.05
Ohio	.20
Oklahoma	25.34
Tennessee	2.41
Texas	14.45

From States:

Alabama	14.53
Florida	5.00
Georgia	22.96
North Carolina	81.48
South Carolina	7.67
Tennessee	8.68
Virginia	6.64

From Insured on

Premiums	212.90
One-Half Cash Surrender Value on Policy	250.90

Total Receipts	740.23
Check No. 473 Stop Payment Issued	141.58

Total to Account For \$5,040.05

Disbursements

Premiums of Insured	\$567.15
Accountants	125.00
Secretarial Service	60.00
Postage	4.00

Total Disbursements	756.14
Balance in Treasury May 31, 1961	\$4,283.90

Holly Springs Church Announces Revival Services

Revival services are scheduled for Holly Springs Free Will Baptist Church, near Newport, North Carolina, from June 21—July 1. The Reverend J. W. (Wilbert) Everton, superintendent of the Free Will Baptist Children's Home, Middlesex, N. C., will be the evangelist. Services will begin each evening at 7:45. Mr. Everton will be assisted by the pastor, the Reverend M. L. Johnson.

Mr. Johnson and the church extend a warm welcome to all in the area to attend these services. They also covet the prayers of all Christians that many souls will be saved and a great spiritual awakening will be experienced by the church.

Rev. C. L. Patrick Evangelist For St. Mary's Grove Revival

The Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Walsenburg, North Carolina, will be the evangelist for revival services at St. Mary's

Grove Free Will Baptist Church, Benson, North Carolina, June 25—July 1, with services beginning each evening at 8:00 o'clock.

The pastor, the Rev. R. W. Allman, and the church extend a cordial invitation to the public to attend these services.

Baptismal Service for Watery Branch Church



Pate's Pond near Pikeville, North Carolina, was the site of a beautiful and sacred baptismal service recently of Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina. The Rev. C. M. Coats of Smithfield, North Carolina, is serving his second year as pastor. During this period, 27 souls have been added to the church. The Sunday school has grown from 60-65 to 108. Mr. Coats requests your prayers that they will continue to grow in the grace and knowledge of the Lord Jesus Christ.

Successful Bible School at Piney Grove Church

Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, held its annual vacation Bible school from May 29 through June 2, from 2:30 to 4:30 p.m. The school was a success with 92 pupils attending daily with 80 receiving perfect attendance certificates.

"Beacon of Light" was the theme for the week, and "The Life of Moses" was the subject. Refreshments were served at the close of each day.

Commencement services were held Friday night, June 2, at 8:00 p.m., with each class presenting a short program.

Ernul, North Carolina, Church Announces Revival

The Rev. Ralph Lightsey of New Bern, North Carolina, will be the evangelist for revival services at the Macedonia Free Will Baptist Church, Ernul, North Carolina, June 19-25, beginning each evening at 7:45.

The pastor, the Rev. C. B. Hansley, and the church extend a cordial invitation to everyone to attend these services. The church requests the prayers of all Christians for the success of this meeting.

Revival Services in Progress At Bethel Church

Revival services began at Bethel Free Will Baptist Church, Whortonsville, North Carolina, June 12, and will continue through June 21, with the Rev. J. E. Floyd, pastor of Calvary Free Will Baptist Church, Jacksonville, North Carolina, as the evangelist. Services are beginning each evening at 7:45.

The pastor, the Rev. Bobby Bazen, and the church extend a welcome to everyone to attend the remaining nights of this meeting.

NO "BAPTIST" JULY 5

According to our usual practice of publishing only 50 issues of "The Free Will Baptist" per year, there will be no issue on July 5.

All departments at the Press will be closed on July 3, 4. Monday, July 3, we will not be opened because of the annual inventory. The Press will resume operations on July 5.

Robert's Grove Announces Revival Service June 25—July 1

Revival services are scheduled to begin at Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, on Sunday evening, June 25, and continue through July 1, with the Rev. Earl Glenn of Wilson, North Carolina, as the evangelist. Services will begin promptly at 8:00 each evening.

The church and the pastor, the Rev. Carey Cheshire, request the prayers of all praying people that this will be a real soul-stirring revival. The public is invited to attend these services.

North Carolina Children's Home Report for May, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for May, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND	
Albemarle Conference	\$ 280.29
Blue Ridge Association	43.26
Cape Fear Conference	220.71
Central Conference	1,077.88
Eastern Conference	1,600.13
French Broad Association	150.15
Jack's Creek Association	35.00
Pee Dee Association	23.14
Piedmont Association	90.00
Rockfish Conference	50.00
Toe River Association	11.00
Western Conference	631.64
Western Yearly Association	12.00
Yadkin Valley Association	50.00
Miscellaneous	789.37
Farmer Picture Program and Concert Class	150.62
CLOTHING FUND	
Eastern Conference	40.00
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	44.92
ALBEMARLE COTTAGE FUND	
Albemarle Conference	21.75
Total May Receipts	\$5,321.86

A Christian Father

REV. S. W. MONKMAN

Do you have a Christian father
 One who daily prays for you,
 One who reads his precious Bible,
 Teaches you God's Word so true?
 Then thank God for such a father,
 He is worth his weight in gold,
 His example thus will lead you,
 Right into the Saviour's fold.

As a loving heavenly Father,
 God wants children of His own,
 So He sent His Son to save them,
 And prepared for them a home,
 Heavenly home of glorious beauty,
 Place of many mansions fair,
 All is yours, if you'll take Jesus,
 As your loving Saviour here.

—War Cry.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

BIBLE STUDY

HEBREWS, CHAPTER 5

BY MRS. ALMOND WARRICK

This chapter deals with the priesthood of Christ. The first three verses depict the weaknesses of human priesthood. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" (Vv. 4, 5). These verses teach us that without reservation, His call was not of man but divine call. We find the attribute of humility outstanding here in that He glorified not Himself. It seems that we as Christians today should covet this attribute, so evident in the Master's life throughout His ministry. Paul's challenge to the Galatians bears repeating often, lest we forget, "Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:26).

In Verse 6, we find that Christ was chosen High Priest after a new order, that of Melchisedec who was a priest of the most high God, a king of righteousness and peace in the days of Abraham of old. Surely, Christ was and is the King of Righteousness and King of Peace since His coming unto the world. We as a nation spend billions of dollars yearly aiming at peace insurance, and perhaps with the evil influences which are gaining ground with rapidity that this is necessary, but real peace is only to be found in the King of Peace, Jesus Christ, from a nation to an individual.

We note in Verses 7 and 8 the obedience of Christ. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Vs. 9). How happy we should be that His grace has been extended to us and our generation. How can a people with the blessings that we have reject a Saviour like Him, who made provision for us to have everlasting life?

Verse 11 states that there are many

things that the writer would like to reveal to them, that there are mysteries concerning Christ, but this group is so spiritually ignorant that they are unable to comprehend. Are we spiritually ignorant today, so that we cannot know the great truths of His Word? This generation with great intellect, wisdom, and materialism needs to realize that all these will fail, but "... fear God, and keep his commandments: ..." (Ecclesiastes 12:13), are lasting and eternal.

The writer says, in Verse 12, that by this time they ought to be teachers, but since they have not grown in grace, they need to be taught themselves. He says they have become such as have need of milk and not of strong meat. If we do not grow spiritually, he says we are unskilful in the word of righteousness. When we reach spiritual maturity, the strong meat belongs to us. We use our senses to discern both good and evil; therefore, God can trust us with His business, the teaching of His Word, the promulgation of the gospel. Let us pray that we as a denomination will grow up spiritually with no need for a milk diet, but partakers of God's strong meat.

Deep Run, N. C.—The Y.P.A. of Christian Chapel Free Will Baptist Church held its regular monthly meeting on Tuesday night, April 25, at the home of Carolyn Kennedy. The meeting was called to order by the president, Priscilla Howard. Brenda Kaye Howard led the devotions. Lynda Heath gave the reading of the minutes of the last meeting and called the roll. There were eleven members and one visitor present. The next meeting will meet at the home of Lynda Heath, Friday night, May 12, at 7:30.

It was discussed and voted that each member take some toy to be used in the Sunday school nursery class. The group will fix a box and donate it to the Sunday school as a personal service project.

With the close of the business session, the lesson was taught. This was

followed with a recreation period. Very delicious refreshments were served by the hostess, Carolyn Kennedy.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held its regular meeting on April 28, in the Sunday school annex. Mrs. Ardene Barnes presided over the meeting in the absence of the president, Mrs. Gillispie. The Scripture lesson was taken from Romans 12:1-3 and 1 Corinthians 6:19, 20. Prayer was offered by Mrs. Mildred Edwards, after which the group prayed the Lord's Prayer. This was followed with the singing of "Jesus Calls Us." The minutes of the last meeting were read and approved, also the treasurer's report. The Ruth Circle report was given by Mrs. Earnest Faulkner; the Dorcas Circle report by Mrs. Mildred Edwards; and, the Rebecca Circle report by Mrs. Effie Suggs. The Ruth Circle will be in charge of the next monthly meeting.

Mrs. Ardene Barnes read a very interesting article on "Missionary Wife." Mrs. Richard Prescott was in charge of the program. A Scripture medley and a written Bible quiz proved to be very interesting to each one present. Dismissed with prayer by Mrs. Mary Matthews.

Declamation Contest Winner



Miss Karen Hancock of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will represent the state of North Carolina in the national G.T.A. declamation contest to be held in Norfolk, Virginia, in July.

Largest Contributors to National Project



The Y. P. A. of the Jacksonville Free Will Baptist Church, Jacksonville, North Carolina, sent in the most money in the state for the national project during the year, 1960. This group raised \$65 for medical facilities for the children's division in Africa, and have been active in many other phases of the work of the church.

Those in the picture are from left to right: first row, Vicki Oliver and Ann Oliver; second row, Joyce Whaley, Joan Pearson and Vertis Pearson; third row, Gray Wall, Debra Kittle and Priscilla Rhodes. Absent when the picture was taken were: Doris Brown, Geraldine Brown, Joy Morgan, Linwood Gaskins, and Claudia Kittle.

The Y. P. A. sponsors are Mrs. Leslie Oliver and Mrs. Leroy Cutler.

IF! IF! IF!

If you want to be respected, you must respect yourself and others.

If you want to control others, you must learn to control yourself.

If you want friends, be friendly.

If you want justice, be fair with others.

If you want consideration, be considerate.

If you want courtesy, be courteous.

If you want to be strong, be quiet but unafraid.

If you want to keep your character and reputation above suspicion, keep good company or none.

—Selected.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Students Graduate with Honors

Four former students at Mount Olive College, Mount Olive, North Carolina, graduated with honors from Atlantic Christian College, Wilson, North Carolina, on May 28.

Of eighteen students receiving such honors, four were alumni of Mount Olive College. These former students and honors received were Miss Jane Elizabeth Barrow and Miss Nelda Faye Boswell who graduated "cum laude," Mrs. Ruby

M. Blackmore, who graduated "Magna cum laude," and Miss Betty Lou McLamb, who graduated "summa cum laude."

Atlantic Christian College president, Dr. Arthur D. Wenger, cited the college for the accomplishments of these graduates. In a personal letter to Mount Olive College president, W. Burkette Raper, Wenger stated, "This certainly speaks well for the kind of students we are receiving from your institution and . . . your students are indeed making excellent records as they continue their work at other institutions."

No Sunday School Criminals

BY WALTER E. ISENHOUR

SUNDAY schools do not make criminals. This is my observation across 72 years of life. If a criminal is found in a community where there are Sunday schools it is almost always a certainty that he hasn't been a regular attendant of any Sunday school. Judges who have looked into the crimes of any country find that almost all of the criminals come from the class of people who are not brought up in Sunday school and church.

Sunday schools save from crime. Even if one had no other reason to attend Sunday school regularly every Sunday than to be a law-abiding citizen, and to keep from crime and prison, this within itself would be worth all the time it takes to study a Bible lesson and be in a Sunday school class every Sabbath. However, Sunday school not only has a great moralizing influence and effect, but the great majority of all who profess faith in Christ through sincere repentance, come from our Sunday schools.

He who would be a real soul winner would do much in that respect and great work by gathering into our Sunday schools the children, the youth, and even the men and women of the land. There are parents everywhere, children, young

people, who never attend Sunday school. They drift about on Sunday, attend places of amusement, or pleasure resorts, or stay at home and look at the ungodly scenes on television, or ride up and down the country without caring for the Sunday school, the Bible, and God. It is out of this vast class of people that we see criminals behind the bars, or on the roads serving out sentences, or in the penitentiaries, or out dodging the law and the courts.

No, Sunday schools do not make criminals. Let this marvelous truth sink deep into your heart, mind, and soul. Then, why not set out to work for the increasing in numbers of your Sunday school? Get every child into it that you can, every youth, every parent, every man and woman. Try it; do it.

"Thou God Seest Me!"

When Bishop Deitchfield was a little boy, he visited an aged invalid. Said the aged saint, "My boy, read yonder motto on the wall." The boy read, "Thou God Seest Me!" Then the invalid said, "My boy, when you become a man, some will tell you that God's eyes are upon you to detect your sins, faults and failures. But remember this, my boy, that God loves you so tenderly that He does not take His gaze from you for a moment!"

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: How many orders of Christian ministers do we find in the New Testament?—J. Gray, Illinois.

ANSWER: It appears to me that we have at least two, perhaps more. Men were ordained as deacons and elders. Bishops are included among those qualified during apostolic times. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:2-6).

It might be well for both the ministers and deacons of our church, as well as the laity, to go to the Scriptures to determine what must be the qualifications of these deacons who are set apart for this wonderful ministry before hands are laid upon them in the recognition of their God-called service. No man should be chosen as deacon unless the church, including the pastor of the church, is absolutely sure of his regeneration. Being a church member, having property and moral standing in the community is not sufficient—no nor even if you add to that a generous benevolent spirit and a good attitude toward community development, civil welfare, and religious activities. I believe I have known men to possess all these without having known by personal experience the first thing about the new birth.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man

be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). You may say, "How are we to be able to detect this quality of regeneration in a person's life?" If you are born again I do not think it will be too difficult. If you cannot determine whether or not he has been born again perhaps it might be in order for you to think seriously that you determine for sure that you yourself have experienced a change of heart that is marked by genuine repentance which includes Godly sorrow for past sins and a true hatred of whatever at present is wrong with you and your perfect fellowship with God.

Having made sure that a prospect for ordination to the office of deacon is a born again child of God, there are other qualifications for him to possess before he is to be regarded as fit. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their houses well" (1 Timothy 3:8-12).

I fear that more than half the deacons I have known ordained to the office fell far short of this standard and as a result the church was plagued by their inconsistent lives, having upon it the judgment of God, for remember that the judgment of God is upon all who hold the truth in unrighteousness and remember that the truth of or Word of God speaks definitely here. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Romans 1:18, 19).

The elders and bishops are thought by many to be one and the same, but there

are those who disagree upon this point. That elders were ordained to fill an office in the churches at large is seen in: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). Note that according to the verse above it is to be through much tribulations that we who are Christians enter into the Kingdom. How many elders and deacons are there to be found today that willingly enter into this kind of terrible tribulation? Many would drag another fellow Christian into civil court rather than be smote on one cheek, much less turning the other as Christ commanded. Is this not evidence favoring the fact that the latter days are upon the church? Some teachers and ministers seem to relish a tinkling sound of praise that Paul points out as being characteristic of the latter days. (See 2 Timothy 4:3.) They never seem calm under unreasonable criticism, but generally seek a scapegoat for the blame bearer.

The Roman Catholics and Episcopalians do not teach that only two sets of church leaders were ordained, and, therefore, they have established a hierarchy that calls for several ranks of officers. Most Baptists accept two as being the number of offices and regard all ordained personnel as being members of one of these offices. The following instructions concerning a bishop (elder). "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without: lest he fall into reproach and the snare of the devil" (1 Timothy 3:1-7). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be
(continued on page sixteen)

NOTES

AND QUOTES



By J. C. Griffin

SOME INCONSISTENCIES

I think, notice that I say *I think*. Some people may think differently than I. That is their privilege. As an American, we have the privilege to think. We may express our thoughts, decently, with respect to all concerned. Sometimes we have to change our thinking. I have seen people who I thought to be all right, but after dealing with them, or learning more about them, I had to change my thinking as to their sincerity. Some I thought to be real Christians in time past. I have had to change my thinking about them, which can be very hurtful. God knows our heart. We can only look at what we see. We have to be judged by the fruit that we bring forth, however, and an inconsistent life reveals many things that we cannot fathom. Many things that I think to be inconsistent, some other person might judge it to be perfect consistency, since we all do not see things alike. As I shall discuss these inconsistencies, I hope no one will think that I have been told anything by some grumbler.

First, I think that it is inconsistent for a preacher to condemn people to hell for using tobacco and then for that preacher to plant every stalk the law will allow, and often have to cut down some of the plants in order to sell what he produces.

Second, what I think of the preacher, as to condemning the use of the weed and then raising all that he can, I think applies to the layman also. I think that (notice that I say that I think) if I owned a farm and believed that the use of tobacco would send a soul to hell, I would refrain from raising the weed. Further, I would go into a barroom, where hard liquor was sold, as quickly as I would go into a tobacco barn. Also, if a farmer were to say, "Preacher, I want to give you a dollar, but it is tobacco money," I think I would say, "I believe in being consistent," so I would refuse.

Years ago I was preaching in a revival

meeting with a preacher who was continually lambasting the raising and use of the weed. One day I said to him, "Do you know that all the money we get for this meeting will be money from the sale of tobacco, and according to your way of thinking, I think that I should have all the offering that we get." He said, "No." He was ready to take every dollar that he could get if it was tobacco money. That man is dead, but I still believe that he was inconsistent; not only in regards to the tobacco situation, but in other things because he threatened to fight another man over personal matters. He was extremely good in some things, and yet, he would let his temper run away with him. I believe in being consistent. Let's put it this way, "I believe that God wants us to have good sense." I am afraid of the extremist. In dealing with people who are lopsided, you cannot tell which way they will fall. If a preacher is lopsided, he will preach everybody in hell who does not belong to his denomination, and then get puffed up about something or get sidetracked in some of his plans and leave the denomination and seek shelter in another. Then, in a few years, or months, he'll be fishing to get back into the one that he left and condemned as being everything but something right. I have known such to take place even in our Free Will Baptist denomination. Sometimes I have known that kind of thinking to bob up in other denominations. In my 51 years of labor in the Original Free Will Baptist church, I have observed many changes. Brother, as I said in a former message, "If I ever leave the Free Will Baptists, I mean the original, I shall stay gone." If for any reason I am ever disowned as an Original Free Will Baptist, if I am in fault, I know that I will beg the pardon of the conference, repent and ask for reinstatement. Why? because I am an Original Free Will Baptist by choice. Do you get what I say?

PART OF WHAT I BELIEVE

I believe that the Original Free Will Baptist church is a part of God's Church. Why? because the devil has tried from without and from within to destroy the church. Get a history, I mean a reliable history, and read and meditate upon it, and you will find that some fellow who reached the place that he thought he was it would rise up and butt and kick everything that was started or advocated by others, even though the *buffers* and *kickers* had been ordained and admitted into some conference or association. If he could not rule, he would ruin, or some

outsider, who had not accomplished very much in and with another denomination, would present himself to us from a denomination and with open arms we would reach out and take him in. Pretty soon we would elect him to some of the highest places in our denomination, but before long we would find that we had a disturber or a "Dioptraphes." There are exceptions, of course, but very few. When preachers get so self-willed and so much better than those with whom they have worked and shared responsibilities and they kick out of the harness, they may be turned out for inconsistencies. I have found that such is not very much of an asset to us. Now I say this kindly. I knew one who came to us when he had no work with his own denomination which he belonged to before he came to us. I have known more than one to do the same thing.

Well, I got off of the tobacco question due to things that I have recently heard. We are not only inconsistent in regards to the tobacco habit, but people are inconsistent in many other things and go on claiming to be holy. Some claim to believe in worship of the Lord, but seldom ever attend a worship service. They condemn every thing that their church does; it is always done the wrong way. No one lives right but the faultfinder. I heard a preacher sometime ago, and he condemned almost every other preacher. There were few exceptions, and they were those who had been educated as he had. While he did not come right out and say it, he was supposed preaching the truth that others were afraid to preach. It is serious to think that we human beings can and do love to exalt ourselves. I know that it is inconsistent and actually dangerous to exalt self. Jesus said, "... whosoever shall exalt himself shall be abased; ..." (Matthew 23: 12). I think that a man is inconsistent when he preaches as if he is the only pebble on the beach.

INCONSISTENT PREACHING

When a preacher preaches the love of God as set forth by the writer of the epistles of John, he should try to help those who differ with him in his philosophy by showing them where they are wrong. In love, he should seek to iron out the differences, but not by trying to destroy the influence and smearing the name of the one with whom he disagrees. It seems that we have people in the world who love to destroy and smear those with whom they differ. My wife and I do not always agree on everything, but we love
(continued on page sixteen)

STORIES for our BOYS and GIRLS

BILLIE'S STILTS

BY HELEN DRAKE

WHEN Dad came home from work, he found Billie lying on the couch with a wet towel over a big lump on his head.

"What happened, Son?" Dad inquired.

"I fell, and it was all that history book's fault," Billie answered.

"History book's fault?" Dad looked puzzled. "Did it fall on your head?" he asked.

"No, but I was reading in it about the army on stilts that were furnished Archduke Albert, by the governor of Namur Beljum. The story interested me so much I thought it would be fun if I had a pair of stilts."

"Oh! so that is what I saw lying out in the yard. I think it would be a good idea if you study carpentry a little, as well as the history of the use of stilts. Your guardian angel must have been watching over you."

"Do we really have a guardian angel, Dad?" Billie asked.

"Yes, Son," Dad answered soberly. "We read in Psalm 91:11: 'For he shall give his angels charge over thee, to keep thee in all thy ways.' I am sure that if we trust the Lord we are saved from many accidents. I'll tell you what we will do. On Saturday I will bring home some strips of lumber and I will help you make a good solid pair of stilts; that is, if you are feeling better by then."

"Oh! I feel a lot better already," Billie said.

When Dad came home on Saturday he had two nice long strips of lumber about six feet long, and three inches wide, and one and a half inches thick. He also had two small blocks of wood and some stove bolts.

"First, we will take the plane," Dad explained, "and smooth off all of the sharp corners, then at the top part of the pole we will trim it smaller so you will have a good holding place. Here now, you can take some sandpaper and smooth it while I plane the other one."

After Dad shaped up the other pole, he picked up one of the small blocks. They were of the same width and thickness as the long poles, but were only about six inches long. "Now," he said, "These must be shaped for the foot rests."

As they worked, Dad and Billie talked of many things. Dad asked Billie all about his schoolwork and play and Sunday school. This subject brought to their minds the life of Jesus and the fact that He had been a carpenter.

"Do you suppose," Billie asked Dad, "that Jesus ever made a pair of stilts?"

"I am sure that I could not answer that, Son, but if He did, I imagine that Joseph showed Him how just as I am showing you. If He did make a pair, they would have been made a little different, because they did not have bolts in those days, such as these," and Dad took six long bolts out of his pocket.

"What are they for?" Billie wanted to know.

Dad said, "Now you watch and then you will know if you ever make another pair of stilts." Placing the blocks in a vice, Dad drilled three holes through each one. Then he placed the poles in the vice and drilled three corresponding holes just as high up off the ground as he thought it safe for Billie to be. He took a larger size drill and drilled in just about a fourth of an inch.

Billie wondered why he did that, but soon found out. Dad put the bolts through the foot rests. They were very long bolts. He put the nut on each bolt and made sure they were tight. Then Billie could see why Dad had drilled in with the larger drill. The head of the bolt fitted right into the inset and the nut on the other end was also imbedded in the pole. Then Dad took his hack saw and sawed off the little ends of the bolts that stuck out.

"Well, there they are, Son. They are as sturdy as I can make them and if you are as careful as you can be, we will trust the rest up to your heavenly Father. He is not only willing, but able to give you the best, and He has, for He has given His own Son, the Lord Jesus

Christ, to redeem us from our sins."

"I know, Dad," Billie answered, "and I thank Him for it, and thank you, Dad, for helping me to make these stilts. I think you are the smartest Dad there is. How did you learn so much?"

"I will tell you a little secret, son," Dad answered smiling. "I learned about stilts just the same way you did, and there is this little scar right here on my forehead to prove it."—*Gospel Herald*.

RESPECT FOR FATHER

BY MONT HURST

JACK and Jane were enjoying playing with their new friend. He was a Japanese boy whose name was Arawaki. He was nicknamed "Wicky" by the boys and girls of the neighborhood. Wicky was brought to this country by a missionary and his wife who had returned to teach in the Bible school. They had adopted him from an orphanage. They wanted to give him a good education. He had already started to school. Wicky had a fun loving disposition and often told very interesting stories of life and customs in his native Japan. He was a top student and all the teachers liked him.

"Let's invite Wicky to dinner next Sunday after church," said Jack.

"Fine! I was just thinking the same thing," replied Jane.

Their parents readily agreed and their mother prepared a very fine dinner. She had included rice and rice pudding on the menu because she knew the Japanese people are fond of rice. She also had fish as it is one of the main dishes in Japan. Jack and Jane introduced Wicky to their parents.

"This is my mother and this is my pop!" said Jack.

Wicky bowed low and said: "I am honored to meet you! I am truly grateful for your hospitality."

Jack and Jane smiled at Wicky's precise words. It was always interesting to hear him talk. He was very precise and careful in his choice of words. And he

always showed great respect for older people.

Wicky enjoyed the dinner and thanked Jack and Jane and their parents for the feast. "I am again thankful to God for Christian people," he said.

Jack, Jane and Wicky spent the afternoon listening to a religious radio program and talking. Jack's father came in with some candy and ice cream. Wicky again bowed and thanked them for the delicious things.

"Pop, this is the best candy I ever ate!" said Jack.

"Yes, pop, it surely is!" echoed Jane.

After their father had gone, Jack asked Wicky to tell them more about Japanese customs.

"I am delighted to tell you!" said Wicky. "I notice in this land you children do not seem to reverence your parents like Japanese children. Maybe it is the custom here. Maybe I get used to it."

"What do you mean?" asked Jack.

"Oh, I hear you address your father as 'pop' and it sounds strange," replied Wicky. "I know you do not mean disrespect."

"How do you address your father if you are a native in Japan?" asked Jane.

"Oh, we use the expression of respect and politeness. When a Japanese boy and girl addresses their father they say, 'Our honorable father.' It is the same with a mother. It is 'honorable mother.' It is our custom."

"Well," said Jack, "I think it is a good custom. I just don't realize what I'm saying when I call my father 'pop.' I am going to call him 'father' after this. I know he will like it better!"

"Yes, that's right," said Jane. "We don't mean to be disrespectful, but calling him 'pop' does sound that way when you stop to think of it."

"We must honor our parents," said Wicky.

"Yes, the Bible says that we should honor our fathers and mothers. They are so good to us," said Jack.

"They are better to us than we deserve!" said Jane.

—My Pleasure.

THE MAIL BOX

IN NEED OF SEATS

"Last October six adults and five children met in a union hall to begin a Free Will Baptist church since there was not one within 50 miles of Elkhart. I had

been pastoring another church here, but since I have been a Free Will Baptist minister for eleven years, I wanted to see a church here. So I resigned my church to start one.


"In seven months God had blessed us in a great way. We had an average of 77 the last month in Sunday school, 40 to 55 in cottage prayer meetings, and souls being saved almost every week.

"We have bought 2½ acres of land and started to build God a church here. We need some seats very badly since we will have the first part of our church done soon. So if you know where we can get some (any kind) please write or call me at once."—Rev. Allen Bunton, 2815 Baker Street, Elkhart, Indiana, Phone Jackson 3-1380.

TAKES NEW WORK IN AKRON, OHIO

"After pastoring the Rocky Pass Free Will Baptist Church in Marion, North Carolina, I have taken a new work in Akron, Ohio. If anyone has a family or friends living in this area, I would appreciate it if you would send me their address as I would like to contact them and invite them to our church."—Rev. Kenneth Frisbee, 2060 Congo Street, Akron 5, Ohio.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

SANCTIFICATION

"Sanctify them through thy truth: thy word is truth" (John 17:17).

During the next week I expect to write on the doctrine of sanctification, and I don't want any one to get scared or to think that I have lost my balance. Sanctification is a perfectly good and beautiful doctrine. I know that so many false claims have been advanced on the subject that many people have come to doubt the soundness of the doctrine. But are not most of the great and important doctrines of Christianity abused in the same way? Just because some people make false claims, and teach great truths in perverted ways, is no reason to cast them aside as something not worthy of

true Christianity. It is the aim of this series to give the true teaching of the subject according to the Bible.

In Cruden's Complete Concordance of the Bible we find the following definitions of the word sanctify: (1) *To dedicate*; (2) *To set aside for holy uses*; (3) *To make holy*; The word sanctify is frequently used in the Bible. So often it means to set apart for a special purpose. It was used in this manner when referring to the "vessels of the sanctuary" that were sanctified. Alienated from the common purposes to which vessels were appropriated, they were employed exclusively in the service of God. The same is true in the words of the text. Christ was praying that His people might be set aside for the special purpose of telling the world about His love and His invitation to all to be saved from sin and destruction. None but those who are thus sanctified can effectively do what Christ expects His people to do. In the New Testament the words sanctify, sanctification, sanctified, and the like, are often applied to believers. To such Jesus is said to be made wisdom, righteousness, sanctification and redemption.

That no one could possibly think or teach that sanctification was ever to be put forth as a second work of grace, or a special cleansing, Christ gave us the nineteenth verse of John 17, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Now Christ could not possibly be further cleansed, for He was pure, but that we might be progressively purified and set aside for the Master's use, Christ sanctified Himself. But we must remember that it was for our sakes, not His.

The true minister—indeed every true Christian—as he looks about him and sees struggling humanity ought to say, "For their sakes I will sanctify myself." The plight of the world should cause every one who professes Christ as Saviour to dedicate and devote himself to God for their sakes. For their sakes we should keep ourselves at peace with God. For their sakes we should each day practice the presence of God. For their sakes we should seek more and more to please God. To please Him and to please them.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Sidney Joyner Page

"Miss Siddie," as she was called by her host of friends and relatives, joined her heavenly Father on September 22, 1960. We miss her here so much though it has only been a short time. We miss her warm smile and handshake or "How do you do." Her place is missed on her church pew also.

She was a faithful member of Milbournie Free Will Baptist Church near Bailey, North Carolina, to which she had been a member a few years. Her loyalty to her God and to her church and Sunday school will live on. I believe that the many trials and troubles which she was able to overcome here, increased her faith to grow in spiritual strength while traveling this highway here below. When she was despondent with heartaches and cares, you could find her in conference with God in prayer.

Many times her faith was tested and her physical condition grew slim. God heard her prayers and the prayers of her children and friends, to spare her a little longer with them. Then God would look with love and seem to say, "Hold up your heads, wipe away your tears, with you a little longer, I'll let her stay."

Then one Wednesday night, September 22, 1960, at prayer meeting as her last testimony was said, God closed this life book here, to let her fill another pew up there. She did not have long to wait before He opened to her the pearly gate into the haven of rest for His children. I know that if to Him I am faithful and true, one day He will open that gate and let me through. Then we will be joined, hand in hand, to sing forevermore with the angel band, where there will be no tears, no sorrows, no tomorrows, because there will be no night there.

To her children, I would like to say, "She is hoping to see you up there one day." God is expecting you. He has prepared a place for everyone who will come when this life's race is run.

Written by a loving friend and neighbor,

Mrs. Lucy Bottoms

Resolutions of Respect

Whereas, it has pleased an all-wise Father to call to his reward our brother, Butler Avery, we, the members of Piney Grove Free Will Baptist Church, Pitt County, North Carolina, submit the following resolutions:

First, that we bow in humble submission to the will of our heavenly Father.

Second, that we extend to his family our deepest sympathy, and point them to God and the church for comfort and consolation.

Third, that a copy of these resolutions be recorded on our church records, a copy sent to his family, and a copy sent to *The Free Will Baptist* for publication.

Mrs. W. E. Brister

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The Fruits of Faith

(Lesson for June 25)

LESSON: James 2:8-17; 5:7, 8, 11
GOLDEN TEXT: 1 Peter 1:24, 25

I. INTRODUCTION

We come now to the last lesson for this quarter. In effect, it teaches us the importance of putting religion into practice. Some people reason that Christianity is not practical; that it cannot be used in our day. Such people have not actually tried it out, for it has been found to be practical in the lives of those who really want to make it work.

A person may go to church regularly, and still not live the Christian life by putting it into practice. A person may utter words in public and call it prayer without having ever talked to God. In short, one may have every outward form of religion, and never produce any fruits of faith.

Faith and works go together. Let it be understood that works have nothing to do with the conversion experience. Conversion is entirely by faith in the atonement of Jesus Christ. In order for one to grow in the grace and knowledge of Jesus Christ, however, there must be evidences of works, or fruits, as James would have it.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

James 2:8: It is a royal law because it is superior to all others. The law of God is all summed up in one word—"Love the Lord and the folks."

Vs. 9: To love our neighbor as ourselves is the basis of the golden rule. It is the basis of the last six of the Ten Commandments. We should live so honestly, religiously, and faithfully, with such real sincerity, that we do love and respect ourselves.

Vs. 10: A chain is no stronger than its weakest link. To break one link on the chain is to break the chain. Disobedience in some points is not excused by obedience in other points.

Vs. 11: One may think it awful to

steal, and yet condone lying. Another may be strong on church attendance, yet refuse to pay honest debts. By willfully breaking one law, we defy Him who gave all law.

Vs. 12: The law of liberty sets men free, yet we are bound to love God and man. The law of liberty is no more a burden than fins are to a fish, or wings to a bird.

Vs. 13: Mercy is not getting what we deserve. It is getting better than we deserve.

Vs. 14: True Bible faith is believing, trusting, and obeying God. Real faith produces good works. Good works show our faith.

Vs. 15: We must not rest in a mere profession of faith. That would be an easy religion, but a useless one.

James 5:7: Bear afflictions without murmuring. Never attempt to get revenge for injuries. Final justice is sure. The farmer waits for the rains to ripen the grain.

Vs. 8: Be patient, be stable, for the coming of the Lord is one day nearer. Live every day as if you expected Jesus to come this day.

Vs. 11: Job's last days were better than the first ones. All I have seen teaches me to trust the Lord for all I have not seen.

The discouraged man is defeated. The best way to help yourself over difficulties is to help others over their troubles.—*Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. Two men were once earnestly disputing the relative importance of faith and works when they came to a ferry over a river. As they started across, they asked the ferryman his opinion on the subject. Was it faith by itself, or works by themselves, that was the Christian duty and the Christian hope? For answer the Godly ferryman pointed to his two oars. "One," he said, "I will call faith, the other works. If I pull only on this one oar, the right oar, I get nowhere, but go round in a circle. Just so if I pull only on the left oar. But when I pull on

both oars, then the ferry moves across the river." A very sensible explanation describing the relationship of faith and works.—*The Advanced Quarterly* (F.W.B.).

2. Many who have embraced the Christian faith have been unwilling to pay the price of enduring to the end. A college president was asked on one occasion, "How many students do you have in school?" He replied, "Oh, about one out of ten." A similar question might be asked of those who come to Bible classes or attend worship services. Someone has pointed out that "sitting in a church house doesn't make a man a Christian any more than sitting in a hen house makes him a hen!" In addition to our bodily presence, there must be our willingness to concentrate upon the things of God, a desire to know more of His will for our lives in order to serve Him more effectively.

3. It is timely that we give special attention to the original commandments concerning our love in all our human relationships. In Leviticus 19:15-18, we can find justification for our brother's and our neighbor's need of our love (note the terms, brother and neighbor are used interchangeably).

These verses are self-explanatory to those whose love includes all human relationships under God. They include brothers by kinship; those who are brothers by social relationships; and those who are strangers, but are our neighbors under God. Therefore, James declares that we do well, or that which is right, if we love our neighbor as we love ourselves. But if we demonstrate a respect for certain persons to the neglect of others who are equally in need of our love, we are condemned under the law as transgressors.

4. We do not know exactly who our neighbor is and who may be classified as a true brother; therefore, we tend to limit our neighborly acts to those nearest us, and we call those brother who are socially affiliated with us. Yet, our Lord clearly affirmed, in His parable of the Good Samaritan, that our neighbor is any one who is in need of the assistance of our compassion on those who are in such need.—*The Bible Teacher* (F.W.B.).

HOUSE AND HOME

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.

Questions & Answers

(continued from page ten)

blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:5-9). Both these referred to as elders and bishops served as our pastors generally do today, so these regulations should fit them. They should possess all these qualities.

There were missionaries and evangelists, but in a sense they were to work with those outside. (See Acts 6; 13; 14.) Dr. James M. Gray, even though affiliated with the Episcopal church, agrees with the Baptist on the number of officers in the Early Church as being composed of two types, pastors or elders and deacons, as seen in his book, *Bible Problems Explained*, Page 48: "... but although an Episcopalian, I am inclined to agree with the majority of Protestant scholars that bishop and elder are one and the same order of officers." I sometimes think that early Free Will Baptists might have been right to have both elders and pastors, but am not absolutely sure of this. It seemed to work very well when my home church had both and always used the eldest deacons to fill the place of deceased elders who handled the more critical affairs.

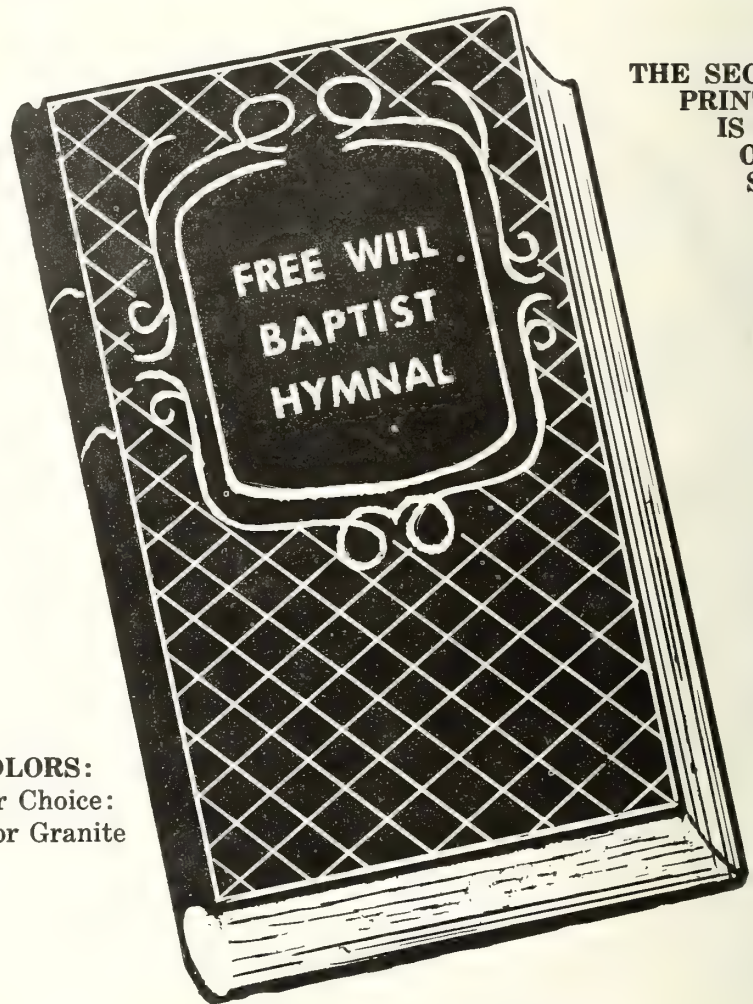
Notes and Quotes

(continued from page eleven)

each other. I would be a fool to run out to our neighbors and tell them that my wife and I had a disagreement and that I knew she was wrong and not a Christian because that she did not see as I did. Yet, we have people who do just that thing. My wife, when we were married, belonged to one political party and I to another, but we have never fought because

we differed in politics. I take her to the polls and she votes as she desires. I do the same thing, then we go home and cook and eat and enjoy life. Christians will live together in peace and love for

each other, even though they differ. A Christian will not tell a lie against his wife, neither will a Christian wife lie. Neither will a Christian willfully lie against his neighbor.



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the Free Will Baptist

Ayden, North Carolina, Wednesday, June 21, 1961

LUOMA PHOTOS



**This Issue Features Information About Sunday
School and League Literature**

EDITORIAL

ATOMS FOR PEACE OR WAR

When we think of atomic energy, we think of the horror of Hiroshima, and the possibility of the total destruction of our civilization. Scientists, journalists and preachers are agreed that the annihilation of the human race has never been as imminent as now—at least not since the days of Cain and Abel.

But there is another side to the story of the uses of atomic energy. Recently the Associated Church Press was invited to spend a day at the Argonne National Laboratory, twenty-five miles southwest of Chicago. The project is operated by the University of Chicago for the United States Atomic Energy Commission. Here we saw an impressive industrial effort to put the atom to work for man's benefit.

Argonne is comprised of 3,700 acres, with more than 100 buildings. It has 4,100 employees, of whom more than 1,000 are scientists and engineers. For experimental purposes it has as many as 60,000 mice, rats, guinea pigs, rabbits, chickens, and other animals. Argonne's physical plant represents an investment of \$131,000,000, not including equipment within the plant valued at more than \$33,300,000.

Much of the work is pure research with practical applications yet to come. But already a great deal has been accomplished. Argonne designed the first nuclear reactor to produce commercial electricity. We are told that the day will come when cities will derive power from this vast source.

The power plant which drives the Nautilus, the world's first nuclear submarine, was developed at Argonne. The Nautilus is a weapon of war, but reactors similar to that which drives it will eventually propel ships of peace.

Since excessive radiation induces cancer, rodents are used to study tumor formation and development, and thus the important work of cancer research is advanced.

At an agricultural experiment station, radioisotopes are blended into fertilizer to determine how efficiently the fertilizer is taken up by growing plants. Numerous peacetime uses such as this are being pursued.

One of the dramatic investigations seeks new methods of preserving food. Food such as oranges, carrots, bread, and meat, subjected to gamma irradiation, become sterile through the destruction of bacteria. In the absence of bacteria, fresh food remains unspoiled for long periods of time without refrigeration. Because gamma rays do not leave a residue of radioactivity, food can be eaten immediately after it has been irradiated.

There are a very few of the ways in which today's scientists make use of atomic energy in the effort to produce a better world. For the church, which is concerned with the physical and spiritual well-being of

mankind, putting atoms to peaceful uses is far more important than the making of bombs to destroy our fellow men. We grant, however, that A-bombs are still necessary to preserve the balance in this world of hate and fear.

Which brings us to the inevitable conclusion that the first and most important problem of our times is man's need of God's forgiveness and man's response to God's purpose. The task of the Christian church is an urgent one.—James F. Gregory, "The Free Methodist."

IN THIS ISSUE

In this issue of "The Free Will Baptist," we are happy to give some information concerning the literature program. A complete listing of Sunday school and league publications is given. It has been quite a while since such information has been published. Since that time, several new publications have been added. It is our sincere desire to publish more advanced and up-to-date literature. This we pledge to do with your prayers and support.

If there is ever any question concerning the literature program, or anything pertaining to the operation of the Free Will Baptist Press, please do not hesitate to make any necessary inquiry into the matter. We welcome letters of constructive criticism. As we hear from you, we, along with the Sunday School Board of the National Association, can more fully meet the need in the literature field.

Volume 76

Number 25

June 21, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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C. H. OVERMAN	Editor of Literature
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How Work Of The National League Board Is Financed

—by Ray C. Turnage—

SOMEONE has said, "An informed people will respond." The manager, the Rev. N. B. Barrow, and the editor, the Rev. C. H. Overman of the Free Will Baptist Press, Ayden, North Carolina, asked the national league director, Ray C. Turnage, to write this article. This is a decided way to better inform Free Will Baptists about the support of the National League Board and the working relationship of the Free Will Baptist Press.

FINANCIAL SUPPORT

The following is a report of the three main sources of financial support for the National League Board. Financial support has steadily increased since the board began operating as a full-time promotional department in January, 1959.

SUPPORT FOR NATIONAL LEAGUE BOARD

Year	Source	
1959	Local Free Will Baptist Churches (10% of League Offerings)	\$2,144.49
	National Association of Free Will Baptists (Co-Operative Plan)	1,437.04
	Free Will Baptist Press, Ayden, N. C. (10% of Sales of League Literature)	2,424.85
	Free Will Baptist Press, Ayden, N. C. (Royalties on League Manuals)	72.30
	Local Free Will Baptist Churches (10% of League Offerings)	2,022.61
1960	(Budget Contributions)	509.27
	National Association of Free Will Baptists (Co-Operative Plan)	1,291.09
	Free Will Baptist Press, Ayden, N. C. (10% of Sales of League Literature)	2,654.21
	Quarterly Report (January, February, March, 1961)	
	Local Free Will Baptist Churches (10% of League Offerings)	632.24
	(Budget Contributions)	82.22
	National Association of Free Will Baptists (Co-Operative Plan)	498.11
	Free Will Baptist Press, Ayden, N. C. (10% of Sale of League Literature)	695.04
	Free Will Baptist Press, Ayden, N. C. (Royalties on League Manuals)	135.30

BOARD ADVERTISES LITERATURE

One responsibility of the National League Board is to promote the sale of league literature and supplies. How is this done? Sample quarterlies, secretary's books, report slips, and

manuals are displayed at various meetings, such as quarterly meetings, league conventions, both district and state, etc., throughout the states. These supplies are listed on promotional materials and mailed out by the National League Board. Sample materials are sent along with instructions for organizing new leagues. At the present time there are five quarterlies published by the Free Will Baptist Press: *Story Hour*, written by Bettye Jo Rivers; *Junior*, by Mrs. Jack Paramore; *Intermediate*, by the Rev. W. Stan Mooneyham; *Senior*, by the Rev. C. F. Bowen; and, *Adult*, by the Rev. L. E. Ballard. Each writer is a member of a Free Will Baptist church. These writers are given themes provided by the National League Board and a guide to follow, provided by the Free Will Baptist Press. All league materials are edited by the Rev. C. H. Overman, editor of Free Will Baptist Press. The press furnishes league quarterlies for one quarter without charge to all new organizations.

CONFERENCE MATERIALS GIVEN BY PRESS

For years the Free Will Baptist Press has furnished the large packet envelopes, registration cards, and conference offering envelopes for the Nationwide League Conferences. Also, the press prints articles written to promote the different phases of league work.

LEAGUE BOARD AND PRESS OPERATE UNDER CONTRACT

There is a working contract which was arranged by members of the National League Board and Press Board several years ago. This contract is still in effect. The printing of all league manuals is done under contract also. At the spring meeting of the National League Board, the following motion was adopted:

"... That the National League Board request a joint meeting of its executive committee and the national director with the editor, manager, and representation from the Board of Directors of the Free Will Baptist Press to evaluate and discuss possible improvements in Free Will Baptist league publications."

As national league director, I can say there has been full co-operation on the part of the Free Will Baptist Press with the work of the National League Board. I am happy to answer any inquiries about the work of the National League Board. It is hoped that during 1961 Free Will Baptists will show greater interest in league work. More support is needed. The organization can be promoted only when financial means are available. Does your church support the work? If not, give it prayerful consideration.

F. W. B. Sunday School Literature Program

SINCE it has been over three years since we have published an up-to-date report of our Sunday school literature program, we are taking this liberty to pass this information on to you. We are indeed happy that we are able to report the addition of several new publications during the last year and a half or two years.

We are also pleased that our literature sales are very satisfactory. This is due, in part, to the fact that the Free Will Baptist Press has been working under contract with the Sunday School Board of the National Association of Free Will Baptists.

The Free Will Baptist Press is not a profit-making organization. Whatever profit is realized, from year to year, goes back into the Press in the form of new equipment, etc., and back into the denomination. The prices of our publications are kept as low as possible. Eight and one-half per cent of the gross income derived from the sale of Sunday school literature is paid to the Sunday school board. This is a workable contract and one we can be proud of.

We earnestly invite you to examine the following listing, with the brief information given, of the Sunday school publications. We believe they will satisfy you and your Sunday school and will add up to the best in the country.

CRADLE ROLL

Our cradle roll literature is designed to minister to parents and bind families to the Sunday school and the church, enrolling the child in the Sunday school at his birth and emphasizing the need of the parents' beginning to bring him up in the nurture and admonition of the Lord. This ministry covers that period from the birth of the child until his second birthday. There are three items in this literature, as follows:

1. The Cradle Roll Manual which gives the cradle roll worker complete information as to how to administer this important service. Its price is 20c. The Sunday school should order one manual for each cradle roll worker.

2. The Cradle Roll Record Book is

designed so that the worker can keep an accurate record on each pupil which she enrolls. Its price is 50c. The Sunday school should order one record book for each cradle roll worker.

3. The Cradle Roll Pupil Packet is composed of a folder designed to be kept by the parents as the depository for the letters which the worker will leave with them on her visits to the home. There are nine letters which the worker will leave at the home at periodic intervals during the two-year period. The packet also contains an enrollment certificate for the child, a promotion certificate, two birthday cards and a Sunday school enrollment card. The price of the packet is 75c. The Sunday school should order one packet for every child under two years old plus extra packets for children which will be born in the near future. An adequate supply of packets should be kept on hand at all times. The writer of all cradle roll materials is Mrs. L. D. Miley, Memphis, Tennessee.

NURSERY

Our nursery department literature is for children two and three years old. The following items are offered:

1. The Nursery Teacher is both a manual and a guide for teachers in that it gives a complete guide for caring for these pupils throughout the period. It offers a wealth of suggestions for teaching, devotions, activities, etc. Its price is 20c per quarter. One copy should be ordered for each teacher of nursery pupils.

2. Pupil Packets containing: (1) a package of *The Acme Picture Lesson Card* which carry the Bible story for the Sunday on one side and a Bible picture in color on the other side; and (2) a four-page leaflet in color which carries a picture of present-day children engaged in an activity illustrating the theme for the day's lesson, a present-day story based upon the day's lesson, the day's memory selection, poems and colorful illustrations. In the first quarter packet of each year, a cover is inserted so that the pupil may keep all his leaflets for the entire year. The price of this

entire pupil packet is 30c per quarter; the items may also be ordered separately. Enough packets should be ordered to supply all pupils in this age group. The writers of these nursery materials are Mrs. N. B. Barrow, Snow Hill, North Carolina, and Mrs. Sue Branch of the editorial staff of the Press.

BEGINNERS

Material for beginners is designed for pupils four and five years old. The following items are offered:

1. The Beginners' Teacher follows the same general pattern as the Nursery Teacher and is designed to fill the same need for beginners. Its price is 20c per quarter.

2. The Beginners' Pupil Packet contains: (1) a four-page leaflet carrying a Bible picture to be colored, the Bible story for the day, suggested activities and memory work; and (2) a pupil workbook for pupils of this age. The price of this packet is 30c per quarter. Enough packets should be ordered to supply all pupils in this age group. The writer of these beginners' materials is Mrs. Miriam Lamm, Ahsokie, North Carolina.

PRIMARIES

This material is written for pupils who are six to eight years old. The following items are offered:

1. The Little Folk's Quarterly is the pupil quarterly and is priced at 12c per quarter.

2. The Little Folk's Teacher is written for the teacher of the primary department and is priced at 20c per quarter. These two quarterlies are written by Mrs. Fay Forlines, Chicago, Illinois.

3. Also for the primary department is the Little Folk's Workbook written by Mrs. Sue Branch, a member of the editorial staff of the Press. Its price is 20c per quarter.

JUNIORS

These materials are written for pupils nine to eleven years old. The following items are offered:

1. The Junior Quarterly is the pupil quarterly for this group. Its price is 12c per quarter. The writer is Mrs. Edith Cherry, Greenville, North Carolina.

2. The Junior Teacher is offered for the teacher of the junior department. The price per quarter is 20c. The writer is Mrs. J. O. Fort, Lake Butler, Florida.

3. The Junior Workbook is designed for this group and is written by Mrs. Sue Branch. Its price is 20c per quarter.

INTERMEDIATES

These materials are written for pupils twelve to fourteen years old. The following item is offered:

1. The Intermediate Quarterly is a pupil quarterly. Its price is 12c per quarter. The writer is the Rev. Ralph Lightsey, New Bern, North Carolina.

SENIORS

These materials are written for pupils fifteen to seventeen years old. The following items are offered:

1. The Senior Quarterly is designed for the pupils. Its price is 14c per quarter. The writer is the Rev. A. B. Chandler, Ahsokie, North Carolina.

2. The Teen-Age Teacher is designed for teachers of intermediates and seniors. The price per quarter is 25c. The writer is the Rev. Walter Reynolds, Snow Hill, North Carolina.

YOUNG PEOPLE

1. The Bible Student is designed for young people eighteen through twenty-four years old. Its price is 14c per quarter. It is written by the Rev. C. H. Overman, editor of the Press.

2. The Bible Teacher is recommended for teachers of this group. Its price is 25c per quarter. The writer is the Rev. Chester H. Pelt, Marianna, Florida.

ADULTS

1. The Advanced Quarterly is written for adult pupils. Its writer is the Rev. F. B. Cherry, Greenville, North Carolina. Its price is 16c per quarter.

2. The Bible Teacher is also recommended for this department.

SUPPLEMENTARY MATERIALS

1. We offer Visitor's Single Lesson Leaflets designed to be distributed to visitors in senior, young people's and adult classes. These leaflets are written by the Rev. C. H. Overman and offered for sale in packages of five sets for 45c.

2. For other supplementary materials, such as flannel-graph materials, Sunday school commentaries, activity materials and others, just write us for a copy of our catalogue.

Finally, The Free Will Baptist Press, Ayden, North Carolina, has served the denomination as the source of Sunday school literature throughout the years. We invite you to continue to patronize us for thoroughly fundamental Free Will Baptist literature.

League Literature Program

FOR the benefit of our readers, we are giving the following information concerning the league literature program. Since our last report, the League Board of the National Association of Free Will Baptists, has published a uniform outline series which is used by all departments of the league except the Story Hour group. Beginning with the first quarter of 1962, a new series will begin.

Just as is true with the Sunday school board, the league board is under contract with the Free Will Baptist Press, and receives ten per cent of the gross sale of literature. This ten per cent is used for promotion and for operation of the league board. This has been a harmonious contract, and it is our hope that this literature will be continually improved to meet the need of our day.

1. The Story Hour Free Will Baptist League Quarterly is for pupils below junior age. This quarterly carried a complete league program from beginning to end, the Bible story, pupil activities,

illustrations and take-home projects. Its price is 25c per copy. Its writer is Mrs. D. L. Rivers, Glen Burnie, Maryland.

2. The Junior Free Will Baptist League Quarterly. Its price is 14c per copy. The writer is Mrs. Peggy Paramore, Greenville, North Carolina.

3. The Intermediate Free Will Baptist League Quarterly. Its price is 16c per copy. The writer is the Rev. W. S. Mooneyham, Wheaton, Illinois.

4. The Senior Free Will Baptist League Quarterly. Its price is 16c per copy. The writer is the Rev. C. F. Bowen, Dunn, North Carolina.

5. The Adult Leaguer. Its price is 16c per copy. Its writer is the Rev. L. E. Ballard, Scotland Neck, North Carolina.

The Free Will Baptist Press has a contract with the National League Board which is similar to that which the Press held with the National Sunday School Board. All orders for Free Will Baptist League materials are shipped from The Free Will Baptist Press, Ayden, North Carolina.

so much, for comfort in their bereavement; and

Third, that a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist* for publication, and a copy for the minutes of the church.

Mrs. W. E. Brister

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolutions of Respect

Whereas, it has pleased an all wise Providence to call to her reward our sister, Mary May, we the members of Piney Grove Free Will Baptist Church, Pitt County, North Carolina, submit the following resolutions:

First, that though we are saddened by her passing, we bow in humble submission to the will of our heavenly Father;

Second, that we extend to her family our deepest sympathy, and point them to God and the church which she loved

Resolutions of Respect

The Free Will Baptist Children's home, Middlesex, North Carolina, and Mount Olive College, Mount Olive, North Carolina, have lost a great friend in the passing of the Rev. J. C. Moye of Snow Hill, North Carolina. Brother Moye was recently a member of the Children's Home Board. While he was a member and since, his constructive ideas as well as his money meant much to the home and college.

We are trusting that the Lord will be very gracious to his good wife who now endeavors to carry on in his place.

Board of Trustees of the Children's Home, R. L. Spencer, Secretary

NEWS ^{AND} NOTES

Of Denominational Interest



Fairmount Park Church Honors 1961 Graduates

Fairmount Park Free Will Baptist Church, Norfolk, Virginia, paid special honor to its high school graduates Sunday, June 11, in the morning service.

Elm Grove Honored Seniors, Juniors, and College Students

On Friday evening, June 9, Elm Grove Free Will Baptist Church Woman's Auxiliary, Ayden, North Carolina, honored the high school seniors, juniors, and college students of the church and their dates with a banquet. The banquet was held in the recreation room of the church. First the guest gathered together for a few songs and fellowship. A barbecue chicken dinner was served by members of the auxiliary. The tables arranged in a rectangular effect were beautifully adorned with bouquets of fresh spring flowers. Approximately 20 young people attended. Hostess and high school teacher, Mrs. Annie E. Chappel, and the pastor, the Rev.

The pastor, the Rev. Fred A. Rivenbark, used the topic, "Honor Graduates," based on 1 Timothy 4:12. The graduates are, left to right: Alice Williford, Joyce Bracey, Dorothy Phillips, Joyce Maxwell, Virginia Morrisette, and Carol Davis.

Wayne Smith, sat with the honorees.

After dinner, Linda Worthington led the group in the singing of "America," after which she led in prayer. Mr. Smith read from the Scriptures and talked to the young people with a note of congratulations to them. Bill Futch Jr. prayed the closing prayer.

Gifts from the pastor and his wife were received by the seniors. The girls received necklaces and matching earrings, while the boys received cuff links and tie pins. A short time of fellowship followed.

Successful Bible School At New Home Church

New Home Free Will Baptist Church near Guion, Arkansas, complete a suc-

cessful Bible school June 9, with a very interesting program. The school began on June 5 and lasted for five days. It was the first Bible school in the history of the church. There were 41 enrolled for the school. The pupils and the teachers are looking forward to another school next year.

Saints Delight Host To Youth for Christ Rally

The Lenoir-Greene Youth for Christ Rally met Saturday evening, June 10, at Saints Delight Free Will Baptist Church near Ormondsville, North Carolina. The speaker for the evening was the evangelist, Jack Paramore. Grifton Free Will Baptist Church won the banner with thirty-two per cent present.

The next rally will meet on Saturday, June 24, at 7:30 p. m., with the Maury Free Will Baptist Church.

Cottage Prayer Meeting Results in Mission

A cottage prayer meeting was held in the home of Mr. and Mrs. H. W. Lambe in Middle, Kansas, in September, 1960, sponsored by the Free Will Baptist Church in Blackwell, Oklahoma. On September 26 a one-room store building was rented and the first service was held the first Sunday in October by the Rev. Wayne Bookout of Blackwell, Oklahoma, who later became the pastor. Seven people came for membership in the mission which has now grown to 23 members.

The mission has purchased a seven-room dwelling on a lot one-half block wide and one block long. The dwelling has been remodeled into a nice sanctuary and two classrooms. Another classroom will be completed soon.

Although the mission is not fully organized, it has a very active woman's auxiliary with nine members. The auxiliary uses the programs suggested by the Co-Laborer and meets twice a month. A rummage sale and stew dinner has been given to raise funds for the mission.

Peace Church to Celebrate Home-Coming June 25

Peace Free Will Baptist Church near Pinetops, North Carolina, will observe its annual home-coming on Sunday, June 25. The services will begin at 10:00 a. m. with Sunday school, followed by

the worship service at 11:00, with the pastor, the Rev. Hubert Burress, bringing the message. A picnic lunch will be served at the noon hour by the ladies of the church.

The pastor and the church extend a cordial welcome to all former pastors, former members and friends to worship with them on this occasion.

N. C. Superannuation Report For May, 1961

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for May, 1961:

Receipts

Balance on Hand May 1, 1961	\$5,491.57
Regular Receipts for May	565.02
Earmarked for Adopted Ministers and Widows	36.00

Total to Account For \$6,092.59

Disbursements

Ministers' Monthly Checks	\$218.50
Operating Expenses	50.98
Paid to National Board	51.40

Total Disbursements 320.88

Balance on Hand June 1, 1961	\$5,771.71
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Receipts by Conferences

Albemarle	\$ 36.28
Blue Ridge	11.38
Cape Fear	122.26
Central	101.88
Eastern	165.77
Piedmont	5.00
Western	49.45
N. C. State Woman's Auxiliary Convention	109.00

NO "BAPTIST" JULY 5

According to our usual practice of publishing only 50 issues of "The Free Will Baptist" per year, there will be no issue on July 5.

All departments at the Press will be closed on July 3, 4. Monday, July 3, we will not be opened because of the annual inventory. The Press will resume operations on July 5.



Bethany Church Consecrates New Sanctuary

On May 7, 1961, Bethany Free Will Baptist Church near Winterville and Ayden, North Carolina, was the scene of an impressive service of consecration for the congregation's new church sanctuary. One of the largest crowds in the eighty-one year history of the church joined the congregation in stating, "To the glory of God the Father, who has called us by His grace; to the honor of His Son, who loved us and gave Himself for us; to the praise of the Holy Spirit, who illumines and sanctifies us, we consecrate this sanctuary." Pastor J. Garland Teasley then declared the house set apart from all profane and common uses and consecrated to the service of God forever.

Prior to the act of consecration the choir sang, Tommy Manning rendered a solo, and Dr. W. B. Raper spoke on the subject, "Our God and the Way We Worship Him." Mr. Raper stated that it was his prayer that Free Will Baptists would become more and more concerned with worship. He emphasized that we go to church to be participants in the worship and not to watch or hear a preacher perform. Following the service dinner was served on the church grounds.

The occasion was the culmination of many months working and planning on the part of the congregation. In October of last year, the pastor called a meeting of all interested persons to discuss what should be done to the sanctuary. At this meeting the pastor was asked to appoint a committee to work details of the remodeling program. The sanctuary plans committee was organized and be-

gan a long and enjoyable period of work. On December 11, 1960, the report was submitted to the church and got unanimous support. It called for a complete remodeling of the sanctuary at a cost of \$7,000. The procedure for raising the money was a memorial program.

A Gothic theme has been used throughout in keeping with the exterior styling of the building. The walls are painted beige and a light green carpet has been installed, wall-to-wall. The furniture is Oak with an American walnut finish. The pew ends are carved to match the cathedral style of the windows. One unique feature of the sanctuary is a divided chancel, placing the altar, which is the historical and Biblical symbol of man meeting God, as the focal point of the church. Upon the altar is a cross and two candelabra and behind the altar is a red dossal cloth, symbolizing the presence of the Holy Spirit.

In addition to the physical improvements, the congregation has noted substantial spiritual growth. There have been several additions to Christ's church at Bethany and the Sunday school and worship service attendance has improved. A league was recently organized and the attendance and spirit is good. Of particular note is the addition of morning prayer each day at 9:00 a. m. to the church program. This has served to make the members more conscious of the openness of the church and of the availability of the minister for counseling and spiritual advice.

Pastor Teasley and the members of Bethany join in offering gratitude to God, to whom be glory and majesty, dominion and power forever and ever.

PROGRAM OF THE 25th SESSION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY 11-13, 1961

GOLDEN TRIANGLE HOTEL — NORFOLK, VIRGINIA

Theme: "Committed to the Changeless Christ in a Changing World"

Scripture: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

Hymn: "I Know Whom I Have Believed"

TUESDAY EVENING, JULY 11

Keynote: "The Faithfulness of God"

Scripture: "And the Lord brought us forth . . ." (Deuteronomy 26:8).

Presiding: Rev. Rufus Coffey

Song Leader: Mr. I. L. Stanley

7:30—"O Worship the King," Praise and Worship Through Song Led by Mr. I. L. Stanley, Song Leader; Mrs. Raymond Riggs, Organist; Rev. Herman Hersey, Pianist

7:45—The Association Called into Official Session and Introduction of the Officers, Rev. Dean Moore, Clerk

—Moderator's Message, Rev. Ralph Staten

8:00—Welcome from the Virginia State Association, Rev. Fred A. Rivenbark

8:15—Welcome to Norfolk and Virginia, Mayor Fred W. Duckworth

8:20—"Heavenly Sunshine," Time to Get Acquainted

—Offertory

—Special Music

8:30—A Historical Pageant, "Where the Saints Have Trod," Written by Rev. Billy A. Melvin and Directed by Mrs. Charles A. Thigpen

9:45—Adjourn Session

WEDNESDAY MORNING, JULY 12

7:00—Early Morning Prayer Service Directed by Rev. Raymond Riggs

Presiding: Rev. Othel T. Dixon

Song Leader: Rev. Eugene Waddell

9:15—"Early in the Morning Our Songs Rise to Thee," Mr. Waddell, Mrs. Riggs, and Mr. Hersey

9:25—Scripture Thought and Prayer, Rev. J. C. Griffin

9:35—Report of General Board Acting as Credentials Committee

—Seating of Delegates

—Recognition of Visiting Messengers from Other Religious Bodies

10:00—Report of General Board, Rev. Dean Moore, Secretary

10:50—Intermission

11:00—The Hour of Worship

Keynote: "Commitment of Christ"

Scripture: "... Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1:20).

—"Sing of the Greatness of the Lord," Mr. Waddell, Mrs. Riggs, and Mr. Hersey

—Offertory

—Special Music

11:20—The Word Is Preached, Rev. William Hill

12:00—Adjourn Session

WEDNESDAY AFTERNOON

1:45—"Sing of Our Redeemer," Mr. Waddell, Mrs. Riggs, and Mr. Hersey

—Scripture Thought and Prayer, Rev. E. E. Morris

2:00—Miscellaneous Business

2:45—Report of the Home Mission Board, Rev. Homer Willis

3:10—Report of the Commission of Chaplains, Mr. Floyd Robertson

3:25—Report of Executive Secretary, Rev. Billy A. Melvin

3:40—"Speaking the Truth in Love," Report of the National Association of Evangelicals, Dr. George L. Ford

3:50—Report of the Sunday School Board, Rev. Roger Reeds

4:10—Partial Report of Nominating Committee and Election of All Board Members

4:30—Adjourn Session

WEDNESDAY EVENING — A QUEST FOR SOULS

Keynote: "Faithfulness to the Great Commission"

Scripture: "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

Presiding: Rev. Rolla Smith and Rev. Homer Willis

Song Leader: Rev. Everette Hellard

7:30—"I Will Sing the Wondrous Story," Mr. Hellard, Mrs. Riggs, and Mr. Hersey

—Evening Prayer

—Offertory

7:45—"Operation Big Cities," Rev. Kenneth Walker

7:55—Introduction of Board Members, Returned Missionaries, and Missionary Appointees

8:05—Congregational Song

—Special Music

8:15—"Pioneers Who Led the Way"

—Personal Testimonies and Challenge, Miss Bessie Yeley, Miss Laura Belle Barnard, Rev. Thomas H. Willey, and Mrs. Thomas H. Willey

—Call for Laborers

9:20—Missionary Offering

9:30—Adjourn Session

THURSDAY MORNING, JULY 13

7:00—Laymen's Breakfast, Mr. T. E. McCully, Featured Speaker

Presiding: Rev. Jerry Dudley

Song Leader: Rev. Fred Hall

9:15—"Praise the Lord for His Goodness," Mr. Hall, Mrs. Riggs, and Mr. Hersey

—Scripture Thought and Prayer, Rev. James F. Miller

9:30—Report of Board of Trustees for Headquarters Building, Mr. J. B. Reding

9:35—Report of Free Will Baptist League Board, Mr. Ray Turnage

9:50—Report by the Board of Trustees of Free Will Baptist Bible College

10:15—Report of Publication Board, Mr. L. E. Duncan

10:25—"Committed to Scripture Distribution," Report of the American Bible Society, Mr. Gerald E. Boyce

10:40—Report of the Laymen's Commission, Rev. Robert Hill

10:50—Intermission

11:00—The Hour of Worship

Keynote: "Loyalty to the Church"

Scripture: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of (continued on page sixteen)"

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools



1961 Graduates of Mt. Olive College

Seated left to right: Bruce Ann Smith, Linda Cherry, Edith Tyndall, and Linda Skipper.

Standing left to right: Leonard Hopkins, Nancy Rose, Dewayne Turnage, Deanye Lee, David Cahoon, and Martha Joyce Potter.

The seventh commencement exercises were held at Mount Olive College, Mount Olive, North Carolina, on Sunday, May 28. The Reverend Floyd B. Cherry, pastor of Black Jack Free

Will Baptist Church, was the commencement speaker.

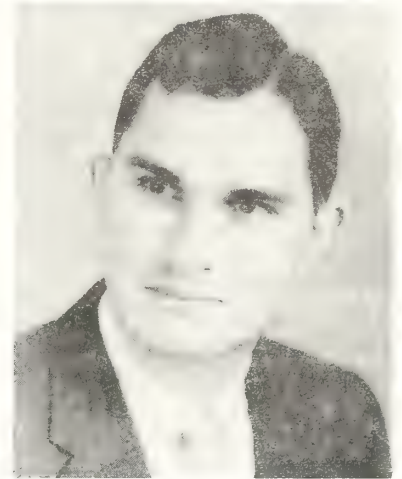
Nine students were granted the Associate in Arts diploma and one student was granted the Certificate in Business Education. The Associate in Arts diploma is awarded to students completing two years of a prescribed program of study. The Certificate in Business Education is granted to those students who successfully complete the one year business program.

Preceding the commencement exercises, an awards program was held at 2:30 p. m. Awards were presented to the

following students: Doug Latta and Glenn Jones received the Business and Professional Women's prize; Wayne West, The Daughters of the American Revolution prize; David Cahoon, The Jordan Medal; Linda Cherry, The South-erland Medal; and Frank Harrison, President of the sophomore class, presented the class gift, an arm chair for the speaker's platform.

Graduates include William David Cahoon, Columbia; Linda Faye Cherry, Greenville; Leonard Otis Hopkins, III, Durham; Deanye Grace Lee, Pikeville; Martha Joyce Potter, Warsaw; Linda Kay Skipper, Mount Olive; Bruce Ann Smith, Mount Olive; Thelton Dewayne Turnage, Durham; and Edith Jean Tyndall, Fremont. Nancy Snopes Rose, Lucama, received a Certificate in Business.

Dr. O'Donnell to Head English Department



Mount Olive College president, W. Burkette Raper, announces the appointment of Dr. Roy C. O'Donnell to the college faculty.

Dr. O'Donnell, a Free Will Baptist, will assume the duties of the head of the English department. He will begin his duties at the college on the first of September, 1961.

Dr. O'Donnell comes to Mount Olive with six years teaching experience. He has taught at the following schools: Lanett High School, Lanett, Alabama; Free Will Baptist Bible College, Nashville, Tennessee; Peabody College, Nashville, Tennessee; Scarritt College and Western Kentucky State College, Bowling Green, Kentucky.

A college representative stated, "We are fortunate to have secured the services of an able and experienced teacher such as Dr. O'Donnell, and we believe our
(continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Who are the two witnesses of Revelation 11:3-12 going to be?—*Nancy Forest, Illinois.*

Answer: The Bible nowhere tells us for sure who these two important characters are to be and there is a varied opinion among scholars as to whom they may be. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof" (Zechariah 4:1-3). "And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" (Zechariah 4:13, 14). Read all of Zechariah 3 and 4. The same truth seems to be found, at least in part, in Haggai. "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, . . . And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God" (Haggai 1:1, 14).

Zerubbabel and Joshua are those thought by some to be wonderful persons that shall play a great part in the future events of the time known as the great tribulation. Then there are those who think these will be Elijah and Enoch because both of these went to heaven without dying.

The following is a quotation from Pages 192, 193 in Dr. L. T. Talbot's

book entitled *Bible Questions Explained*: "Some think they will be a group of the redeemed, witnessing in the power of Moses and Elijah. Others think they will probably be Moses and Elijah themselves. We are inclined to believe the latter, although we cannot be dogmatic, where God has not told us definitely.

"Our reasons for believing the 'two witnesses' will be Moses and Elijah are these:

"1. Moses died and was buried by God upon Mount Nebo; 'and no man knoweth of his sepulchre unto this day' (Deuteronomy 34:5, 6). Satan contended with Michael over 'the body of Moses' (Jude 9). Elijah went to heaven without dying. Did God thus preserve the bodies of these two, representing the law and the prophets, that they might be His witnesses to Israel, as well as to all the world, during the darkest period of all history? Surely their message would bear weight with Israel in that dark hour!

"2. The miracles which they will do, as foretold in Revelation 11:3-12, are like unto the miracles performed by God through Moses and Elijah when they were here on earth.

"3. Malachi 4:5 tells God's people, Israel, some significant words: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Christ verified this prophecy (Matthew 17:11)."

Another group thinks that not Enoch but Elijah and Moses will be the ones, because both of these commanded and fire came down to serve in judgment against theirs and God's enemies. Then some, among whom I believe was the late Dr. H. A. Ironside, believe that both these two witnesses and the 144,000 Jews, sealed before for the purpose of witnessing, and going through the great tribulation are not to be regarded as that many literal persons, but rather as being symbolic of the whole remnant of Israel that are to witness during that terrible period called in the Bible, *The Great Tribulation*. I disagree with such

a view and believe that even though we may not identify them as any to have been upon the earth heretofore, yet they shall both, the two witnesses and the 144,000, be human beings and since we know almost without a doubt that the 144,000 are to be of the generation in which they witness I see no need of supposing that the two witnesses are to be any other than two faithful God fearing men of the same generation to which they witness. Even though evil men tried to destroy Moses, Elijah, and John the Baptist in the days of their witnessing, yet they could not until their witnessing had concluded. They tried and were not able to destroy neither Moses nor Elijah. God told Moses when he was to die and apparently manifested His presence at the time of his death and burial. Elijah went to heaven without dying in a chariot of fire. Both talked with Jesus in the presence of three of His disciples on the Mount of Transfiguration. John the Baptist preached until his Messiah appeared, which was the time of climax for his witnessing and then was beheaded with Jesus' highest acclaim. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11). There was a sense in which the Jews looked for the return of Elias and thought that John might be him. Jesus says this on the subject: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come" (Matthew 11:12-14).

On the other hand here is what John had said: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And they asked him, When then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptized thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you,

whom ye know not" (John 1:1, 21-26). They that approached John with these questions supposed that Elijah should be raised from the dead to do this witnessing that the prophets of long ago had pointed to and John was doing, but apparently it was in the spirit of Elias rather than by the person himself that such witnessing should be done, so may it not as well be a pair of men from the coming generation, but possessing some of the powers of Moses and Elias that are to witness in the coming tribulation? I think so.

NOTES

AND

QUOTES



By J. C. Griffin

SUNDAY EVENING WORSHIP

In many of the large denominations and along with several of the smaller ones, the Sunday evening worship has been done away with. The churches are dark, physically dark, because the darkness of unrighteousness has put out the light of Christ in the congregation. This being true, the physical structure shows no sign of life.

The devil cannot close the church edifice and leave nothing but darkness to be seen as long as even two or three will assemble in the name of the Lord Jesus; because He has promised to give His presence to the small number of two or three, and wherever Christ is, there is light. It is Satan that closes out the evening worship of the Lord.

EVANGELISTIC SERVICES

Most all evangelical denominations use to have evangelistic services on Sunday evening and a great many souls were saved in the regular evening services. About forty years ago, it was no strange thing to have many souls saved during the year in the Sunday evening services. Many church members were drawn closer to Christ. Let me say the foundation for this darkness in the evening with so many churches, not only during the summer months, but the year round, is the darkness of Satan. It is

Satan. I have just received a bulletin from the pastor, the Rev. C. F. Bowen of Shady Grove Free Will Baptist Church, which is very interesting and quotes as follows:

"Dear church member: There is a matter in which I would like your help. Now, I am not trying to get you to quit attending the morning services, although that would be nice, but to skip the evening services. Most of the churches these days have been very co-operative and I am proud to say that they are dark every Sunday evening. It used to be that Christians all seemed to feel that the Sunday evening services were important, but I've been able to get them to my way of thinking. Once a Sunday is enough. I remember when the Sunday evening services were great evangelistic services and many brought their unsaved friends. I never approved of that. I hope you don't.

"If you want to help me, don't come out on Sunday evening. Perhaps we can win over the few faithful ones who still come." Here, Mr. Bowen made a personal application regarding his own church, in that he says, "Some of these Free Will Baptists have been giving me a hard time in this project of mine so I will appreciate your sinful help."

Your adversary,
Satan

"P. S. Don't let the preacher talk you out of helping me. He is just trying to make a big record for himself. After all, he does not care any more about your soul than I do. Stick with me and we will set the world on fire."

Satan is a great old diplomat. He is a deceiver. He once was a great angel that wanted to exalt himself above God and set himself on high, but he failed in his plan and was cast out. Get your Bible and read Isaiah 14:12-15. This old devil, Satan, has roved up and down the earth seeking whom he may devour. Let us notice what Peter says about this old deceiver. This is to us: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). This fellow working with church members has closed the evening worship in many of the churches. This old deceiver says that once a day is enough to go to church. Thus, the worship of God in the evening is out-dated. But when this preacher cannot get enough together to receive the promise, he will get on the street corner somewhere.

MORE ABOUT THE DEVIL

The devil is a great church goer himself. Let us see, "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from in the earth, and from walking up and down in it" (Job 1:6, 7). "Again there was a day when the sons of God came to present themselves before the LORD" (Job 2:1). Satan gave the same answer as in Chapter 1:6, 7. Ever since Satan was cast out of heaven for crime and creating war, he has been on the earth in his demoniac spirit. He walks up and down the earth, but he stops over for every worship period at every church door. He creeps in and tries to get a prominent place. His purpose is to attract the attention of those who have been assembled to worship and he has many ways of attracting. One night where I was preaching, it was a low wet place and a frog came hopping down the isle. Some people lost their balance. At another place, a little black kitten crept in and again people lost their balance and knew but little of what the preacher was saying. We have known dogs to run in and cause a disturbance. The devil uses all such opportunities to attract the attention of people and steal the message of God from the mind of people.

I knew a man who was very industrious. He was an excellent carpenter. One of the best that I ever knew. Here is what he said to me one day, "I cannot keep my mind off my work to listen to a sermon. All the time the preacher is preaching, I am going over a blueprint or contract for some building. Yes, the devil, old Satan, goes to church. He has many ways of attracting people's attention. I say a lady that chewed her gum so fact and the smacks were so loud, that actually she got a part of my attention. But if you want to worship the Lord, you can close your eyes and pray and still worship the Lord in spite of the devil.

So we had better remember to pray before we leave home for church and pray when we are seated and possess a spirit of prayer all the time the minister is preaching and never put on your raps etc., before the last amen is said. Then keep that door between your chin and nose closed until you are on the outside, unless you have to praise the Lord.

STORIES for our BOYS and GIRLS

UPROOTED GARDEN

by Betty Steele Everett

JOEY MARSHALL sat listlessly on the front steps, boredom showing on his face.

"Pretty dull around here, isn't it?"

Joey looked up to see Ed Mather coming up the walk. Ed had a bad reputation around town. He usually hung around with the older boys who were his own age.

"I've got an idea for some fun," Ed said, "if you're not too chicken."

"I'm not chicken," Joey said angrily. "What's the idea?"

"You know that new kid that moved here last winter—Dick Wallace? The one who's always spouting off about religion and stuff?"

Joey nodded. He remembered seeing Dick in the middle of a crowd of older fellows at school one day. Dick was telling the boys how they needed Christ. He wasn't a bit embarrassed when some of them started kidding him. Joey had stood on the edge of the group and listened.

"Well, he's got a garden on that vacant lot on Fourth Street. He asked the owner if he could use it, and now no one can play there any more. Let's go down and fix that garden up good. That'll teach him a real lesson."

Joey hesitated. "That's pretty bad, Ed."

Ed sighed and started to turn away. "I knew you were chicken all the time. The kids'll be sorry to hear that. Oh, well, I can go alone. There's no one at the lot now, and no one will ever know who did it. If you're too scared . . ."

Joey felt himself getting angry. "I told you I wasn't chicken, Ed. Come on, let's go."

As the boys turned the corner onto Fourth Street they could see the straight rows of corn, beans and tomatoes, all looking cool and green in the hot sun.

"See?" Ed said. "No one around. Come on, let's get this corn out of here."

Ed grabbed one of the big stalks and with a hard pull uprooted it. "Get those beans," he ordered Joey.

All at once the idea looked like fun to Joey. After all, what right did Dick Wallace have to come to school and tell them all how sinful they were? And what right did he have to make a garden where the fellows played? Joey did not stop to think about answers to his questions; he just started pulling up the bean plants as Ed told him.

Most of the garden had been pulled up when a shout interrupted them.

"Hey, you guys, what's going on?"

Joey looked up to see Dick Wallace running along the rows.

"My garden! You're ruined it!"

Ed stood grinning, his arms folded across his chest. "I wouldn't go saying things like that out loud, Dickie boy. After all, it'd just be your word against ours. That's two to one, our favor. Now why don't you just go on home and forget you saw us? Or are you thinking about doing something about it yourself?" Ed clenched his fist suggestively.

Joey watched the two older boys with a pounding heart. Dick was not as heavy as Ed, but he was taller. Joey knew it would be an even fight.

But suddenly Dick said, "You know I don't fight. Just get out of here—you got what you came for, didn't you? You've ruined my whole summer's work!"

"So long, Dickie boy," Ed grinned. "Maybe now you won't be so quick to preach to everyone! Come on, Joey. He probably wants to pray his garden back."

Joey followed Ed comfortably, carefully keeping his eyes away from Dick's accusing ones.

As they walked along, Ed laughed. "Boy, that'll teach him. I wish he had tried to take a swing at me, though. I'd have really given him what he deserved."

At Joey's house, Joey turned in saying, "I've got to go in, Ed."

"Sure, Joey. You're a good kid. Maybe we can have some more fun before the summer's over. You sure showed you weren't chicken."

Joey nodded and hurried into the house. He tried to relax, but he couldn't.

"He deserved it," he kept telling himself, but he did not really believe it.

Suddenly Joey ran out the front door and started back toward Fourth Street. "I'll go back and see if I can help him. Maybe we could replant the things. If I help him, maybe he won't be so mad."

As he started through the rows of tall corn that still were standing, Joey heard Dick's voice, talking to Someone. Then Joey saw Dick, kneeling in the dirt beside the ruined beans.

"Why, he's praying," Joey thought in surprise. "Ed said he might try to pray his garden back, but I didn't believe it."

He quietly moved closer, hoping to hear what Dick was saying. He could not make out the words; he could only tell that Dick was pleading for something.

Joey felt a funny feeling in his stomach. He swallowed hard, and then turned, running toward his home.

Inside his own room, Joe threw himself across his bed. "Oh, why did I let Ed talk me into doing something like that? Dick'll never listen to me even if I tried to tell him I'm sorry."

For the next hour Joey stayed in his room, trying to forget the sight of Dick's ruined garden and the tone of Dick's voice as he prayed.

"Joey," his mother called, "Dick Wallace is coming up to see you."

Joey felt his heart beating faster. What could Dick want here? Had he decided to get revenge himself? Or had he decided to call the police?

"Hi, Joey," Dick said. "I came to ask if you'd like to have a corn roast with me at the park tonight. We can wrap the ears in aluminum foil, build a big fire, and cook them in the coals. My mother gave me some potatoes to bake, too, and I've got money to buy weiners."

Joey started. "You mean you're asking me to eat your corn? After I helped to ruin it for you?"

Dick nodded. "Want to come?"

Joey heard himself confessing, "I saw you praying in the garden. I went back to see if I could help you replant some of the stuff. Did the praying make you

come here and ask me to the corn roast instead of being mad?"

"Yes, it did. I'll admit I was awful mad when I first saw what you guys had done to my garden. But I'm a Christian, and a Christian must forgive even when it's hard for him. I figured, too, a corn roast would give me a chance to talk to you about the Lord. I know you need Him, Joey."

"I guess I do," Joey admitted. "Ed said you just talk about religion, but you act different from the other guys, too. I'll listen to everything you say."

Dick grinned. "That'll be worth losing the garden. Besides, my mother's freezing those beans right now, and we'll eat most of the corn."

"How about Ed?" Joey asked.

"I asked him on the way over here, but he only laughed. I can just pray he will be reached for Jesus somehow."

"I'll pray, too," Joey promised.

The boys started out the door.

"Wait a minute," Joey called. "Mom's got some pickles we can take along. Then let's get going—you've got some talking to do while that corn roasts."—*My Pleasure.*

rect teaching, because it is certainly a favorite subject of the Bible.

Bible sanctification implies the crucifixion of sin. It has its origin in that hatred of sin and love of righteousness which the process of regeneration creates. The holy principle implanted in those who are *born of God*, is developed in the work of progressive sanctification. The apostle, Paul, speaks of mortifying or putting to death the deeds of the body. Our sins are our enemies, and we must slay them before the Lord. We must crucify the flesh with its affections and lusts. Every unholy passion must be subdued and brought under subjection to Christ. Sin must not be permitted to have dominion over us—it must not be suffered to corrupt the life, nor to pollute the heart, which is the temple of the Holy Spirit. An exterminating war must be waged against sin in all its forms. There must be no favorite sins. Wherever sin is sincerely hated, it is hated as *sin*. The hatred, therefore, extends to all sin. Crucifixion was a lingering death, and the crucifixion of our sins may be a lingering process, but it must be gone through.

Bible sanctification implies the invigoration of the Christian graces. As I have said before it is a progressive work. To make it instantaneous is to confound it with regeneration. The Christian graces have their origin in the renovation of the heart; but they are susceptible to growth. While the work of sanctification goes on they are strengthened. Faith becomes stronger, love more ardent, zeal more intense, hope more vigorous, humility more profound, while patience has its perfect work. There must be progress in the Christian life. There are attainments to be made in holiness. There are acquisitions to be sought in knowledge and spirituality.

Bible sanctification implies conformity to the image of God. The command which comes from the highest heaven is, "For I am the LORD your God: ye shall therefore sanctify yourself, and ye shall be holy; for I am holy; . . ." (Leviticus 11:44). The eternal God here declares His holiness, and requires us to be like Himself. Man never attains the true dignity and glory until he aspires after assimilation to the God who made him. The element of sublimity are involved in sanctification, for it contemplates the believer's conformity to the divine image. Entertaining this view, we see how Christianity ennobles and elevates its votaries. Holiness is personified in Christ. He was God mani-

fest in the flesh; He is the believer's perfect example. He is the sum and substance of all excellency. Partial conformity to His image is partial sanctification; perfect conformity is perfect sanctification, for which we are to strive as His followers; for His character is the standard of all perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

THE MAIL BOX

ATTENTION ALL FREE WILL BAPTISTS

"We have been wonderfully blessed by the Lord in our ministry here in Fayetteville, North Carolina, under the auspices of the Cape Fear Conference.

"The mission is meeting in a seven-room house which is also the home of the pastor and his family. In the chapel, which was formerly two rooms we are able to seat comfortably thirty-eight (38) people. We have averaged for the past three months forty-four (44) persons in Sunday school each Sunday, our enrollment is sixty-three (63) at present. As you can see we are in dire need of additional space. We only have four classrooms but we need seven now, but we do not have the space for them.


"We have been negotiating with the North Carolina Methodist Conference for a church, which has a minimum seating capacity of 160 and a maximum capacity of 200 persons. We can buy this church with a \$1,250 down payment. The total price of the church is \$12,500. It has been appraised by interested and non-interested real estate firms and valued at \$13,000. We are able to get a 90% mortgage loan to be financed by the North Carolina Methodist Conference.

"We hope the Lord will lay upon the hearts of the Free Will Baptist, born-again Christians in the world to help us here in Fayetteville, North Carolina, the home of the famed 82 Airborne Division. We have a tremendous challenge here that can be felt the world over. These service men are hungering for the true gospel of Jesus Christ. If we are able to buy this church, I am sure that there will be many mothers who will have their prayers answered, when their sons and daughters, who are serving in U. S. Army and Air Force protecting each of us from danger, are able to find a place that they can worship the true and living God.

"Now will you help us by sending us a special gift, earmarked for the Building Fund of the Brookwood Original Free Will Baptist Mission, 209 Brookwood Avenue, Fayetteville, North Carolina.

"Pastors, Sunday school superintendents, deacons, treasurers, and league directors, please get behind your congregations and take a special offering and
(Continued on Page Sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

SANCTIFICATION

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord" (1 Corinthians 1:30, 31).

As we make progress in our thinking on the doctrine of progressive sanctification, I want us to think of what is implied in Christian sanctification. To begin with, I want you to remember that I pointed out last week that there are a great many false claims regarding it; therefore, we should give it the more earnest thought, and strive to find the cor-

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church held its monthly meeting May 10, at 8:00 p. m., with Mrs. Bernice Godwin, presiding.

Mrs. Grace Jones read the minutes of the last meeting and Mrs. Ellen Bass gave a report of the semiannual meeting at Hopewell Church. After the business session, Mrs. Godwin conducted the devotional. The subject of the lesson was, "Building Bridges." Mrs. Emma Rose, program chairman, read the introduction and others who took part on the program were: Topic 1, "Importance of Teaching Children," by Mrs. Lollie Holland; Topic 2, "Teaching by Precept," by Mrs. Albert Parsons; Topic 3, "Teach by Practice," by Mrs. Emma Rose; Topic

4, "Teaching in a Language They Can Understand," by Mrs. Muriel Swinger; Topic 5, "Teach From a Heart of Love and Compassion," by Mrs. Christine Godwin.

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met at the home of Mrs. D. W. Cleve Sr. for its monthly meeting, Friday night, May 5.

The meeting was called to order by the president, Mrs. Sallie Oliver, after which the group sang, "Stand Up for Jesus." Scripture was read by Mrs. Oliver, followed with prayer by Mrs. Hillary Gaskins.

The secretary, Miss Jean Fillingame, read the minutes of the last meeting

and the roll, counting 12 members and one visitor present. Offerings were taken and the treasurer's report was given by Mrs. Carlton Buck. Two new officers were elected as follows: Mrs. Hillary Gaskins, program chairman, and Mrs. D. W. Cleve Sr., reporter.

The topic of the program was "Importance of Teaching Children," in which the group held open discussion. The meeting was closed with prayer by Mrs. Oliver. The next meeting will be at Mrs. Julia Fillingame's home.

Deep Run, N. C.—The Gray Branch Free Will Baptist G. T. A. held its regular monthly meeting May 15, at the home of Leo Boyette. Approximately 20 members were present. A regular business meeting was carried out. The meeting was turned over to the program chairman. A very good program was presented.

The project for next month is to give to the needy and the poor. The meeting was then adjourned for refreshments. The next meeting will be held the third Monday night in June.

Program of the 26th Session of the Woman's National Auxiliary Convention

THE GOLDEN TRIANGLE HOTEL

NORFOLK, VIRGINIA

Theme: "Declare His Glory"

Watchword: "Great was the company of them that published it" (Psalm 68:11).

Convention Hymn: "O Zion Haste"

MONDAY, JULY 10

Thought for the Day: "God is a God of little things as well as the big. In the small, routine duties of life, He would have us show for His glory day by day."

Scripture: 1 Corinthians 10:31

MONDAY MORNING

7:30—Breakfast at Fairmount Park Church

9:00—Executive Committee Meeting

MONDAY AFTERNOON

1:30—Declamation Preliminaries, the Golden Triangle Hotel, the Garden Room

MONDAY EVENING

Municipal Auditorium

7:30—Devotional, Miss Mary R. Wischart

—Appointment of Committees

8:15—Special Music

—Message, Rev. Fred Hersey, Missionary to Japan

TUESDAY, JULY 11

Thought for the Day: "With longing all my heart is filled,
That like Him I might be,
As on the wondrous thought I dwell
That Christ liveth in Me."

—D. W. Whittle.

Scripture: John 17:14-23

TUESDAY MORNING

8:00—Workshop; Youth Department—Balcony, Auditorium, Mrs. Robert Crawford, Mrs. W. J. Gaskins, and Miss Leah McGlohon

9:00—Devotional, Mrs. Fred Hersey, Missionary to Japan
—Special Music

10:00—Declamation Contest, Directed by Mrs. Leah Waddell, National Youth Chairman, Garner, North Carolina

—We Meet Our Youth, Mrs. Eugene Waddell
—Special Music

11:00—Declaring His Glory by Free Will Baptist Women, Mrs. Thomas Willey Sr.

12:00—Dismissal

TUESDAY AFTERNOON

1:30—Devotional, Rev. Ken Walker, Pastor of Bloss Memorial Church, Arlington, Virginia

—Special Music

2:00—Business Session

—Reports of Committees

—Installation of Officers

—Adjourn

Pianist: Mrs. Billy Melvin, Nashville, Tennessee

Organist: Mrs. Dale Burden, Nashville, Tennessee

Song Leader: Rev. Henry VanKluyve, Portsmouth, Virginia

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Mary, the Mother of Jesus

(Lesson for July 2)

Lesson: Luke 1:26-31; 2:41-49; John 19:25-27

Golden Text: Luke 1:46-48

I. INTRODUCTION

We have heard of the sky and the sea kissing, of the day meeting the night, of various colors joining hands in perfect blending to produce masterpieces of art, and of power uniting with weakness to gain its ends; but when Jesus was born in Bethlehem, the past met the future, God became man, omnipotence put on weakness, light entered into darkness, the beginning leaned forward and shook hands with the end, righteousness became sin, the demons trembled, Satan saw his end, an angelic choir sang praises, and the light of God's eternal love appeared on the black horizon of sin and death. All this, and more than tongue or pen can tell, took place when Mary gave birth to Jesus and wrapped Him in swaddling clothes and tucked Him away in a manger. This momentous event, which serves as a pivotal point for time and eternity, as affecting His children, took place under such humble conditions until only a few were even aware of it. He was born in a stall, dressed in saddle blanket material and put to bed in a feed trough; but the effect of His life has changed the entire course of human events, shaken the proud and mighty, brought redemption to the lost, bridged the gulf between God and man, and restored to man all that was lost in his fall.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

Luke 1:26: Many times the ways of God are not the ways of man. Man has wondered many times why God chose a virgin to be the mother of His Son, Jesus. Man has wondered why He chose an old woman to be the mother of the great preacher, John. Man has wondered why these two Jewish wo-

men, cousins, were chosen from among all the other women. Mary and Elisabeth were godly women. You see, the ways of God are not always the ways of man.

Vs. 27: The same angel that had appeared to Zacharias appeared to Mary. An angel appeared to Joseph, too, to explain to this upright man why the girl to whom he was engaged was pregnant. The angels were God's messengers.

Vs. 28: Mary was blessed because she heard the word of God and kept it. All are blessed who hear the word of the Lord and keep those words in their hearts.

Vs. 30: Mary was troubled at the appearance and words of the angel. Who would not be? Surely she found favor because of her love, faith, charm, purity, and obedience to God.

2:42: This may have been Jesus' first trip since infancy, and the Bible is silent regarding Him for the next eighteen years.

Vs. 46: Twelve-year-old boys can ask a lot of questions. Jesus was not lost in the Father's house. He knew what He was doing.

John 19:25: Not physically, but in her thoughts, the mother had been with her Son all the way from the manger to the Cross.

Vs. 26: Jesus used the word, *woman*, with deep affection in His dying breath.

Vs. 27: Mary was to look upon John as her son, and John to look to her as a mother. It was a great manifestation of confidence in His beloved disciple.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. *The real Christ*. Doctrinally, it must be repeated that the belief in the virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is One, as Paul brings out in Romans 5:12, who, free from sin Himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could

be affirmed of him.—*Prof. James Orr, D. D.*

2. *The Immanuel prophecy*. The idea of the Messiah, gradually gathering to itself the attributes of a divine King, reaches one of its clearest expressions in the great Immanuel prophecy, extending from Isaiah 7 to 9:7, and centering in the declaration: "The Lord himself will give you (the unbelieving Ahaz) a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). This is none other than a child of wonder extolled in Chapter 9:7. This is the prophecy quoted as fulfilled in Christ's birth in Matthew 1:23, and it seems also alluded to in the glowing promises to Mary in Luke 1:32, 33.

It is pointed out in objection that the term rendered, *virgin*, in Isaiah does not necessarily bear this meaning; it denotes properly only a young unmarried woman. The context, however, seems clearly to lay an emphasis on the unmarried state, and the translators of the Greek version of the Old Testament (the Septuagint) plainly so understood it when they rendered it by *Parthenos*, a word which does mean virgin.—*Select-ed*.

3. John 19:25: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

Four women are mentioned: (1) Mary, the mother of Jesus; (2) Salome, her sister; (3) Mary, the wife of Cleophas and mother of James and John; (4) Mary Magdalene, out of whom Jesus cast seven devils.

4. John evidently had a home at Jerusalem at this time. It is likely that Salome lived with him there, which was an added reason for making Mary at home there. It should be remembered that John was the only one of the apostles present at the crucifixion.

MY PATH

CORA M. PINKHAM

This path I tread,
I know not where it goes,
Or see ahead;
But there is One who knows
The winding way,
The hills, the valleys deep,
The darkened road,
The mountain, rough and steep.
In Him I trust.
To Him my path is plain.
He walks with me,
Through sunshine and through rain.

Christian Education

(Continued from Page Nine)

entire faculty will be strengthened by his presence."

Dr. O'Donnell replaces William John Thomas Jr., in the English department. Mr. Thomas has joined the faculty of St. Andrews College, Laurinburg, North Carolina.

Bible College Summer Session

Almost doubling last year's record of 32, 61 students enrolled for the two-week summer session at Free Will Baptist Bible College, Nashville, Tennessee, May 23 through June 2.

Seventeen states and one foreign country were represented in the session.

North Carolina headed the list with 14. Eleven came from Oklahoma; nine from Tennessee. Missouri had five and Alabama four.

Kentucky, Michigan, South Carolina, Virginia, and West Virginia were each represented with two students.

One student came from each of the following states: Arkansas, California, Florida, Indiana, Mississippi, Ohio, and Texas.

Cuba was represented with one student.

College officials are thankful for the increased interest in and rapid growth of the annual summer session as shown by this fifth session.



THE MAIL BOX

(Continued from Page Thirteen)

send it to us. We will use it to buy the above mentioned church, and continue to spread the gospel to the ends of the world.

"Acts 1:8 says for us to begin in Jerusalem, to Judaea, on to Samaria, and then into all the world. We believe in missions, in fact we have been sending regularly to the mission causes of our denomination. But if we were a larger group of Christians we could send a larger gift to missions each month. But due to the size of our facilities we are not able to grow. I am sure that since we do not have a Free Will Baptist testimony in the area of Fayetteville and Fort Bragg, which has a population of 120,000, you are right now beginning to write your check and sending it to us.

"May God bless each of you who reads this letter and may He continue to bless those who love Him best."—Rev. Thomas K. Johnson, Fayetteville, North Carolina.

PROGRAM OF THE NATIONAL ASSOCIATION

(continued from page eight)

ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

—"Come Before His Presence with Singing," Mr. Hall
Mrs. Riggs, and Mr. Hersey

—Offertory

—Special Music

11:20—The Word Is Preached, Rev. John L. Welch

12:00—Adjourn Session

THURSDAY AFTERNOON

1:30—"Sing His Mercy and His Grace," Mr. Hall, Mrs. Riggs, and Mr. Hersey

—Scripture Thought and Prayer, Rev. E. C. Morris

1:40—Report of the Foreign Mission Board, Rev. Rolla Smith

2:05—Report of the Superannuation Board, Rev. David Hansley

2:15—Report of Study Committee on Theological Liberalism, Rev. Eugene Waddell

2:25—Report of Budget Committee

2:30—Report of Woman's National Auxiliary Convention

2:35—Report of Placement Committee for 1963 Session

2:40—Miscellaneous Business

—Reports of Committees

—Final Report of Nominating Committee and Election of Officers

4:00—Final Adjournment

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 28, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

AMERICA MUST BE STRONG

July 4 is a most significant time of the year for every American. It is a day in which we are reminded of our independence as a nation. The Declaration of Independence is a most famous document. When reading it, we are filled with pride and loyalty for this great land of ours.

Man just naturally desires to be free. God created him that way. When under captivity—when liberties are lost—he rebels. The desire to be free led our forefathers to leave their homeland and come to a new land, a wilderness, to be free from tyranny—to worship God according to the dictates of their consciences. Our nation has stood, and still stands, for freedom. We have proven this stand by fighting for the freedom of other peoples.

It is our moral duty and privilege to uphold that for which our forefathers fought and died. They took their stand, and we must take ours. They signed the Declaration of Independence realizing that they would suffer for so doing. Some lost their property, family and freedom; but they gave us our freedom.

America freed herself from the outside forces; she fought for her liberties and won them. She became strong as a nation, and has been recognized for many decades as the most powerful nation in the world. We have proved this power in the winning of wars, providing a higher type of civilization through industry, agriculture, etc. We have not done these things, nor reached these accomplishments, simply because we are a nation called America. We have been successful because of the God-fearing principles upon which our nation was founded, and because God has given us the strength to uphold these principles. His hand of mercy and grace has been upon us, and for this we must be eternally grateful.

How free are we now in this year, 1961? Someone has said that we are as free as a bubble floating around in the air. While we have been taking pride in our freedom, the enemy has slipped in and sowed the tares. While possessing freedom, we have failed to exercise it in speaking out and letting our leaders know how we feel in a given matter. What good is there in anything which is merely possessed and never used?

How strong are we as a nation in the year, 1961? Sure, we have the military might. We have capable scientists to keep abreast in the field of science. The rocket has been accepted as a part of our defense. Radar scans the skies to warn us of any danger. The Strategic Air Command offers us twenty-four hour protection. We are strong militarily, but this is not the only area wherein we must be strong.

Look about you for an answer to the above question. Read the daily newspapers. Listen to the daily news broadcasts on radio and television. Here are some of the things which can easily be observed:

America has become soft with luxury, ease and pleasures. She has become bored with extra time on her hands. As a result, we have become pleasure conscious. Mad hordes rush to the beaches and recreational areas of our country. Men have become more interested in contour chairs and massaging lounges than improving muscle power. "Take it easy, relax!" is the cry of the day. There are times when man must take it easy, but not at the expense of self-destruction; for while we relax, the Communists are working, and so is Catholicism and every evil force, to conquer this great land.

America has become intoxicated with beverage alcohol. Thousands of homes are broken because of it. Thousands upon thousands die upon our highways because of it; yet, the liquor crowd advances upon the innocent with their deceptive cries. Too many in this great land believe them, and while hordes turn to the bottle to solve their problem, the cancer of evil eats away at our inner structure.

America has been lulled into sensuous living with a renewed emphasis upon sex. She has been tossed with crime as never before. She has been troubled with race riots and prejudices which have been used as propaganda by our enemies.

How strong is America? She is no stronger than her private citizenry. We could very easily reach the point that when we are called upon to fight we would crumble because of inward deterioration. How strong is America? She is just as strong as you and I are, for we are her citizens; we make her what she is.

Volume 76

No. 26

June 28, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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"My Country 'Tis Of Thee"

by David J. Fant

(Written in February 1832, it was sung that same year by Sunday school children in the Park Street Church, Boston, Massachusetts.)

OVER a century and a quarter ago, our national hymn "America" was born. Written by Samuel Francis Smith, a Baptist clergyman, it was first publicly sung in Boston at a Fourth of July celebration. It has since sung itself deep into the hearts of free men everywhere.

No one was ever great who did not possess a degree of inspiration. This was inspiration at white heat, for at the time of writing, the author was only twenty-four years of age. When the fire fell, he seized a scrap of paper and within a half hour placed upon it the verses substantially as they stand today.

Not every author lives to see his work approved, but this one did. "I have heard it sung in many languages," he said, "more than halfway round the world, the last in Hebrew."

Oliver Wendell Holmes, Harvard classmate of Smith, attributes the genius in "America" to its very first word, "My," a personal possessive which instantly strikes a silver chord in every patriot's heart.

"My country, 'tis of thee."

"That little pronoun did it all, and will forever do it," said Holmes, brilliant poet and keenest wit of his generation. "Why couldn't any of the rest of us have thought of that? That puts 'America' in the hearts of people, and because of it Sam Smith will live when Longfellow and Whittier and all the rest of us have gone into oblivion."

Holmes was close to a great truth. God is like that. There are many people who know Him only in a remote, objective, impersonal sense. They acknowledge Him as Creator, and admit that the world offers abundant proof of a Master Workman. But they have never acquainted themselves with Him so they can say, "My God."

Such relationship is by no means unusual. There was doubting Thomas. He had sat at the feet of Jesus, listened

National

505 MY COUNTRY, 'TIS OF THEE

Samuel Francis Smith, 1832 *America 6 6 4 6 6 6 4* Adapted by Henry Carey, 1789

1. My coun - try, 'tis of thee, Sweet land of
 2. My na - tive coun - try, thee Land of the
 3. Let mu - sic swell the breeze And ring from
 4. Our fa - thers' to Thee, Au - thor of

lib - er - ty, Of thee I sing; Land where my
 no - ble, free—Thee I love; I love thy
 all the trees Swell free - dom's song: Let mor - tal
 lib - er - ty, Thee we sing: Long may our

fa - thers died, Land of the pil - grim's pride, From ev - 'ry
 rocks and rills, Thy tem - pled hills; My heart with
 tongues a - wake; Let that breath - ar - take; Let rocks their
 land be bright With free - dom's hal - low light; Pro - tect us

to His marvelous words, witnessed His miraculous works. Yet, he did not really know Him. For when the Saviour was raised from the dead, he said, "Except I shall see in His hands the print of the nails . . . I will not believe." "Reach hither thy finger," Jesus urged, "behold my hands . . . be not faithless, but believing." Convinced, the doubted exclaimed, "My Lord and my God."

What does it matter though the world be filled with gold, if none of it belongs to you? What though all your friends enjoy abounding health if yours

is gone? What though God fills all the world with His Spirit, if you possess Him not?

The glorious truth is, you can make Christ yours—a personal, priceless, eternal possession. The promise is, "As many as received him, to them gave he power to become the Son of God" (John 1:12). Focus the telescope of faith, and the distant God will be brought near. Believe, accept, obey. Then you can sing from your heart, "My Jesus, I Love Thee, I know Thou art mine."—American Tract Society.

National Sunday School Board Information

AT the National Association in Asheville, North Carolina, it was discovered that the Sunday School Department of the National Association was some \$22,000 in debt. The entire Sunday School Board had resigned and the Executive Board of the National Association had been acting as the Sunday School Board until the sitting of the convention at Asheville. The Executive Board submitted a contract that had been negotiated between them and the Free Will Baptist Press and this contract was ratified by a majority vote of the body. The contract called for the Free Will Baptist Press of Ayden, North Carolina, to become the publishers of the literature program of the Sunday school department.

At this same sitting of the National Association five men were elected to the Sunday School Board to replace those who had resigned. They were: Rev. Paul Woolsey, five-year term; Rev. Ralph Staton, four-year term; Rev. Robert King, three-year term; Rev. Roger C. Reeds, two-year term; and Rev. L. H. Clayton, one-year term.

In the 1960 session, Rev. L. H. Clayton was replaced by Rev. Dale Burden who was elected to a five-year term. Rev. John West was elected to serve out the unexpired term of Rev. Ralph Staton. Rev. Staton resigned to accept the call as moderator of the National Association. These men currently comprise the Sunday School Board of the National Association.

The National Association continued to publish literature for the Sunday schools until the fourth quarter of 1959. By this time the indebtedness of the board had been reduced to \$15,887.59. In January of 1960, the Sunday School Board met with the Free Will Baptist Press Board and signed the contract with them that had been approved by the 1959 sitting of the National Association. The two boards have had a very amiable relationship since this meeting.



by Rev. Roger C. Reeds

Rev. Paul Woolsey was designated as chairman of the board at the first meeting and Rev. Roger Reeds was chosen as secretary-treasurer of the board. Both men have served in this capacity since July, 1959. Because of the indebtedness, the board was unable to employ a full-time promotional-secretary and the work of the office has been carried on by Rev. Reeds. He moved part of the equipment to his church office in St. Louis and has been operating without salary from there. He has made numerous trips to Nashville in behalf of the board and last year attended several state associations in behalf of the board. He has also represented the board at various meetings of the National Sunday School Association.

The Free Will Baptist Press Board has agreed to allow the Sunday School Board to postpone the opening of the Nashville office and the hiring of a full-time promotional-editor. As much as possible, the money received from them has been used for debt retirement. As of now, June 15, 1961, the indebtedness

of the Sunday School Board has been reduced to the small sum of \$500.00. This has been accomplished by the faithfulness of the Free Will Baptist Press in fulfilling their portion of the contract that deals with royalties and by the liberal gifts of Free Will Baptists throughout the National Association.

The Sunday School Board has already contacted Rev. Malcolm Fry in regards to being hired as the promotional-secretary of the Sunday school department. Rev. Fry has accepted the appointment to this position. He now awaits the approval of the Free Will Baptist Press Board. If he is approved by the board he will plan to open the office in Nashville as near the date of August 1 as possible.

Pray for the work of the Sunday school department. There is a growing need for promotional work in this field.

A STATEMENT

Since much misunderstanding has developed concerning Free Will Baptist church government, and since our stand in this matter can be misconstrued and distorted, the editor of this paper makes the following statement:

We believe in independence of the local church; that is, the church has its right to elect its own officers, elect its pastor, receive and discharge members, etc.; but we also believe that the conference, association, etc., has authority over the church in those areas that have become the work of the larger group by practices and procedures: namely, the ordination of ministers, the organization of churches, the settling of controversy and matters of disagreement among aggrieved factions in a church, and in other areas where the local church delegates its authority to the higher body. We further believe that this position is clearly defined in our church government. Further, we believe that the word, connection, is not a new word to Free Will Baptists, since it appears on Pages 55, 57 and 58 of our National Treatise.

It is our opinion that the controversy now raging is uncalled for, that the harm which has been done in the form of divisions and disunity can never be atoned for by whatever good may come out of this controversy.

"GIVE ME LIBERTY"

by Edwin Raymond Anderson

THE air was tense. Feelings ran high. It was clear that a decision had to be made. And then suddenly, springing to his feet, young Patrick Henry cleft that air and pointed up the decision with those ringing words which have made him famous as a firebrand of the American Revolution.

"GIVE ME LIBERTY OR GIVE ME DEATH"

A noble cry, a great word and a true one. Our history is richer because of it. But I wonder if you realize that in a certain sense that petition of Patrick's had deeper significance than he dared to realize?

Even deeper is the significance it may have for millions the poor old world over. For them, "liberty" is but a mocking sound from a long and now silent past. For them, there is the slow, agonizing "death" of being ground under the despotism of dictatorship.

Yes, even deeper than that! For these two words, *Liberty* and *Death*, are two of the most solemn words in the world, when they are taken over into the far more important region of things spiritual, marked of eternal consequence! These words trail long shadows, right out of this world, and into the fathomless reaches of eternity itself.

Right here in liberty-loving America, there are scores for whom this deeper, spiritual meaning of true "liberty" is a strange, unknown thing of nothing, and all because they are held in the deadly grip of "that old serpent which is the devil and Satan," buried in spiritual death under the rule of the death-dealing god of this world. Yes, right here in liberty-loving America, and **YOU** may be among the number.

If you have not as yet, personally turned in trust to the Lord Jesus Christ as necessary, personal Saviour; if you have not listened to His life-giving Calvary-quickenings gospel call; if you have never turned your heart to the realization and reception of "repentance toward God and faith toward our Lord Jesus Christ"; then I clearly say to you, upon the authority of the Holy Word of the ever-living God, and with all of the love of my concerned heart that you, whoever and wherever and whatever you are and

may be in the ways of this world, are absolutely and already **DEAD**!

DEAD in your sins. **DEAD** in the very depths of your soul, however busy and brilliant and boastful your body may be. **DEAD** to all of those precious things which, under the hand of the Lord, make of life, "life indeed." **DEAD** to that wonderful love, that matchless grace, that splendid mercy which is the very Lord Jesus Christ Himself. **DEAD** to that blessed "after this" in the joy and gladness of the Father's house. **DEAD** in so great a death that leads, alas, but to the "blackness of darkness forever."

But stop! Even now there is the powerful possibility of a great change for you. Even at this tick of time, the Lord is presenting with all pleading, that tremendous, that glorious **LIBERTY**, which He has already secured in His finished work on Calvary. Even at this moment, as you read, He would speak to you of your need, of your present ruin in the sin-state of spiritual death, so that you might come to cry aloud with far more meaning than Patrick Henry of old dared to dream of:

"Give Me Liberty!"

Beyond all shadow of doubt and into all of the light of glorious answer, "if the Son therefore shall make you free ye shall be free indeed." Here is liberty, at highest and best. Here is freedom so glorious that it can never be framed by human language and thought. Here is life indeed, fresh and full and deep. And it all comes alone from the Lord of life. "Come now and let us reason together saith the Lord"; blessed invitation to divine liberty! If you spurn it openly, or inwardly shunt it aside, you but prove your dead state and push away your only life-hope for time and eternity.—*American Tract Society.*

•

Man is immortal; but States are mortal. He has a higher destiny than States.

Principles are higher than human examples. Examples may be followed when they accord with the admonitions of duty. But he is unwise and wicked who attempts to lean upon them rather than upon those truths which, like the Everlasting Arms, cannot fail.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Harry Simpson Edge

Harry Simpson Edge of Bryan, Texas, departed this life on March 2, 1961, at the age of 65 years, 10 months, and one day. He was born in Corrigan, Texas, May 1, 1895, the son of Mr. and Mrs. M. S. Edge. The family moved to Bryan in 1896, and Harry S. Edge joined the Free Will Baptist Church of Bryan at the age of 10 years. As a young man he was ordained as a deacon of the church and served in that capacity until his death, being an inactive member of the board during the last five years of his life. For several years he served as church treasurer, supplying lack of funds from his own resources. He served as Sunday school superintendent, and was secretary of the Sunday school for a number of years. As a young man he was active in Christian endeavor work, and was faithful and loyal to his church in attendance and financial support of it throughout the 56 years of his membership.

In 1913, he graduated from Allen Academy in Bryan, and in 1917 received a B. A. degree from Southwestern University, Georgetown, Texas. In college he majored in sociology and public speaking.

In October, 1917, he joined the U. S. Navy, receiving his training on the Great Lakes and Charleston, South Carolina. He was assigned to Base Hospital No. 2 at Strathpeffer, Scotland, where he served as hospital corpsman for the duration of the war. This hospital received patients from all the allied forces and was located in the resort hotel of King George V of England. In May, 1919, he returned to Boston, Massachusetts, on the captured German ship, *Petoria*. He received an honorable discharge from the navy on his return to the states.

On his return home from military service, he went into the automobile business for a short time. Later he became associated with his father and his uncle, J. L. Edge, in the firm of Edge Dry Goods Company. Later he became sole owner of this business which he operated until 1935.

In 1935, he started working for the U. S. Department of Agriculture at Col-
(continued on page sixteen)

NEWS ^{AND} NOTES

Of Denominational Interest

Attention Free Will Baptist Ministers of North Carolina

The Ministers' Conference, sponsored by the North Carolina Ministerial Association for Original Free Will Baptists, held at Cragmont Assembly, Black Mountain, North Carolina, this year was well attended and was one of our very best conferences (see article in *The Free Will Baptist* of June 14).

The purpose of this article is to invite any Original Free Will Baptist minister of North Carolina who did not attend the conference, but who would like to be an official member of the association, to send his registration fees and receive the identification card of membership now.

The regular registration fee is \$1. This fee is used for postage, programs, and other expenses of the association.

In addition to the regular \$1 fee, the association suggests that each member pay another \$1 to be added for the Student Loan Fund at Mount Olive Junior College. The purpose of this loan fund is to make loans to deserving ministerial students. The total of this fund is now \$352, which is currently being used by two ministerial students who have attended Mount Olive Junior College. One of these has now transferred to Free Will Baptist Bible College and one to Atlantic Christian College. There will be other applications next year.

The Rev. M. L. Johnson, president of the association, states: "The reason for inviting all our ministers to become official members of the Ministerial Association is that we plan to enlarge the activities and services of the association this year, and we feel that every Original Free Will Baptist ministers should be an active member. We voted, in the business session, to change the time of our summer conference to the week after the third Sunday in June next year, thus eliminating some of the conflicts with school commencement and vacation Bible schools.

"We also voted to hold a mid-year

Spiritual Life Conference in the eastern part of the state during this year. The place, program, and time for this is to be arranged by the executive committee. Those who have suggestions or invitations should contact the committee.

"Those who wish to become official members of the association are urged to send their names, correct mailing address, and the \$2 fee to the secretary, David Charles Hansley, Route 3, Wilson, North Carolina, or to me at Box AA, Newport, North Carolina. We will forward the identification card of membership immediately."

Rev. Burns Resigns Pleasant Plain and Wintergreen Churches

The Rev. W. S. Burns who has pastored the Pleasant Plain Free Will Baptist Church in Johnston County, North Carolina, for the past three years, and has pastored the Wintergreen Free Will Baptist Church, Cove City, North Carolina, for the past year, has resigned both churches effective August 31, 1961. No future plans have been announced by Mr. Burns.

Frisbee Accepts New Work in Ohio

Rev. Kenneth Frisbee, former pastor of the Rocky Pass Free Will Baptist Church, Marion, N. C., has accepted and is now serving the pastorate of the First Free Will Baptist Church in Toledo, Ohio.

Mr. Frisbee resigned the Rocky Pass Church after serving it for approximately seven years. When he began pastoring that church in 1953, there were only 30 to 40 in attendance. Today the attendance is well over 200 and there has been built a beautiful sanctuary and nineteen classrooms.

Mr. Frisbee is the moderator of the Blue Ridge Association Ministers' Conference and will continue in this office, as the church he has accepted is one of the missionary works of the association.

He was honored by a testimonial dinner in the home of one of his fellow

ministers and among those present was Dr. L. C. Johnson, president of the Bible College.

Rev. and Mrs. Frisbee, and their two children, moved to Toledo in May.

Duckett Accepts Call To Kannapolis Church

The Rev. Roy Duckett has resigned the Horney Heights Free Will Baptist Church in West Asheville, North Carolina, to accept the Mt. Zion Free Will Baptist Church in Kannapolis, North Carolina.

Rev. Duckett attended the Free Will Baptist Bible College. He served this church one and a half years and due to the co-operation of the members and through the leadership of the pastor, the church has progressed tremendously.

Rev. Duckett is presently the treasurer of the Blue Ridge Association of Free Will Baptist and at one time served as the field superintendent of the association.

Rev. Duckett and his family will be moving to Kannapolis the first of July to assume the responsibilities there.

Mrs. Jerry Bridger, clerk of the Blue Ridge Association, states: "We regret losing Rev. and Mrs. Duckett from this area, but feel sure that God will guide and bless him as he undertakes to serve the people in Kannapolis.

Itinerary for Color Slides Program of Children's Home

Miss Bonnie Farmer, representative of the Free Will Baptist Children's Home, Middlesex, North Carolina, will present a program of color slides of the home at the following churches during July. All programs will begin at 8:00 p. m.

Eastern Conference

Thursday, July 6, Jacksonville
Friday, July 7, Calvary
Saturday, July 8, Verona
Sunday, July 9, Folkstone
Monday, July 10, Soundview
Tuesday, July 11, Morehead City
Wednesday, July 12, Crab Point
Thursday, July 13, Beaufort
Friday, July 14, Welcome Home
Saturday, July 15, Ottway
Sunday, July 16, Edwards' Chapel
Monday, July 17, Davis
Tuesday, July 18, Stacy
Wednesday, July 19, Sea Level
Thursday, July 20, Holly Springs
Friday, July 21, Croatan
Sunday, July 23, Bridgeton
Monday, July 24, Ruth's Chapel
Tuesday, July 25, St. Mary's

Young People's Bible Conference

The Young People's Bible Conference, to be held at Cragmont Assembly, Black Mountain, North Carolina, the week of July 31—August 5, is being carefully planned to be a climax of the youth program at Cragmont for this season.

Bible-centered instruction on all phases of our church program—the Sunday school, the Free Will Baptist league, the Y.P.A. and G.T.A., missions, youth evangelism—will make this a fine conference for young people who have been unable to attend the conferences specializing separately in these subjects.

Some new and unusual things are being planned as vacation features, assuring young people who attend a final week of wholesome, Christian fellowship and a good time before they begin the grind of school.

Sunday schools, woman's auxiliaries, Free Will Baptist leagues and other church groups are urged to encourage and help their young people to attend this conference. It will be fine training for them, and they will return better prepared to be useful in the church.

The Rev. L. E. Ballard as general director, and Rev. Earl H. Glenn as associate director in charge of instruction and campus activities, head a staff that is being carefully and prayerfully selected to make this truly a Bible conference in spirit, instruction and influence.

Registering is simple. If you want blanks, they will be furnished. But the easiest way to register is just to send names, full mailing addresses, and ages of those who want to go, along with a \$5.00 deposit on the total cost of \$30.00 for the trip, to Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. Letter of instruction on what to take, where to meet bus and campers' badge will be sent promptly. Easy, isn't it? But it will be hard to forget the good time you will have!

Mountain Grove Church Completes Successful Bible School

The commencement exercise for the vacation Bible school of First Free Will Baptist Church, Mountain Grove, Missouri, was held Thursday evening, June 15, at 8:00 o'clock in the main auditorium of the church.

During the two weeks of school 145 students were enrolled. Conversions were recorded along with rededications and a general moving close to God by the students and faculty as the Holy Spirit overshadowed the entire school. Some

170 individuals attended the school either as students, helpers, teachers, or directors.

The administrative board, consisting of Bonnie Maxwell, Tuth Sheppard, Wahneeta Parsons, Velma Elliott, and Maxine Hagan, joins the pastor, the Rev. Othel T. Dixon, and the official board of the church to express heartfelt thanks to the entire teaching staff, students, and parents for making the necessary contributions for the fulfillment of a great Bible school.

Although the diplomas were presented in the commencement exercises Thursday evening, the field day in the form of a picnic was held Friday morning, June 16, from 8:30 to 11:30. Refreshments were served by the circle chairmen of the woman's auxiliary: Eva Elliott, Mattie Farra, Ruth Sheppard, and Mary Lee Bay. The woman's auxiliary served the entire school refreshments each day of the school under the direction of Wanda Hunt.

NO "BAPTIST" JULY 5

According to our usual practice of publishing only 50 issues of "The Free Will Baptist" per year, there will be no issue on July 5.

All departments at the Press will be closed on July 3, 4. Monday, July 3, we will not be opened because of the annual inventory. The Press will resume operations on July 5.

Concert Class Itinerary For Children's Home

The concert class of the Free Will Baptist Children's Home, Middlesex, North Carolina, will continue its itinerary in the following churches during the month of July. Mrs. J. R. Bennett is the manager. All programs begin at 8:00 p. m. unless otherwise stated.

Western Conference

Wednesday, July 5, Oak Grove (Durham County)

Thursday, July 6, Calvary (Durham County)

Friday, July 7, Fellowship

Sunday, July 9, Sherron Acres (11:00 A. M.)

Cape Fear Conference

Sunday, July 9, Shady Grove (Durham County)

Central Conference

Monday, July 10, Rocky Mount

Tuesday, July 11, Dawson's Grove

Albemarle Conference

Wednesday, July 12, Hickory Grove

Central Conference

Friday, July 14, Williamston—Cedar Grove

Albemarle Conference

Sunday, July 16, Plymouth (11:00 A. M.)

Sunday, July 16, Corinth

Monday, July 17, Mt. Olive

Tuesday, July 18, Union Chapel

Wednesday, July 19, Mt. Zion

Thursday, July 20, Piney Grove

Friday, July 21, Mt. Tabor

Sunday, July 23, Malachi's Chapel (11:00 A. M.)

Sunday, July 23, Soundside

Monday, July 24, Gum Neck

Wednesday, July 26, Belhaven

Thursday, July 27, Sidney

Friday, July 28, Trinity

Central Conference

Sunday, July 30, Shiloh (11:00 A. M.)

Sunday, July 30, Washington

Eastern Conference

Monday, July 31, Smyrna

Revival in Progress at Mt. Zion Church

Revival services are in progress at Mt. Zion Free Will Baptist Church, Wilson County, North Carolina, and will continue through July 1. The evangelist is the Rev. Sheldon Howard, Wilson, North Carolina.

The church and the pastor, the Rev. W. O. Lassiter, invite the public to attend the remaining nights of these services.

THE MAIL BOX

APPRECIATES MR. CHERRY'S ARTICLE

"I want to tell you how much I appreciate the article by the Reverend Floyd Cherry entitled, "Thinking About Thinking," which appeared in the June 7 issue of *The Free Will Baptist*. As I read this article against the backdrop of the tension within our denomination, I was caused to appreciate the insight, courage, and Christian spirit of Mr. Cherry. I hope that we may have other helpful and constructive articles of this type."—Dr. W. Burkette Raper, Mount Olive, North Carolina.

CHANGE OF ADDRESS

"This is to advise that after June 30 my mailing address and that of the (continued on page nine)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

WOMAN'S AUXILIARY ORGANIZED AT JACKSONVILLE, FLORIDA

On May 21, 1961, a group of women of the 110th Street Free Will Baptist Church met for the purpose of organizing a woman's auxiliary. The pastor, the Rev. Elro Driggers, was in charge of the organizational meeting.

The group elected Mrs. Lillian Ryan, president; Mrs. Geneva Vann, vice-president; Mrs. Dorothy Lancaster, youth chairman; Mrs. Inez Beck, study course chairman; Mrs. Dorothy Wiggins, program-prayer chairman; Mrs. Nancy Driggers, personal service chairman; Mrs. Margie Coleman, secretary-treasurer.

The auxiliary has ten charter members. The group desires your prayers that the auxiliary might fulfill its purpose—to teach and support missions.

Ernul, N. C.—The Woman's Auxiliary of Macedonia Free Will Baptist Church met Tuesday night, May 23, at the church for the regular monthly meeting, with 33 members present. The president, Mrs. Arthur Whitford, called the meeting to order. Scripture was read by Mrs. Church Ipock, after which the group was led in prayer by Mrs. Clyde Spruill.

The minutes of the last meeting were read by the secretary and approved. Routine business was then transacted, including reports from the circles. Youth chairman, Mrs. Lee Roy Shackelford, reported the Y. P. A. had given a supper honoring their mothers and also had enjoyed a delightful picnic during the month. Mrs. Bill Gaskins, program-prayer chairman, suggested the group have prayer service each night of the revival before regular services began. Final plans were made for the vacation Bible school.

The program for the month, "Building Bridges," was then given. Those taking part were, Mrs. Lindy Gaskins, Mrs. Lee Roy Shackelford, Mrs. John Smith, Mrs. Floyd Wilson, and Mrs. George Dimick.

The meeting was closed with prayer by Mrs. Carol Hansley.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church took a fruit basket and flowers to Billy Boone, who is a patient in Portsmouth General Hospital for a part of their personal work for the month of May. Those participating were as follows: Linda Moore, Lynn Everton, Arliss Grimsley, Sandra Suggs, Shelia Suggs, Dona Morgan, Patty Witt, Gaye Adams, Norvin Ward, Ronnie Ward, Dennie Poe, Mrs. J. A. Alexander, Mrs. Evelyn Witt, and Mr. Leslie Ward.

Deep Run, N. C.—The G. T. A. of Gray Branch Free Will Baptist Church recently met at the church with eleven members, three adult leaders, and two visitors present.

Prior to the business session, Mrs. Pearl Smith led the group in repeating the watchword, pledge, and motto. Prayer was offered by Mrs. Mildred Cauley.

Roy Farmer presided over the business and Debbie Smith was in charge of the program of which all members participated. Mrs. Cauley then stressed the importance of ranking as G. T. A. members. Betty Jo Farmer acted as hostess and served doughnuts and soft drinks. Afterwards, the group joined in singing choruses. Durwood Merritt Jr. gave the benediction.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church held its June meeting with Mrs. Annie Jane Ambrose.

The meeting was called to order by the president, Mrs. Naomi Ambrose, with the group singing, "I Gave My Life for Thee," after which the Lord's Prayer was prayed in unison. Scripture was taken from John 4:34, and Revelation 7:9, 10.

The program for June was, "What Does the Book Say?" Those taking part were: Topic 1, "The Bible Teaches Missions," Mrs. Doris Simmons; Topic 2, "The Bible Teaches that Missions Is the One Business of the Church," Mrs. Elizabeth Furlough; Topic 3, "The Bible

Teaches what I Can Do by Praying," Mrs. Ruth Ambrose; Topic 4, "The Bible Teaches What I Can Do—Giving," Mrs. Doris Comstock; Topic 5, "The Bible Teaches What I Can Do—Going," Mrs. Elizabeth Davenport.

After the program, the acting secretary, Mrs. Florence Furlough, read the minutes of the April meeting and called the roll. There were 14 members present. After a short business period, the meeting closed with prayer by Mrs. Doris Simmons, to meet with Mrs. Elizabeth Furlough in July.

Bladenboro, N. C.—The Woman's Auxiliary of Beaver Dam Free Will Baptist Church met with Mrs. Sarah Edwards and Mrs. Kate Bowen on May 9, with 17 members present. The president, Mrs. Vivian Hester, presided. The meeting opened with the group singing, "Jesus Calls Us." Scripture reading was taken from Matthew 18:1-14, and was read by the president. Prayer was given by the pastor, the Rev. W. L. Jernigan. The program for May was, "Building Bridges." Those taking part on the program were: Topic 1, "The Importance of Teaching the Children," Mrs. Cleva Clevis; Topic 2, "Teach by Precept the Word of God," Rev. W. L. Jernigan; Topic 3, "Teach by Practice," Mrs. Ruby Davis; Topic 4, "Teach in a Language They Can Understand," Mrs. Hilda Hester; Topic 5, "Teach from a Heart of Love and Compassion," Mrs. Sarah Edwards.

Mrs. Mary Line Hester gave the treasurer's report and was elected as a delegate to the State Woman's Auxiliary Convention in Kannapolis, North Carolina. The group was dismissed and refreshments were then served.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met in the home of Mrs. Rosalie Jones, Tuesday night, May 23. Mrs. Jones opened the meeting with Scripture and prayer, after which the group sang several choruses.

Mrs. Ruth Rose, president, presided over the business session. Miss Jessie Brown gave the secretary's report followed by Mrs. Lilly Thomas with the treasurer's report. Mrs. Clara Jones was enrolled as a new member.

The program topics were given by Mrs. Martha Bartlett, Mrs. Ruth Rose, Mrs. Martha Etheridge, Mrs. Rosalie Jones, and Mrs. Margie Pittman. The meeting was closed by the group repeating the Lord's Prayer. Mrs. Jones served refreshments to eighteen members and five visitors.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Lightsey Receives College Appointment



The appointment of the Reverend Ralph Lightsey as director of public relations and promotional services at Mount Olive College was announced today by President W. Burkette Raper. Mr. Lightsey will replace Huey B. Long, who has resigned in order to resume employment with the Florida Forestry Service.

Lightsey, a native of Bauley, Georgia, holds the A. B. degree from Mercer University, the B. D. degree from Emory University, and the Th.M. from Columbia Theological Seminary, all of Georgia.

An ordained Free Will Baptist minister, Lightsey is now pastor of St. Mary's Church, New Bern. He will move to Mount Olive in August and officially begin work September 1.

Prior to coming to North Carolina in 1959, Lightsey was president of the Georgia State Association of Free Will Baptists, moderator of the South Georgia Association, and chairman of the ordaining council of the association.

Mrs. Lightsey is the former Wavine Reeves of Jakin, Georgia. The Lightseys have two children, June, age 15, and Nelson, age 10.

July Is Education Month

W. Burkette Raper, President
Mount Olive College

Free Will Baptists stand today at one of the most crucial crossroads of our history. I believe that it was for this hour that God called Mount Olive College into being.

Ten years ago the idea of a fully accredited liberal arts college belonging to Free Will Baptists was only a dream—today this dream has become a reality. Free Will Baptists now have a junior college as highly accredited as any in the nation. This college, rooted and grounded in the Christian faith of our fathers, is giving hope and stability to the Free Will Baptist denomination.

July is designated as "Education Month" among Free Will Baptists in North Carolina. We hope that every church and Sunday school will focus attention upon the importance of Christian higher education for our youth in this generation. Our hopes and aspirations for our children cannot become reality unless they receive proper education.

In observing July as "Education Month," we ask our people to include Mount Olive College in their prayers and gifts. On our campus the Christian faith is a living force. "The college strives to produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice."—*College Catalogue*.

Gifts to Mount Olive College are a lasting investment in the character and future of the Free Will Baptist denomination.

Five-Year Development Program Under Study

A five-year development program is now under study at Mount Olive College. President W. Burkette Raper announced today that the college will seek \$625,000 in gifts during the five-year period beginning July 1.

This goal was set by the finance committee of the college board and a group

of local citizens in recent meetings at the college. The Free Will Baptist denomination, sponsor of Mount Olive College, will be asked to contribute \$400,000, for an average of \$80,000 during each of the next five years.

The college will look to community friends and educational foundations for \$225,000.

President Raper revealed that \$400,000 would be required to supplement student fees during the five-year period for the general operation of the college and that \$225,000 of the goal would be used in the development of the new fifty-acre campus.

From an enrollment of 22 students in 1954 when the college opened in Mount Olive, a record of 200 students is expected in September. The college is fully accredited and offers the first two years of general education and pre-professional studies.

5-Year Fund Raising Campaign

Mount Olive College Finance Committee, Mount Olive, North Carolina, has authorized the administration to formulate plans for a five-year fund raising campaign to be initiated this fall. The committee, composed of three members of the board of directors of the college, met in the office of President W. Burkette Raper, Thursday, June 8, to discuss the plans.

Committee members present included Fred Powers, Saratoga; E. L. Jones, Walstonburg; and Hardy Talton, Goldsboro, chairman.

A second planning meeting was held Friday evening in President Raper's office with representatives of the local community. The college expects to announce the goals for the next five years within the next week.

THE MAIL BOX

(continued from page seven)

Church Finance Association, Inc., will be changed from Box 190, Mount Olive, North Carolina, to Box AA, Newport, North Carolina.—Rev. M. L. Johnson.

NEW ADDRESS

"I have moved to Chester, South Carolina, to accept the First Free Will Baptist Church there. I would like for you to announce the change of address through *The Free Will Baptist*. My new address is 247 Gage Street, Chester, South Carolina. My old address was 613 Ben Street, Kannapolis, North Carolina."—Rev. William H. Calvert.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is there to be any grounds found in Paul's experience at Mars' Hill in Athens, including what is said by him in the seventeenth chapter of Acts that would give countenance to the liberal theory on the universality of the Fatherhood of God and the brotherhood of man?—Nancy Britt, N. C.

Answer: No, I see none whatsoever. Paul here met the Athenians on the natural plane of their philosophical thinking and proceeded to show them by their method of reasoning that God, the Creator and Sustainer of all the universe, was the person that should be kept in the center of their worship and in mind in all their religious aspirations as well as their activities. He used tact as he found a point of contact through this object of their worship of the unknown god. They themselves were the liberals fostering in a true sense much more conscientiously the liberal theory for which they stood and included in their acts of worship, than do the so-called liberals of our day. They actually worshiped in a heathenistic way the unknown god that their wisdom and knowledge fell short of comprehending even though their conscience suggested him to them. They were actually feeling for God, but could not attain unto Him in their unaided reason. All they needed in order to realize this was the revelation we have today.

The liberal of today has available to him the whole of God's divine revelation that through the inspiration of God has come down to us in a form that even those of simple minds may gain access to God. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah 35:8). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (John 14:6, 7).

When men are found to be in total spiritual darkness today, and there are many to be thus found, it is not because God has not made bare His plan of salvation and the terms on which man may come to Him through it and be saved, but it is because of the selfish way those who are saved have appropriated it as an emergency relief to their own souls, but withheld it from those that in no way have access to it. The liberal of America in most cases has had free access to revelation as found in the Bible, but instead of appropriating it to himself he has rather maintained an atheistic attitude toward it, speculating on it as the natural man may do, not realizing that in this he is selling out to Satan more of his possibilities of becoming a Christian each day of his life. In most cases he knows from the life and testimony of some friend or relative that the Christian life is to be preferred to that of any kind of sinner's life. In many cases the liberal has a father, a mother, or other close relative whose lives have so exemplified Christ that down deep in their hearts they would not have them change for anything, and would rather risk their relation with God on a death bed than that the atheist himself maintains. But somehow position, business, and social relations call for them to maintain their stand and their attitude toward the gospel without realizing that they are doing just what Pharaoh of old was doing when God directed Moses to bring before him a series of miracles that he might know who was the God of all creation. Each time a sign sufficient to convince Pharaoh was shown him and he rejected God, in that rejection he hardened his heart more than the time before until when all had been manifested he still was hardened and still disobedient. So with the liberal controlled by an unseen hand, that of the devil, he goes on day in and day out working in league with the devil until he becomes established in his unbelief and the Holy Spirit ceases to urge him

speaking in a still small voice. One so confirmed in liberalism is likely to become an exponent of some false teachings and use them as a smoke screen to keep himself and others with whom he associates from ever becoming a Christian.

These false teachers under the guidance of Satan may and often do develop a better than thou attitude regarding the Christian life. They often make this manifested by showing the Christian and his ardent stand on certain Biblical rules of Christian doctrine and practice as being narrow and hypocritical; however, in the meantime, the liberal develops a certain line of defense for his position and in the maintaining of his stand sometimes becomes more dogmatic and more overbearing but hardly ever, if ever, sees it and when his attention is called to this possibility he generally denies it claiming to think that ordinary intelligence will cause a person to see and accept such a view as that held by himself. He certainly would never concede to your view in the freedom of worship that our country's constitution guarantees its citizens would give one the same right to believe and teach what is found in the Bible as it would some theory the so-called scientists maintain. It is perfectly logical in his way of thinking that he propagate the malicious false theory that God is the Father of all and that this makes all men regardless to creed, color, religion, morals, or politics brothers.

Now the Bible has something quite definite to say on this subject. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). "For all have sinned, and come short of the glory of God" (Romans 3:23). "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). We become brothers to Jesus Christ, God's Son, by the spiritual birth. As the natural family grows in number, as infants are born naturally of the parents into that family, so are men and women born of the Spirit into the family of God by believing on His Son Jesus Christ they become spiritual sons of God, heirs of God, and joint-heirs with Jesus Christ. "For ye have not received the spirit of bondage again to fear; but ye have re-

ceived the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:15-17).

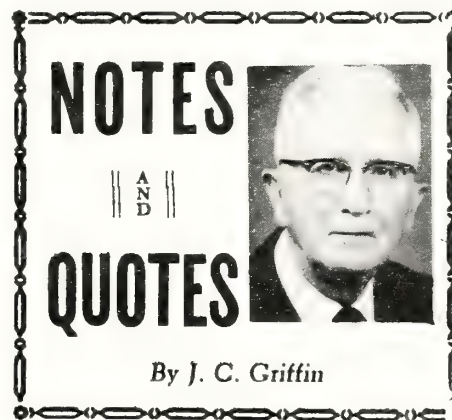
I am sorry for anyone who actually believes that God is the Father of all mankind, that He is such a loving Father that He will not allow His children to suffer, etc. Such a belief when held by anyone is against all the plain Bible teaching which we have in God's holy Word. In the sixteenth chapter of Luke we have the story of a rich Jew and a beggar. The rich man even regarded Abraham as his father, something that only the natural descendants of Abraham did then. In spite of this fact, however, when this rich man died *in hell he lifted up his eyes being in torment*. I am of the opinion that he maintains the thesis that all the descendants of Abraham were the sons of God, but oh! what a fallacy, for just the same happened to him as has always been maintained in the Scriptures when he died without accepting God's plan of redemption and making personal application of it. He found that the instant the natural life ebbed out he was in a place of torment so terrible that he could not bare it except for the fact that a change came when the natural body died and he was now in a condition where he could and must suffer a more intense and severe torture than he could have in the body before death. There is just simply nothing anyone can do about it when salvation is neglected to this point.

The Bible teaches us to "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). There will probably be no time at all left for those who have once before heard the gospel to prepare for eternity. And what if he should die before Christ comes for the church?

The rich man lifted up his eyes in a place of torment. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise

Lazarus evil things: but now he is comforted, and thou art tormented" (Luke 16:22-25). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

What a world of difference between the end of the above and those Jesus pronounces His well done on. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). The liberal or any other unsaved person has no spiritual father except the devil because he has most likely lived in accord with his unbelief. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:34).



TROUBLE, TROUBLE

On every hand we hear of much trouble. This writer gets mail almost every day or oral conversations about one trouble or another. Mostly the trouble that we hear about is church trouble—church confusion. Quotes of today, June 19, 1961—"Preacher, I am on old man and have worked hard to support our church and denomination, and now the pastor of our church is trying to run all we old fellows out because he cannot rule us; he has a young crowd that will vote anything he wants." Before this conversation closed, another brother walked up with another story similar to the first story.

A LETTER

Just received a letter: "Dear Brother Griffin, . . . I want you to know what our pastor is trying to do. . . . We, the old members, are heartsick over the way that he is doing. The young people will do anything he says. He tells them

how to vote and they do as he wishes." These are a few of the things we hear. It seems from the two complaints coming to this writer today, that it is sometimes young pastors and young people who want to take over and run the old people out who have worked for many years to build up the church. These people sacrificed to build up the cause of Christ, with old ministers who in many cases had to walk to preach and sacrifice in order to build up the work, only to be torn asunder by pastors who would not have a church to preach to if someone had not built it for them. I personally know of such to be true.

AN OLD MAN'S STORY

I heard an old minister of the gospel, an older man than this scribe, say with tears how it hurt him, after spending his life for the cause, for some young preacher to walk by him and not speak. I HAVE ALWAYS STOOD BY THE YOUTH

I have helped young preacher to get work. Why then is this disturbance? There is a cause. ". . . God is not the author of confusion; but of peace, as in all the churches of the saints" (1 Corinthians 14:33). So if God does not cause confusion, there is only one other source, that is Satan.

CONGREGATIONALISM

Congregationalism: "The church polity that makes the authority of the local congregation supreme in its own domain; the religious denomination founded on that polity."—*Funk and Wagnalls Desk Dictionary*. This certainly is true. As long as a congregation is isolated from all other organizations, it can do just what it pleases in the bounds of the law of the country in which it is located. It can support what it chooses; it can destroy others as far as possible; it can slander others, just so it does not go beyond the civil law. There is no power that can prevent their activities. But when the local church joint others, the picture changes. That church becomes a part of others, joined together for the promulgation of the gospel. Although it is combined with other churches, it does not take away from them the right to operate its own affairs, as long as the operation is in keeping with the constitution and bylaws of the quarterly or union meetings, or yearly meeting to which the church is a part.

CONNECTIONAL GOVERNMENT

When a church connects itself to any group, it is a part of that connection. Application is made by the choice of the church (local church) by a vote of the (Continued on Page Sixteen)

STORIES for our BOYS and GIRLS

Bell in the Basement

by Laura N. Bernecker

SAMMY MILLER straightened up and wiped his face. Pulling potatoes out of the ground was not an easy job. But it was a way by which he could be with his father.

He liked living in Allentown, Pennsylvania, where everything was peaceful in the year 1777. While Philadelphia was getting ready for war, the people here were so far away that they felt safe.

Sammy turned to see where his father was. He was gone. Where could he be? Sammy looked in different directions and then he saw him standing where the potato patch met the lane, talking to Mr. Mickley.

Sammy was sure something important had happened. Mr. Mickley seldom came to see his father during the day. They usually visited during the early evening. He walked toward them and began pulling potatoes close enough to hear what was being said. He just had to hear the news.

"It arrived this morning on my wagon," said Mr. Mickley. "It took about four days to get here."

"Where are they going to hide it?" asked Mr. Miller.

"A number of places were suggested but it was finally decided to hide it in the basement of Zion Church. It is quite large and it took five men to bring it into the church. I think that is a good hiding place for it. It will be safe until they come for it."

Sammy moved away, he did not want his father to know he had been listening. He kept asking himself, "What did they bring to town and why was it being hidden in the basement of the church?" He did not want to ask his father, for that would mean telling how he heard the news. He decided to wait. Maybe his father would tell him.

Soon Mr. Miller was back again pulling out potatoes in the row next to Sammy. But he said nothing. After a while he said, "I have to take care of some business. There is only one more row to pull and I think you can do it." Then he left.

Sammy kept working for a little while wondering what was hidden in the church. Could it be the gold that the Indians said was buried in the mountains? Or, was it a pirate treasure chest someone found? He just had to find out! Why not go to the church and look in the basement? No one would know he had been there. He could still get back in time to finish the row of potatoes.

He stopped working, wiped his face on his sleeve, pushed his hair back from his forehead and started running toward the church. When he got there he slowed down and walked to the back of the church. He tried the cellar door. It was open. Looking around to see that no one was looking, he pushed it open and stepped in. It was cool and dark indoors and at first he could see nothing. When his eyes became accustomed to the dim light he looked around.

He saw a large pile of logs neatly stacked against the wall on one side of the cellar. On the other side he saw a large bell. There were also a few shovels and some buckets but that was all.

Sammy looked at the bell. It looked like the one in the belfry. No one would be able to hear it ring on Sunday morning if they kept it in the cellar. But he was sure he had seen the bell in the belfry as he came running toward the church. He would look again to see if it was there.

He walked up the steps into the vestibule of the church. To the right he saw the rope that was used to ring the bell and looking into the belfry he saw the bell. Two bells in one church. What did it mean?

Just then he remembered the potatoes he should have pulled and ran back to the patch. By now it was almost noon and his mother would have dinner ready. He looked at the row. It was finished. His father must have come back and finished it. Now he would have to explain why he left the field.

When Sammy got near the house, his mother was waving for him to hurry and come to dinner. At the pump he washed his face and hands. He was ashamed to go in. What could he say?

Finally he came into the kitchen and sat down opposite his father. After grace

was said, he began to eat.

"Strange visitor has come," said Mr. Miller to Mrs. Miller. "Soon all our neighbors will know."

Sammy thought, a strange visitor and two bells in the church. I'll ask father. But he couldn't because he had disobeyed him. He felt sick. He could hardly swallow the food.

"Sammy," said his mother, "why aren't you eating? Are you sick?"

He just shook his head. He tried to swallow but a big lump in his throat almost choked him. Tears began running down his cheeks.

"What is the matter, Sammy," said his father. "Why are you crying? Did you hurt yourself while digging the potatoes?"

"No," sobbed Sammy, "I didn't hurt myself. I heard Mr. Mickley tell you about something hidden at the church. I ran to the church to see what it was and I didn't finish what you told me to do. I'm sorry I disobeyed."

Now he had told everything and he was glad. The lump in his throat was gone. He felt better.

"I'm glad to hear you are sorry for being disobedient," answered his father. "I knew you heard me speaking with Mr. Mickley and I also knew that you went to the church."

Sammy thought, "The Bible is right, 'Be sure your sins will find you out.'"

After a while Sammy said, "Dad, why are there two bells in the church and who is the strange visitor?"

Mr. Miller looked at Mrs. Miller and smiled.

"We wanted to keep the news a secret for a while, but I will tell you. The strange visitor is the Liberty Bell which you saw in the basement of Zion Church. It rang to tell the people of Philadelphia the good news of freedom. It was brought to Allentown by Mr. Mickley to keep it from being taken by General Howe and melted into cannon balls. The bell in the belfry is our own liberty bell which rang out the good news on July 8th when the word reached our town."

Sammy smiled. He was happy again. Now he and his father could talk about the bells when they worked together. His father was a smart man. He knew so many things.—My Pleasure.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Report of the First Free Will Baptist Church of Eastman, Georgia

by J. R. Davidson

The above caption could be misleading, as I am not informed as to the official name of the church; hence, I am merely saying this is the first organized church to be reported as in Eastman, Georgia.

In midspring I received a letter from the Rev. Howard D. Faircloth of the city herein named, who was serving as spokesman for a special committee of the Mission Board of the Georgia Union Association, in which inquiry was made of the possibilities of securing my services as evangelist for a campaign in the city of Eastman early in the month of May, with special plans for the organization of a church. By further communications agreement was reached, plans were drawn, and we swung into action on the night of May 7, in the Dodge County courthouse. A number of churches were represented in an audience of 200.

The facilities lent themselves beautifully for the emphasis, and the campaign continued through the eighteenth with services opening each night at eight o'clock, and daily radio schedule over WCEH from 11:30 a. m. to 11:45. The services were conducted on strictly evangelistic basis, in the courthouse; however, the radio services were for the purpose of acquainting the public with the doctrinal position of Free Will Baptists. Many people moved into the improvised altar for dedication; conviction seized the hearts of many backsliders and unsaved souls, and before the final service came to a close, an option had been arranged for a beautiful plot of land with a small house on it. Plans were announced for regular schedule of services on Sunday the nineteenth.

One could not avoid deep impressions being made upon him by the cordiality

and friendliness of the people in general of this area. Everyone was very accommodating, including the county officials and people in business places of Eastman, and most all seemed anxious to learn about our kind of Baptists. By observation I discovered diligence in reading tracts and handbills here as I had never seen it before. The Lee-Land Hotel staff was most lovely as hosts, the printers of the local paper were very considerate and the radio staff was most cordial. We felt warm-hearted fellowship by people of several other denominations, who seemed deeply interested in God's message as proclaimed during the crusade, and Free Will Baptists of the section did the most wonderful job I have known any such group to do.

You may think of the term, approximate, in examining the following figures: There was a total attendance during the eleven days of 1,323 (average for each service 121), who traveled ten thousand miles and made a cash investment in the campaign of \$555.82. There were fourteen ministers who took part; \$2,300.00 was pledged; five hundred and ninety-three of which had been cashed in by June 1.

Following regular services for two weeks or longer, the moderator of the association, and others, came in to assist, and an organization was formed with eight charter members in the opening. There are many prospects for membership in this church, and general interests are very encouraging. Forty persons were on hand for the organizational meeting, while an average attendance of 35 had been maintained from the beginning of the assemblies.

Further information may be obtained by any interested party by contacting the Rev. Charles Clark, or the Rev. Howard D. Faircloth. Brother Clark receives his mail at Route 1, Box 239, Chester, Georgia; while Brother Faircloth receives his at Route 4, Eastman, Georgia. Your prayers are earnestly solicited on behalf of this movement.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

SANCTIFICATION

"For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

This week we will consider the instrumentality of sanctification. If we go back to the text used in the first article on this subject, "Sanctify them through thy truth: thy word is truth" (John 17:17), we find by what means the work of sanctification is experienced. *Through thy truth*, signifies that it is by means of thy truth. The Holy Spirit, in sanctifying the people of God, does not employ error but truth. How important, then, is truth! all truth! Error in the moral is like poison in the physical system. Truth is to the spiritual what food is to the physical man, while the influence of error is necessarily injurious.

But how is truth the means of our sanctification? This question can be answered with three statements:

1. *The Word of God, which is truth, contains a most impressive account of the evil of sin.* The Bible is, in one sense, a history of sin. It tells us what sin is—a transgression of God's law, and therefore a contempt of infinite authority. It is a violation of our obligations to God. It is the treason of creatures against the creator King. The Word of God tells us of His implacable antipathy to sin, the *abominable thing* which His soul *hateth*. It informs us as to what sin has done. It dispossessed rebel angels of their thrones, expelled the first pair from Eden, inflicted misery and death on all generations of men, and even crucified the Lord of Glory. A vivid perception of the evil of sin is essential to an adequate appreciation of the excellency of truth; while both the perception and the appreciation are

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Andrew: Bringing Men to Jesus

(Lesson for July 9)

Lesson: John 1:35-42; Matthew 4:18-20;

John 6:8, 9

Golden Text: Mark 1:17

I. INTRODUCTION

Not all Christians are called to be preachers in a formal sense, but all are called to give forth the witness that Christ is the Son of God who is seeking to save all who are lost. Every Christian can point unsaved souls to Christ through their personal witness. Indeed, this is the chief business of every Christian.

Let us note what we can learn from the life of Andrew in order that we ourselves may be able to emulate the marvelous examples he set for us in bringing men to Christ.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

John 1:35: John the Baptist and his disciples must have been still full of the events that happened more than a month before at the baptism of Christ. He must have been often in their conversation.

Vs. 36: John more than once said, "Behold the Lamb of God." It is good to repeat great truths. The two disciples were Andrew and probably John, the author of the book.

Vs. 37: John the Baptist did not consider he had lost the two disciples any more than a teacher thinks she has lost a child she promotes.

Vs. 38: Jesus was drawing them, and they followed. The record has nothing to say about the place of abode to which He led them. It was important only because He was there.

Vs. 41: Andrew led his own brother Simon to the Lord. Sometimes it is more difficult to talk to our own.

Matthew 4:18: Fishermen were poor and uneducated folks in the opinion of the scholars (Acts 4:13). But God chooses the foolish things of the world to confound the wise (1 Corinthians 1:27). James and John were repairing their nets after fishing with them. Fishermen of men should remember to keep

their nets in good condition too. God calls people from a busy life. Idle people are more open to the call of temptation than to the call of God. These busy fishermen of Galilee were no longer to fish for wealth, but for the souls of men.

John 6:8: This brief story is recorded in all four Gospels. There were five thousand men in the vast multitude, besides the women and children. How many would there be altogether—ten thousand, or fifteen?

Vs. 9: Andrew was always bringing someone to Jesus. This time it was a boy with his lunch. He did not have much to give; but Jesus made it enough. When boys turn their all over to Jesus, He can multiply it exceedingly. Many boys who have given their all to Jesus have been used to feed a lost world.—*The Standard Lesson Commentary*.

1. It is clearly evident in the New Testament that the work of soul winning is intended to be done not only by preachers but by the whole membership of the church. Too many laymen feel that soul winning is the preacher's job and that they have no responsibility in the matter. Yet, ninety per cent of the evangelists in the Early Church were laymen. If the church today is to evangelize the world, laymen must recognize their responsibility as personal witnesses for the Lord Jesus.

2. Andrew is mentioned in the Bible nine times, but the editors of our lesson outlines have selected the three incidents mentioned above for this lesson. As we study these three incidents more in detail, let us see how Andrew, a quiet, ordinary man, was used of the Lord to bring others to know the Master. This should help us see our responsibility as Christians in this matter of personal soul winning.—*The Advanced Quarterly* (F. W. B.).

III. ADDITIONAL TRUTHS

1. In the Old Testament, a lamb stood for innocence and purity (Isaiah 53:7), and the lamb was used more often than any other animal in Hebrew sacrifices for sin; but John had taught his disciples what all these sacrifices meant by pointing out to them that Je-

sus was the one Lamb to be sacrificed for the sin of the world. He was the one whom God had chosen, or had sent to the world, to die as the spotless Lamb, a sinless Redeemer. We believe that John understood these things and made great effort to so teach others, for he implied as much in these words: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: . . ." (John 4:35, 36). (See the whole context in John 3:25-36.)—*The Bible Teacher* (F. W. B.).

2. *Three True Incidents*: The following incidents, briefly told, are examples of how people may lead others to Christ:

Dr. Goodell, well known for his emphasis upon personal soul winning, asked a banker member of his church to pray with an unsaved banker friend. Dr. Goodell insisted. The banker promised to make a visit. Later he ran up the parsonage steps three at a time. His report was: "I went over the first thing this morning. I faced him across his desk. I said, 'I came over to talk to you about becoming a Christian!' I couldn't think of another thing to say. I saw a tear in his eye. He said, 'I'm so glad you came. I've known you a long time. I wondered why you didn't say something to me about this.' We prayed. He was saved right there."

Four men who were interested in the salvation of another, who had once been a church attendant, met in a parsonage on a Sunday afternoon to pray for him. The man for whom they were praying was drunk. They brought him to church and to the altar on Sunday night. They brought him on Monday, Tuesday, and Wednesday nights. On Wednesday night he found the Lord.

A young married woman was a new convert in a certain church. Two weeks later she brought to Sunday school eight girls, playmates of her own little girl. They started a new class, and this woman is now their teacher.—*Selected*.

Matthew: Salvation for the Outcast

(Lesson for July 16, 1961)

Lesson: Matthew 9:9-13; 10:1-4

Golden Text: Luke 5:28

I. INTRODUCTION

Matthew was a publican. The Romans were military rulers over the Jews. They would auction off the right to collect taxes from the people. This right was usually bought by some wealthy and influential Roman who, in turn, would

subcontract certain concessions to other Romans or wealthy Jews. The Jews who took the job of collecting these taxes, which were often unfair and unreasonable, from their fellow Jews were called publicans. They were hated and despised by their fellow Jews. Matthew was probably a collector at the city of Capernaum. His office was both lucrative and important. He probably collected dues or customs from goods and persons crossing the Sea of Galilee or passing along the Damascus Road.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. In calling Matthew to be one of His disciples Jesus revealed that He came to seek and to save the lost.

2. Matthew, it appears, was never given a place of prominence among the twelve. He was a brother of another disciple called James, son of Alphaeus, who seemingly held little popularity with the group.

3. When Mathew, out of his wealth, made a feast for Jesus, the self-righteous Pharisees were indignant, and asked other of the disciples why their Master ate with publicans and sinners.

4. Jesus made known to His disciples that He had actually called them to be apostles, to preach His gospel when He was no longer on earth to do so Himself. He sent them out by "twos" for practice in missionary effort.

5. Matthew wrote his Gospel to Hebrews, in the Hebrew language, a fact which reveals his humility and unselfish Christian love for his lost race, even though they hated him.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Jesus was impressed when He saw Matthew at work. It is important to notice that Jesus took special notice of, and called to special service for Him, those who were busily engaged in some pursuit at the time of His call. This should lead us to assume that service for our Lord is a task which requires a great deal of energy and a willingness on our part to work, "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him" (Vs. 9).

Matthew's vocation in life was that of a tax collector for the Roman government. He was stationed in Capernaum, a city in the province of Galilee, and it was located on the banks of the Sea of Galilee. We are told that this city was the chief port in this area of the

sea. We are told that Matthew's task was to collect taxes in connection with the shipping in and out of this port, or that his post may have been at the outskirts of the city to collect the head tax from all visitors who came to Capernaum.—*The Bible Student* (F. W. B.).

2. The guest: "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples" (Vs. 10). Matthew was giving a farewell feast to his old companions. He was going to leave them to devote himself to the Saviour's service. He had been with them a long time, thus, he wanted to leave them with a token of good will and he wished them to meet the Saviour who had changed the course of his life. The honored guest of this feast was Christ, He had come in His condescending love, and sat down to eat with the publicans. This was a strange gathering, the publicans, along with others of doubtful reputation, who were known as sinners. Our Lord sat down among this throng, not counting the time wasted which was spent in social intercourse with them. Matthew had been successful in bringing these sinners face to face with the Saviour.

3. The Pharisees: "And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?" (Vs. 11). The Pharisees were offended. They had not yet openly broken with Christ but they watched Him because they considered Him doubtful. He was a great teacher, a wonder-worker—that they could not deny; however, He had said strange and bold things from time to time. He had not always followed the strict traditions as the Pharisees tried to do. Now this was more than they could understand: Jesus eating with publicans and sinners. They asked the disciples the meaning of this strange conduct.

4. The Lord's reply: "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Vv. 12, 13). Jesus knew of the controversy, and He answered for His disciples. He had associated with the publicans and sinners in the hopes of influencing them. He compared Himself to a physician who does not pay visits to healthy people. The publicans and sinners needed Him; they were sick spiritually. The very purpose of Christ's

coming was not to call the righteous, but sinners to repentance.—*The Teen-Age Teacher* (F. W. B.).

5. Our life is like the dial of a clock. The hands of God as the hands of the clock are passing over and over us—the short hand of discipline and the long hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each strike; but over and over passes the Hand of mercy, showering down sixtyfold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure point—the great, unchanging heart of a God of love.—*Selected*.

Subscription Honor Roll

(This is the last honor roll to appear for this fiscal year. A new honor roll will appear during the month of July. Please continue to solicit subscriptions to "The Free Will Baptist.")

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The Lighted Pathway

(Continued from Page Thirteen)

necessary to the progress of sanctification. We can easily see, therefore, how sanctification is promoted by means of divine truth.

2. *The Word of God directs to a proper exercise of the affections.* It presents the ever-living Jehovah as infinitely worthy of the supreme love of His creatures. Its great commandment is, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5). It pronounces everything worthless and vain in religion in the absence of love to God. The most highly valued gifts are, without it, as sounding brass, or a tinkling cymbal.

The Bible refers to Jesus Christ as the incarnation of perfection, and requires all men to love and honor the Son, even as they love and honor the Father. It refers to His amazing love displayed on Calvary, as the reason of reasons why we should love Him; and makes its appeal to our imitative powers, by informing us that all holy beings admire and adore Him. The Word of God requires us to love all those earthly objects which it is lawful to love, in strict subordination to our love of Jesus Christ. We are not permitted to love father, mother, brother, sister, wife, children, possessions, or life itself, as much as we love Him. Love is to be bestowed with limitations on finite objects, and given without limitation to the Infinite One.

The Bible requires us to love all that is lovely, and to hate all that is hateful. It, therefore, directs to a proper exercise of the affections. But a proper exercise of the affections is essential to the sanctification of the heart. Indeed, sanctification may be said to consist in a worthy exercise of the affections. We can, therefore, see how we are sanctified through the truth.

3. *The Word of God presents the most powerful motives to prompt us to seek sanctification.* Among the many motives prompting us to sanctification, I mention, without enlarging on them:

The approbation of God.

Our own peace and happiness.

Our Christian usefulness.

Our triumphant exit from time.

Eternal glory in heaven.

The crown of glory awaits the sanctified; the heavenly inheritance is reserved for the saints. How powerful these motives! The Word of God, which is truth, presents them, and this truth is appropriately referred to in John 17:17 as the instrument of sanctification.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Notes and Quotes

(continued from page eleven)

body (local church) and the application is delegated to the quarterly or union meeting or the yearly meeting, as the case may be. If accepted, which it is in general, it then becomes a part of a connection. It is connected with all the churches in that domain. It accepts the constitution and bylaws of the body to which it has been admitted, and is obligated to the rules and regulations of the body to which they have been elected. If they are not willing to come a part of the body to which they have united, there is a conflict. A congregational church can appoint or elect out of its own body—congregation—whom they please; license and ordain just whom the church and pastor likes. In this case sympathy or family connections may ordain ministers.

Under the connectional form, as set up in organized bodies, conferences or associations by duly elected examining boards, examine according to quality of the applicant, according to fixed rules as pertaining to education, doctrine, and Biblical knowledge. If this is not true, then we need no examining committee, no character committee, no ordaining councils, no executive committees. But because our conferences and associations are connectional, we need all those committees and boards. If the conference has no jurisdiction over the church and the minister, we just as well do away with our treatise and discipline and turn the local church loose to do as it pleases.

For organization of a church, duties of officers and pastors, the ministry, see the Statement of Faith and Discipline

for Original Free Will Baptists of North Carolina, Pages 44, 45, 46, 47 and 48. Note these words on Page 48:

"Each conference or association assumes and exercises authority over Original Free Will Baptists ministers in its jurisdiction or bounds." May we further take notice: "Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church." —Pages 52, 53, *North Carolina Statement of Faith and Discipline*. Thus, the church, conference and association is connective in its denominational enterprises and all other departments of work.

OBITUARIES

(Continued from page five)

lege Station, Texas, where he remained until his death, with exception of a short interval.

On June 26, 1921, he was united in marriage to Miss Lurline McSwain of Wellborn, Texas. One child was born to this union, a daughter, Lynette, who became the pride and joy of her father's life. Mr. Edge and his wife were accorded 39 years and eight months of happy married life in the Christian home they established together.

He is survived by his wife and daughter, Mrs. Joe H. Brown, Amarillo, Texas, seven grandchildren, and his stepmother, Mrs. F. B. Golasinski, Houston, Texas.

He was a good and obedient son, a devoted and kind husband and father, a diligent worker in his church and in his business, a true friend to those about him, and a faithful Christian to the end.

Written by,

Mrs. Harry S. Edge

7.7.541 5 DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 12, 1961

PHOTO BY EWING GALLOWAY



EDITORIAL

MEN FOR THE TIMES

Certain men of the tribe of Issachar were described as "... men that had understanding of the times, to know what Israel ought to do; ..." (1 Chronicles 12:32). They were born and brought up on the hills overlooking the valley of the Jordan. There were two hundred of them, and all of them were men of such influence that all their brethren were at their command.

These men came to stand by David when he succeeded Saul as king of Israel. Jewish writers say they were distinguished by their scientific attainments. The inference we draw is that they were alert to the best culture of the times, as well as being men of bravery, loyalty, and faith. The historian says that they were men of understanding, suited to the times in which they lived, and knew what Israel ought to do.

They understood the natural times. They were weather-wise. They could discern the face of the skies, and therefore could advise their neighbors as to the proper time for plowing, sowing and reaping.

They understood the times politically. They were an asset to David in the public affairs of the nation. They understood the people, and could foretell the trend of events. Yet they did not intermeddle a great deal in public affairs. They were men of great interests. They were highly esteemed by their brethren. Their ability to lead and to give counsel was freely recognized.

They made good use of their knowledge and understanding. They knew what Israel ought to do. They were able to advise what should be done at a critical time in the nation's life. They knew Israel ought to make David king. It was not only expedient, but necessary. The present state of affairs called for it.

A Biblical story like this is most suggestive. What part should we as Christians be playing in days like these? It is our task to take a decisive lead in the creation of a new order. The special contribution of the Christian must be not merely in the realm of theory, but in the region of practice. If we had the courage to lead the life that is required of us in the New Testament, the world of our dreams would come quickly, and we should not need to trouble ourselves about economic and political changes.

The Christian faith needs to be translated into action in every realm of life. The world is waiting for men and women to act on the principles of Jesus Christ—to live in His Spirit. It is not enough to assent to the teachings of Jesus—we must apply His teachings to all phases of our human existence—social, economic, political, and international. It is the special privilege of the church to give a definite lead, not only in strictly spiritual matters, but to the great movements which are concerned with the better welfare of humanity.

It is our conviction that if our so-called Christian nations are going to save and serve the world in this

critical hour of its destiny, it will be only through the application of Christ's teachings to the whole of life. Have we the faith to do this? Are we a people of faith prepared to make this supreme contribution to the strength of our nation, and to the strength of all that is good and noble and pure in the world today?

Knowing the times and their peculiar need, let us fit ourselves to meet this need. Let us take Christ at His word, and reassert the gospel in all life.

"Rise up, O men of God!

Have done with lesser things,

Give heart and soul and mind and strength

To serve the King of kings."

—James F. Gregory in "The Free Methodist."

The National League Conference

The National League Conference was held June 20—22 at Albany, Georgia. According to unofficial reports, there were approximately 600 in attendance. There seemed to be a degree of disappointment among some of our leaders because the attendance was not any larger for such a national meeting.

This conference is solely a fellowship meeting, which is ordinarily held every two years. It seems that greater interest is shown in those meetings where delegates attend with voting power—where there is something definite to decide. Perhaps when the next conference meets each one of us will do more to make it a greater success.

Volume 76

July 12, 1961

Number 27

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Qualification To The Ministry

According to the Faith of FREE WILL BAPTISTS

by the Rev. N. P. Gates

THIS I BELIEVE, salvation is of the Lord: "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song: he also is become my salvation" (Isaiah 12:2).

GOD OF OUR SALVATION MANIFESTED IN THE FLESH

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David" (Luke 1:68, 69).

The great Simeon of old was assured by the Holy Ghost that he should not see death until he had seen the God of our salvation: "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Luke 2:27-30).

Speaking to the Samaritan woman, the Lord Himself removed the barrier of traditional worship: "ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:22-24).

He, being of the household and lineage of David, was both born and reared among the Jews (a religious term): "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5). Of this man's seed (David), God, according to His promise, hath raised unto Israel a Saviour, Jesus (Acts 13:23). "... and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). "Forasmuch then as the children are

partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:14-17). "Who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:6-11). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Hebrews 1:1-4). "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:9, 10). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:14, 15). "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:7-9).

PURCHASED POSSESSION—REDEEMED BY THE BLOOD OF CHRIST, AND THE POWER OF HIS RESURRECTION

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:3-7). "For

(continued on page four)

QUALIFICATION TO THE MINISTRY

(Continued from Page Three)

the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:12, 13). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "Which is the earnest of the inheritance until the redemption of the purchased possession, unto the praise of his glory" (Ephesians 1:14). "(Which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:2-4). "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23, 24). "... he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). "... ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; ..." (Acts 3:14, 15). "... whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:39-41). "... that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:3). "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25). "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:17, 18).

"And what is the exceeding greatness of his power to us-ward, according to the working of his mighty power, Which he wrought in Christ, when he raised from the dead, and set him at his own right hand in the heavenly places" (Ephesians 1:19, 20).

"Moreover, brethren, I declare unto you the gospel which I preached unto you (see also Romans 1:16), which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: ... Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished (see also John 11:25). If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:1-4, 12-23).

THE NEW BIRTH—BEGOTTEN BY THE WORD, BORN OF THE SPIRIT

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To

an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:3-5, 18-23).

HOW OBTAINED—REPENTANCE TOWARD GOD, AND FAITH IN CHRIST

Jesus said, "... no man cometh unto the Father, but by me" (John 14:6). "No man can come to me, except the Father which hath sent me draw him: ..." (John 6:44). "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out" (John 6:37). "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarded of them that diligently seek him" (Hebrews 11:6). "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD. And he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7). "... whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:13-15). "... faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). "For we are saved by hope: but hope that is seen is not hope: for what a man seeth,

why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24, 25). "For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:11, 12). Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Jesus said, "... except ye repent, ye shall all likewise perish" (Luke 13:3). "... Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). "... the time is fulfilled, and the kingdom of heaven is at hand: Repent ye, and believe the gospel" (Mark 1:15). "... Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47).

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:1-6, 8-11). "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: . . . for the elect's sakes, that they may also obtain salvation which is in Christ Jesus with

Putting Up An Honest Cord

Rev. Walter E. Isenhour
Taylorsville, N. C.

WHEN I WAS A BOY on the farm we cut a lot of cord wood to sell. It was hard work and little pay. Two men had to do a full day's work, especially in the winter months, to saw, chop, split and put up two cords in a day of hard work, and we got twenty-five cents per cord.

There was a way in which to cheat a little in cording the wood if anyone had that desire. We could arrange the split wood so as to leave considerable holes in the cord, or even give a little short measure that might not be noticed. However, my father always gave very full measure, also placing the wood close together so as to leave no large holes. Everybody who bought our wood knew they would get a very full cord, and never measured it, or examined the closeness or looseness of the cord.

When my father left me sometimes to cord the wood by myself I was just as careful to give an honest cord as if he were there. This honesty in cording wood has followed me across the years of life. I do not remember one instance wherein I ever short-measured, or short-weighted anything I had to sell. In fact, I thought it honest to give a little extra, if any difference, above the necessary requirements. This gave me the assurance that I was honest and trustworthy. I learned this as a boy on my father's farm, and from my father who passed away many years ago.

I believe in trying to cheat someone else that anyone is cheating himself. He

cheats himself of absolute honesty, cheats himself of a clean, clear conscience, of peace and comfort that helps to make one joyous, and above everything else, cheats himself out of noble and trustworthy manhood, also of true success and heaven in the end.

The youth today, or the boy or girl, who would live nobly and sublimely, and would make success in life, especially morally, mentally and spiritually, *must be honest*. In fact this makes for real and true success financially.

No one should get it in his head and heart that cheating, even on a small scale, is all right, just so it is not found out. Usually it is found out, but if never discovered by man it is known to God. The principle of cheating in pennies is just as bad as cheating in dollars. It is on a smaller scale, but God knows the small things that are dishonest, or the little dishonest principles, just as He knows the larger one.

The principle of putting up honest cords of wood in my boyhood and youthful days has been a great and wonderful stay to me through life. I have never made debts and left them unpaid. I have never tried to get by in my dealings with my fellow men with just a little in my favor that belonged to him. This has held true along all walks of life. The youth who would make good tomorrow by filling some honorable, trustworthy place must be absolutely honest today. He can't cunningly, slyly, underminingly cheat his way to greatness, nobility, dependability, success, Godliness, and heaven.

O youth, put up a full cord, give full measure, full weight and deal with your fellows honestly! Put in good time, make something for somebody else. Don't cheat yourself of a clean record, a clear conscience, and the marvelous approval of God upon your life, conduct, and soul. *He who cheats himself of God's goodness, blessedness, and final reward is the greatest of all losers.*

eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him" (2 Timothy 2:8, 10, 11). "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

(Continued Next Week)

NEWS AND NOTES

Of Denominational Interest

First Union Meets At Little Rock Church

The First Union Meeting of the Western Conference of North Carolina will convene at Little Rock Free Will Baptist Church, Lucama, North Carolina, July 29, 1961. The program is as follows:

Morning Session

- 10:00—Devotion, Rev. Luby C. Tyner
- 10:15—Welcome, Rev. Leonard Woodall
- Response, Rev. J. V. Johnson
- 10:20—Reading of Minutes
- 10:30—Special Music
- 10:40—Roll Call of Ministers
- 10:50—Roll Call of Churches
- 11:25—Congregational Singing, Director, Rev. B. L. Shook
- Offering for Children's Home
- 11:30—Sermon, Rev. Hilery Minchew
- 12:00—Lunch

Afternoon Session

- 1:00—Devotion, Rev. W. E. Renfrow
- 1:15—"The Relationship of Home and Church," Mrs. Floyd Morris
- 1:35—Report of Committees
- Business Session
- 2:30—Adjournment

All churches in the first district are requested to represent by delegates with reports completely filled out, giving activities of your church.

Successful Revival Announced At Shady Grove Church

The Shady Grove Free Will Baptist Church of Sampson County, North Carolina, has just closed a most successful revival, the pastor, the Rev C. F. Bowen, has announced.

There were thirty-eight definite decisions during the week-long meeting, of which six were conversions and six were transfers of membership from other churches to Shady Grove. Average attendance was estimated to have been about 195. The evangelist for the meetings was the Rev. Wilbert Everton, superintendent of the Children's Home, Middlesex, North Carolina.

An interesting feature of the revival was the presenting of a large box of

beautifully-wrapped gifts to Mr. Everton to be taken to the home for the children. These included five sheets, twenty-four bath towels, twelve hand towels, forty-two bath cloths, and other useful items, all valued at \$38.69. Personal gifts were given to Mr. Everton and his family.

Rev. J. C. Griffin To Hold Soundside Revival

The Rev. J. C. Griffin, pastor of the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, will be the evangelist for revival services, beginning July 31, continuing through August 6, at the Soundside Free Will Baptist Church, Columbia, North Carolina. Mr. Griffin is a former pastor, having served the church on two different occasions, for a total period of seven years.

The pastor, the Rev. Charlie Overton, Ahoskie, North Carolina, along with the church, invite all interested persons to attend these meetings.

Dedicatory Service Presented at Clayton Church

Mayor R. L. Cooper signaled the official opening of Clayton's new \$65,000 Free Will Baptist Church, Clayton, North Carolina, at 11:05 a. m., by cutting a white satin ribbon stretched across the front doors. A special pair of gold-plated Sheffield scissors were used for the occasion. Following opening ceremonies, both congregation and visitors, gathered inside for the mayor's address. Mr. Cooper stressed the importance of unity between the city of Clayton and the adjacent areas. He emphasized the value of an urban center being a single community, not a nucleated seat of government. A dedication service was held following the mayor's address. The Rev. Billy R. Yawn, present minister, presided over the event.

Mr. L. R. Edwards, building supervisor, presented the keys to the church plant which were received by Mr. R. H. Joyner, senior deacon. Mr. Joyner's acceptance speech contained the favorable sentiments of the congregation. A dedi-

cation ceremony ended more than eleven months intensive building activity and more than three years of planning. The morning sermon was delivered by the pastor, who assumed his charge there in 1958. Mr. Yawn is a student of Atlantic Christian College, Wilson, North Carolina.

The air-conditioned auditorium was filled to capacity following the morning sermon and fellowship picnic, as members and friends gathered for an afternoon song service. The Rev. J. Malloy Owen addressed the group regarding the sentiments of local churches concerning the Everett Chapel Church progress in building. Mr. Owen is pastor of the Clayton's Horne Memorial Methodist Church. The Rev. Otis Lassiter, a former pastor, recognized all former pastors who were present. The song service was dismissed at 4:15 p. m. A tour of the church plant concluded the day's activities.

Third Quarterly Session Convenes at Cairo Church

The Third Quarterly Session of the Union Association of the Original Free Will Baptists convened at the Cairo Free Will Baptist Church, Cairo, Georgia, July 15, 1961. The theme for the meeting was, "Declaring His Glory in Revival." The Scripture was, "Declare his glory among the heathen, his wonders among all people" (Psalm 96:3). The moderator for the association is the Rev. W. L. Purvis; clerk, Mr. Kenneth Murphy; program committee, Mrs. J. B. Rice, Mrs. H. C. King, and Rev. L. G. Baldwin. The program is as follows:

- 10:00—Congregational Singing, Led by Rev. Gerald Garnett
- Association Called to Order
- Reception and Reading of Letters and Seating of Delegates
- Recognition of Visitors.
- Appointment of Necessary Committees
- Reporting the Highlights of the National Association
- 11:10—Morning Worship Service
- Special Music, by Rev. Mance R. Cason
- Welcome Address, Host Church
- 12:00—Lunch and Fellowship Hour
- 1:15—Worship in Song and Prayer, by Mrs. Billy Hatcher
- Closing Business Session
- Unfinished Business and Report of Committees
- New Business
- Miscellaneous Business
- Adjournment

N. C. Superannuation Report For June, 1961

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for June, 1961:

Receipts

Balance on Hand June 1, 1961 \$5,771.71
Regular Receipts for June 430.63
Earmarked for Adopted

Ministers and 3.00
Widows

Total to Account For \$6,205.34
Disbursements

Minister's Monthly
Checks \$202.50

Widow's Quarterly
Checks 436.00

Operating Expenses 29.00

Paid to National
Board 40.16

Total Disbursements 707.66

Balance on Hand
July 1, 1961 \$5,497.68

Receipts by Conferences

Albemarle \$ 28.00

Blue Ridge 8.81

Cape Fear 74.00

Central 167.25

Eastern 83.85

Piedmont 5.00

Western 66.72

Carteret League Convention Sponsors Bible Conference

The Carteret County League Convention is sponsoring a one-day Bible conference to be held at the Davis Free Will Baptist Church, Davis, North Carolina, on Saturday, July 22. The conference, which opens at 10:00 a. m., and closes at 2:30 p. m., will feature plenty of special music and Bible-centered messages. Lunch will be served for all those who attend.

The theme for the conference is taken from Ephesians 5:18, "The Call to a Spirit-Filled Life." The them-related messages are as follows: "The Spirit-Filled Life—A Personal Responsibility," by Rev. Randy Cox; "The Spirit-Filled Life and Personal Holiness," by Rev. Seldon Bullard; "The Spirit-Filled Life and Personal Soul Winning," by Rev. T. O. Terry.

Besides serving as a source of spiritual strength for all Free Will Baptists of the Carteret County area, it is hoped that this Bible-centered league convention will stimulate interest in and dedication to

the Carteret County Free Will Baptist Youth Camp, which is to convene the following Monday, July 31.

The convention president, G. R. Sebastian, reports that a record attendance is expected for this special league convention Bible conference. The convention urges all, who can possibly attend, to be present to hear these soul-stirring messages.

Piney Grove Church Reports Successful Bible School

The Piney Grove Free Will Baptist Church, Chipley, Florida, had its annual Bible school June 5—10. They reported it was the best yet. They used the "God's Word and God's World" literature. The theme for the week was, "Living by God's Time."

The attendance was very good and many received the highest honor stamp. There was a total of 51 present to begin with and at the conclusion, there were 57.

The mission offering received each day was to go to the Dr. Miley fund for the building of a hospital.

Maury Church Host to Youth for Christ Rally

The Lenoir-Greene Youth for Christ Rally met at the Maury Free Will Baptist Church, Maury, North Carolina, June 24. The speaker for the evening was Bobby Smith, student at Free Will Baptist Bible College. The young people who had just returned from Cragmont had a wonderful testimonial service. Grifton Free Will Baptist Church won the banner with twenty-seven per cent present.

The next rally will meet on Saturday, July 8, at 7:30 p. m., at the Saints Delight Free Will Baptist Church near Ormondsville.

170 Attends Ruth's Chapel Church Vacation Bible School

Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, held its annual vacation Bible school, June 12 through 16, with an average daily attendance of 170, including workers and pupils.

"The Life of Moses" was portrayed in an inspiring service held on Friday night at the commencement exercise.

The collection for the week amounted to \$39.00 and was sent to Dr. LaVerne Miley in Africa.

THE MAIL BOX

AVAILABLE FOR FULL-TIME EVANGELISTIC WORK

"This letter is to inform you that after much prayer, it is the abiding conviction of my heart that God would have me to do full-time evangelistic work.

"Please pray for me in this all important work. I will be available for revivals after September 1.

"And He gave some . . . evangelists." —Eustace A. Riggs, Box 55, Eldridge, Alabama.

ENDORSES THE REV. THOMAS K. JOHNSON

"Please allow me space in *The Free Will Baptist* to endorse the Rev. Thomas K. Johnson, pastor of Brookwood Free Will Baptist Church, 209 Brookwood Avenue, Fayetteville, North Carolina.

"I am happy to say that I met Brother Johnson while a patient in the Veteran's Hospital in Fayetteville. I believe with all my heart that Brother Johnson is a very fine Christian young man. He visited me quite often while I was in the hospital.

"To any member of the Brookwood Church he says he is just as near to them as the telephone, night or day. He puts me in mind of the late Elder W. B. Everett in his work. I do sincerely hope and pray that our people will see fit to earmark some donations for this new church in Fayetteville.

"May God's richest blessing rest upon each of you."—Rev. B. F. Ringgold, Route 5, Box 97, New Bern, North Carolina.

APPEAL TO ALL FREE WILL BAPTISTS

"The Rev. B. F. Ginggold Sr., Route 5, Box 97, New Bern, North Carolina, is in need of an exercising machine. The doctor says he needs it badly. The cost of this machine is around \$200. Anyone wishing to help with this worthy cause, please send your donations to his address given above."—Mrs. Elsie Dixon, 823 Pollock Street, New Bern, North Carolina.

AVAILABLE FOR PASTORAL WORK

"This is to state that I am now available for pastoral work anywhere the Lord may lead. I graduated from the Free Will Baptist Bible College this year."—Rev. Tommy Godley, Route 2, Grimesland, North Carolina.

SEEKING TO KNOW GOD'S WILL

"I have been a Free Will Baptist minister for about eighteen years. I have pastored for about twelve years. For the last five years I have been full-time pastor of the First Free Will Baptist Church, Surgoinsville, Tennessee. I felt that my work was finished at this particular church and so I have submitted my resignation, effective the second Sunday in August.

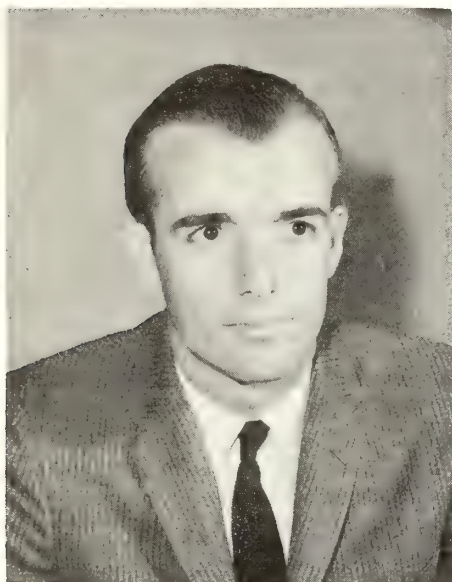
(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Moye Elected Manager-Treasurer of College



Robert Wilson Moye of Snow Hill, North Carolina, has been elected by the Board of Directors of Mount Olive College to succeed M. L. Johnson as business manager-treasurer. He will begin work June 26 and assume full duties July 1.

A graduate of East Carolina College, Moye was chairman of the Department of Physical Education at Mount Olive College from 1958-60.

Moye is married to the former Betty Sue Whitfield, of Roseboro, also a graduate of East Carolina College. The Moyes have two daughters, Deborah Sue, Age 5, and Betty Lou, Age 1. Moye is the son of the late Reverend J. C. Moye, a Free Will Baptist minister, and Mrs. Moye of Snow Hill. He is a deacon and former Sunday school superintendent of the Mount Olive Free Will Baptist Church.

Johnson, treasurer of Mount Olive College since it was chartered in 1951, has resigned to re-enter the ministry. He has accepted the pastorate of Holly Springs Free Will Baptist Church, Newport, North Carolina.

An Expression of Appreciation

The executive committee of Mount Olive Junior College Board of Directors, expresses deep appreciation to the Rev. M. L. Johnson for his untiring labors in his services rendered as treasurer and business manager of the institution, having served as treasurer since the time of the college's organization.

Mr. Johnson's services at the college ended on July 1. He resigned to begin his pastoral duties at Holly Springs Free Will Baptist Church, Newport, North Carolina.

The committee feels that his contributions and labor will long be remembered, and as others add to that which he has helped to begin, his efforts shall become even more magnified and enlarged.

Signed: David W. Hansley, Chm.
R. N. Hinnant

Youth Conference at Mount Olive College

The halls of Mount Olive College will again echo the sounds of conversation and laughter during the otherwise quiet summer months when Free Will Baptist youth from a wide area of North Carolina and other states attend the third annual Youth Conference at the college. The conference this summer will begin on August 13 and continue through August 18—five full days of wholesome activity in an ideal setting.

The director of the conference has announced that the program for the week will include classes each morning in Bible study, Christian missions, and a discussion of problems involving young people. The afternoon schedule will provide ample time for relaxation as well as wholesome recreation. The recreation program this year will be under the competent direction of Mr. Wayne West, a rising sophomore at Mount Olive College.

There will be services each evening at which time the message of the gospel

will be presented to all. The speaker for these services will be the Reverend Ralph Lightsey, pastor of Saint Mary's Free Will Baptist Church, New Bern, North Carolina. After the evening service, there will still be time for more fun for everyone before bedtime.

Another feature of these conferences which young people seem to enjoy is good food, and this year will be no exception. The cafeteria staff, under the supervision of Miss Pattie Davis, will serve appetizing and well-balanced meals each day.

We expect to see several persons at this conference who attended one or both of the previous conferences held at the college, but there will be many new faces as well. One of the greatest joys in attending these conferences is meeting new friends outside of the more familiar circle of friends at home. Such friendships often continue throughout life because they are developed in a positive Christian setting.

The cost of attending the conference has been kept low enough to accommodate as many as possible. The total expenses include room and board at \$15 per person, plus a \$2 registration fee.

Any young person between the ages of 12 and 21 will benefit from the program of this Youth Conference. The majority of those attending previous conferences have been youth in high school. Interested persons are invited to write for information and application forms. Please address all correspondence to Michael Pelt, youth conference director, Mount Olive Junior College, Mount Olive, North Carolina.

Mount Olive College As I See It

W. Burkette Raper, President

Seven years ago I accepted the presidency of Mount Olive College. In so doing, I was aware that my destiny as a Free Will Baptist minister was at stake.

I knew that if the college did not succeed, my reputation in the denomination would be odious. The idea of a liberal arts college among Free Will Baptists was then unpopular. The advocates of Mount Olive College were met with public hostility and secret ridicule as they plead their cause on conference and convention floors.

From 1951, when the college was chartered, until 1954 when I became its president, I listened keenly to the arguments pro and con as they were aired openly

and discussed privately. There were those who contended that the college would disgrace Free Will Baptists, and to these people it was a disgrace to be identified with the college. Indeed, when I accepted a part-time teaching position with the college, a well-known figure in the National Association expressed his disappointment to me personally that I would be associated with such a movement.

I came to Mount Olive College with my eyes open. For me, it was a life and death undertaking. When I was elected to the office of president, I did not fall heir to a position of prestige. The most demanding responsibilities of my life fell upon my shoulders. I had reached the point of no return as a Free Will Baptist minister. The success of the college became not my work but my life.

I do not choose here to recount the days of blood, sweat, and tears. Mount Olive College tells today her own history and reveals her own character. God and our friends know the Christian ministry of this college.

Speaking at "Mount Olive College Appreciation Day" in May, 1961, Governor Terry Sanford inspired the college and her friends by saying, "I am happy to come to an institution of higher learning where education comes first.

"Mount Olive Junior College . . . with the support of both the Free Will Baptist church and this community has come a long way in a short time.

"Opening its doors only seven years ago in an abandoned public school building, Mount Olive Junior College has set an example of what can be done when dedicated educators, devoted church members and civic-minded community leaders combine their talents.

"Last December, this college won its accreditation. It has won also the commendation of all of us interested in providing better educational opportunities for our sons and daughters."

A NEW CHALLENGE

The success of Mount Olive College has given unprecedented dignity and hope to Free Will Baptists everywhere. Rooted in the Christian faith of our fathers, this college is helping us to chart a sure path in these days of confusion and strife. Because of Mount Olive College, Free Will Baptists have come to a new day of opportunity for growth and service.

But Mount Olive College is today at a road of no return for Free Will Baptists.

Without the hope which this college holds for our denomination, I would despair of being a Free Will Baptist. Without the qualities of culture, spiritual and intellectual integrity represented in Mount Olive College, I would have no inspiration to rear my children in the Free Will Baptist church.

It is my opinion that the fortunes of Mount Olive College will determine the character and destiny of the Free Will Baptist denomination.

Yes, in coming to this college, my denominational ministry was at stake. But on the other hand, there is no hope for a denomination that does not provide for the proper education of its youth. What

future would there have been in being a minister in a dying church?

In 1954 Mount Olive College was to me a matter of life and death. I gave it my all and it became my life. I sincerely believe that Mount Olive College today is a matter of life and death for the Free Will Baptist denomination. We can guarantee its success by our endless prayers and sacrificial gifts.

The road ahead will not be easy because great values are not obtained cheaply. Mount Olive College will reflect the measure of our concern for our faith and the faith of our children. God called this college into being because He has a mission for Free Will Baptists.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Missions Financial Report For May, 1961

Cash in Bank May 1, 1961	\$21,960.08
Receipts for May	5,624.74

Total to Account for	\$27,584.82
Disbursements	4,900.31

Balance in Bank June 1, 1961	\$22,684.51
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Home Missions Financial Standings

	1961	Amt. Given	
State	Quota	On Quota	Balance
Ala.	\$ 2,700	\$ 1,242.06	\$ 1,457.94
Alaska	400	40.00	360.00
Arizona	500	5.40	494.60
Ark.	2,400	610.34	1,789.66
Calif.	3,000	745.35	2,254.65
Florida	2,000	2,685.32	(685.32)
Georgia	2,400	1,571.72	828.28
Idaho	400		400.00
Illinois	3,000	683.89	2,316.11
Indiana	400	113.57	286.43
Kansas	400	73.44	326.56
Ky.	3,000	595.46	2,404.54
Maine			
Mich.	5,000	731.59	4,268.41
Miss.	2,000	250.65	1,749.35

Mo.	6,000	2,035.19	3,964.81
N. M.	400	153.05	246.95
N. C.	16,000	7,268.25	8,731.75
Ohio	3,000	758.43	2,241.57
Okla.	4,500	3,159.81	1,340.19
Oregon	400	50.00	350.00
S. C.	2,500	509.24	1,990.76
Switzerland			
Tenn.	10,000	3,974.87	6,025.13
Texas	3,000	704.71	2,295.29
Va.	2,500	1,575.03	924.97
Wash.	600	55.85	544.15
W. Va.	600	110.99	489.10
Sale Mdse	4,132	1,287.57	2,844.43
WNAC			
Misc.	7,000	1,163.71	5,836.29
Totals	\$88,232	\$32,155.49	\$56,076.51

Now!

If you have kind words to say,
Say them now;
Tomorrow may not come your way;
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now;
Make hearts happy, roses grow,
Let the friends around you know
How you love them ere they go;
Show it now.—Selected.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I would like for you to give Scriptures supporting the premillennial view and the main reason for accepting this view.—*W. J., Oklahoma.*

Answer: At the very best I shall lack a great deal in giving full discussion of this most important and imminent question; I say imminent because I am persuaded that our precious Redeemer may appear at any time, without further warning, and that so far as I know in my limited understanding of the Scriptures, He may appear for His bride, the Church, without further warning or to-do. My being a premillennialist, as I understand the terminology, means that I assume that the Bible teaches that Christ is coming to this earth to establish Himself in a thousand year literal reign, but that He is going to appear in the air before this takes place at which time and place all the church will be raptured or caught up to meet Him. Those who have died before the event are to be raised from the dead and those who have not will be changed. The resurrection changes all in the same instant. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:14-17).

The imminence seems to be taught in such passages as follows: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3); "But of that day and hour knoweth no man, no, not the angels of heaven, but

my Father only" (Vs. 36); "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7); "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thessalonians 5:2); "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:39, 40); "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10); "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15); "And at midnight there was a cry made. Behold, the bridegroom cometh; go ye out to meet him" (Matthew 25:6); "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

The fact that this reign is to be for a one-thousand-year period seems perfectly clear to me from Revelation 20:2-7. This is the length of time Satan is to be bound. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20:2, 3). This coincides with the events of

Isaiah 11, also with Revelation 20:4, "... they lived and reigned with Christ a thousand years." The same thought we have in Verse 4 is repeated in Verse 6.

When this period of time, one thousand years is over, Satan, the originator of all lies and all other evil that goes on in this earth, is loosed again for some more of his dirty work in which time he is able to tempt many of those born during the one thousand years that had had no such tempter in their whole life-long experience. Now the real test comes to them as it came to our first parents in Eden and as it has come freely to all of us since.

Notice that the first resurrection occurs one thousand years before that of the resurrection of the unsaved dead which again coincides with both the time of Christ's reign and that in which Satan is bound. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20:5-7). In other words, we have the time element put in, which in former passages was left out, being a means here by which we see Christ's reign on the reconditioned earth, that in which no sin is given place to that between the two resurrections and judgments and that in which Satan is bound (put out of commission) as being identical. To my way of thinking, here and here only we need such exact information. It influences me to exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

THE MAIL BOX

(continued from page seven)

"My plans for the future are incomplete. If God wants me to pastor, then I know He will open the right place for me. If evangelism is to be my field, then I trust the calls may come from fellow pastors. If the Lord wants me to return to public work, then I'm ready to respond, as I am still a young man. I'm asking God's people to pray for me that God's will will be done in my life."—*Rev. Weldon Bowman, pastor of First Free Will Baptist Church, Surgoinsville, Tennessee, Phone Filmore 5-3631.*

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

WHAT I KNOW

I know that I am a child of God. I know that I was born again of the spirit and of the water. I was right there when it happened. I know that it took place. I know that it is there, because I love my brethren. John says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

If a person doesn't know that he has salvation, he might lose it and not know that he has lost it.

I AM WHAT I AM

Paul said: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; . . ." (1 Corinthians 15:10). Yes, I am a sinner saved by grace. It is not of self; it is the gift of God.

I BELIEVE THIS

That the Bible is the inspired Word of God. That it was written by the inspiration of the Holy Spirit as taught by the apostles, Paul and Peter. Let me quote Paul first: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). Now we will see what Peter said, which will hold good until the end of time.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). Believing the above Scripture, I claim to be a fundamentalist. I never heard of a modernist believing the inspiration of the Holy Scriptures.

FURTHER I BELIEVE

That all have sinned and come short of the glory of God. I take the Word as given by Paul: "But God commendeth

his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Did you ever hear of a modernist believing this Scripture as given by Paul? Let us go further: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9: 11-15).

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9: 22). Yes, I believe all the above. Did you ever hear of a rank modernist believing the above Scripture? If so, please tell me who he is and where he lives.

I PREACH THE RAPTURE OF THE SAINTS

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:14-18). Did you ever hear of a modernist saying that he believed in the rapture of the church? I do not personally know many modernists, but I believe in the rapture of the church? Do you?

I AM A PREMILLENNIALIST

Believing the Scripture about being caught up together with the Lord makes me a premillennialist. I am not ashamed to confess, not afraid to confess, that I believe that the church will be raptured

before the great tribulation. This belief has nothing to do with my forgiveness of sins and the being a child of God as I know of. If you believe in postmillennialism, that is your business. If you are saved and filled with the Holy Ghost, it will make no difference whether it is pre or post, we will get together when it is all finished. Now I have said all this, just to say that I am an old-fashioned Original Free Will Baptist, saved by the blood of the Lord Jesus Christ. I believe the whole Bible from the first to the last—that includes the virgin birth of the Lord Jesus, His sinless life, His miracles, His victorious death on the Cross, His literal death, His burial, His literal resurrection, and in His coming again to catch up His bride, the Church, and the final judgment as set forth by the Scriptures. I deny that I am a modernist. In fact, I do not know of a rank, or any other kind of modernist in the Free Will Baptist church. We should be careful in calling Christians modernist. We should know what a modernist is before we accuse anyone of being one.

FROM KIVER TO KIVER

The story is told of an old saint who did not know so much about English that said, "I believe the Bible from kiver to kiver." So I believe from cover to cover and I do not want a man in my pulpit, who does not believe it all, including the church ordinances as given to us by the Son of God and the writers of Holy Writ. I baptize by immersing; I observe the Lord's Supper—the bread and the cup. I even wash feet. Why? Because Jesus set the example and said that I ought to do it. I preach tithing as God's plan of financing His Church.

LEST I FORGET

I believe that when we are saved, that we are baptized with the Holy Ghost as is plainly set forth by Peter in Acts 11. I believe that we are complete in Christ: "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:9-12).

No true and permanent fame can be founded except in labors which promote the happiness of mankind.

STORIES for our BOYS and GIRLS

THE NIGHT GIMPY FLOATED

by Lois Hoadley Dick

ONE thing about Gimpy, he certainly tried hard. He lay on his face in the shallow water, one hand clamped on his nose, the other smacking the water. His feet churned the water and scraped the bottom of the lake. Nope, it was no use trying any more. He just couldn't learn to float.

Gimpy rolled over in the water and sat up, his almost-red hair plastered across his forehead. "If I was as fat as Georgie Walters, I betcha I would float," he mourned out loud. "Or if I could hang onto an inner tube with one hand, I betcha I could, I betcha."

"Betcha didn't hear the supper bell, I betcha," mocked an older voice from the shore, and Counselor Jake parted the bushes and stared through in surprise. "You're generally first in line for chow, Gimpy. How come you're still here?"

"Aw," Gimpy crawled out of the water and shook himself like a cocker spaniel. "Why do you 'spose I can't float, Jake? If I was as fat as Georgie Walters . . ."

Jake grinned and handed Gimpy a dry shirt. "Has nothin' to do with it, Gimp. Anybody can learn to float. Look at me."

Gimpy examined his counselor's lean legs and long arms. "Say, that's right. You're not so heavy yourself."

"Come on, chow hound, you can practice all day tomorrow." The two started toward the mess hall, arm in arm. "You're trying too hard," Jake continued. "I told you the water is willing to hold you up. All you have to do is let it."

"Easy for you to say," groaned Gimpy. "The water and I just don't agree, I guess."

After a supper of hamburgers, corn on the cob, and baked beans, the boys at Camp Beaver sat around the bonfire while Jake told them the most wonderful story of all—how the Lord Jesus loved them enough to die for them. It was very quiet when Jake finally sat down and they listened awhile to the crackle

of the fire and watched the glowing ashes.

One by one, the other boys got up and moved out of the circle of the camp fire, and found their cabins. Gimpy squatted by the fire, his chin in his hands, until only he and Jake were left.

"Say, Jake," Gimpy's voice started out low but ended as a squeak. "Is—is this heaven you were talkin' about—is it for us, too?"

"That depends," Jake replied without turning his head.

"Depends on what?"

"Depends on whether a fellow is willing to come God's way."

"Sure—sure he is—I mean, sure I am." Gimpy edged closer to Jake and looked up into his tanned face. "It's God's heaven, isn't it? I guess He has a right to say who's goin' there. Jake, am I good enough? Am I, Jake?"

"Nobody is good enough for heaven, Gimpy. God is holy and perfect. He doesn't allow sin in heaven. And we're all sinners."

"But—but—I haven't missed Sunday school for five years, Jake. You saw the pins I earned, one for each year of perfect attendance." Gimpy was deadly serious. "Isn't that being good enough?"

"Afraid not." Jake continued to stare into the fire. "I haven't missed a Sunday in nine years, and I'm not good enough, Gimp."

"I get good grades in school—well, they're pretty good, I guess—and my Dad and Mom are just the best . . ."

"Mine, too." Jake poked the end of a smoldering log with one foot. "A fellow can't get to heaven on his parents' ticket, though."

"Then what do you have to do?" Gimpy asked, exasperated.

"You have to come God's way."

"How?"

"Trust Christ to save you. He can change a fellow."

"How do you trust?"

"Well, you just trust Him. It's so simple it sounds hard."

Gimpy shook his head from side to side doubtfully. "I dunno, Jake. Seems to me like I should do something to deserve heaven. After all, you said we weren't good enough."

Jake stood up and stretched. He was

six feet, two inches of hard muscle. "Com'on, let's walk. I'm tired of sitting. Maybe we can go in the water, if the moon's out, and try that floating again."

They walked through the birch trees out into the clearing by the edge of the lake. The moon was a round ball, the color of butter. Jake slid into the water and cased over on his back. "See? Float, Gimpy. Try it. Come on, trust the water to hold you up."

Gimpy stooped down until the cool water covered his shoulders. "What shall I do? What shall I do now, Jake?"

"Don't do anything," Jake returned. "Just lean back on the water and float. Trust the water to hold you up. You've got to trust the water to do it, Gimp."

Gimpy stretched out on the water and kept his body relaxed. He just lay there, resting on the water. "Hey, don't look now, but I'm floating!" he hissed through his teeth. "Jake! I've done it!"

"You didn't do anything at all," Jake explained. "You just decided to trust the water to hold you up."

"Why couldn't I float before?" demanded Gimpy, standing up and squeezing the water from his bathing suit.

"You were trying too hard. You weren't trusting the water. And do you want to know something, Gimp? That's how you can be saved. Stop trying so hard, just trust."

They sat on the sand to dry off and Gimpy studied his toes while Jake looked out across the lake. For awhile they were content to listen to the frogs croaking and the splash of jumping fish.

"Just trust, huh?" Gimpy was first to break the silence. "So trusting is like floating and floating is like trusting. It would only take a minute to trust Jesus to save me, wouldn't it?"

"That's right, Gimpy, we can't earn our way into heaven. But faith in Christ changes us into God's children. Stop trying to deserve heaven, Gimpy, and start trusting."

Gimpy disappeared into the darkness of a clump of trees and Jake found him kneeling by a rotted stump. "I—I want to tell the Lord I'm trusting Him," he said, "and—and—I thought I'd like to be on my knees when I tell Him."—*My Pleasure.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met June 1, with 15 present. The meeting opened by singing, "Throw Out the Life Line." Mrs. Mildred Best had charge of the lesson. Mrs. Annie Cooke led in prayer. The ones taking part in the program were: Helen Garner, Inez Potts, Inez Whitfield, Annie Cooke, Doris Barwick, Leora Johnson and Gevena Walker.

During the business session a Bible school picnic was discussed, etc. The group decided on a stork shower and also the league wiener roast. The meeting was dismissed by saying the benediction.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met in the home of Mrs. Frank Waddell on June 13, with ten members, one new member, and five visitors present.

The meeting opened by singing, "I Gave My Life for Thee." Mrs. Glenn Parnell read the Scripture and Miss Jean Hooks led in prayer.

Mrs. Ruby Hooks, Mrs. Dorothy Waddell, Mrs. Lib Bass, Mrs. Betty Lou Pope, Mrs. Annie Ruth Daniels and Mrs. Rachel Hinnant presented the program on "What Does the Book Say?" A report was given on the State Convention of the Woman's Auxiliary by Mrs. Frank Waddell, Mrs. Winston Crumpler and Mrs. Rufus Daniels, who attended. Mrs. Myrtle Jane Parnell dismissed with prayer and the hostess served refreshments of sandwiches, pound cake and punch.

The next meeting will be held in the home of Mrs. Myrtle Jane Parnell on Thursday night, July 13. All members and visitors are urged to attend.

Lowell, N. C.—On Saturday evening, May 20, the Woman's Auxiliary of the Lowell Free Will Baptist Church met for its regular monthly meeting at the new parsonage on Lowell Road. After the regular program and completion of the business, a housewarming shower was given to the pastor and his wife, the

Rev. and Mrs. L. D. Gray. Many beautiful gifts were received. Mrs. Gray made each one most welcome and expressed her appreciation for the many beautiful gifts.

Refreshments were served by the hostess and the fellowship was enjoyed by all.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its June meeting in the home of Mrs. Leslie Harrell. The group sang, "Jesus Saves," after which Mrs. Ruth Rose gave prayer and read the Scripture. Regular business was then conducted with Mrs. Lilly Thomas calling the roll and giving the treasurer's report. Miss Alice Richardson read the secretary's report in the absence of the secretary.

Various committee members gave their reports. The benevolence committee is to work out something for future activity.

The program was opened with the group singing, "Everybody Ought to Know." The program for June was, "What Does the Book Say?" The various parts were given by Mrs. Martha Bartlett, Mrs. Lilly Thomas and Mrs. Nancy Sawrey. The meeting was closed with prayer by Mrs. Harrell.

Refreshments were served to fifteen members and one visitor.

New Bern, N. C.—The Woman's Auxiliary of Ruth's Chapel Free Will Baptist Church met Tuesday night, June 21, with sixteen members present. Mrs. Clyde Lamm, vice-president, presided over the meeting since the president, Mrs. Joe Rice, had moved to Cragmont, Black Mountain, North Carolina, to make her home.

The service was opened with singing, "I Gave My Life for Thee," followed in prayer by Mrs. W. G. Murphy.

Members of the Y.P.A., under the direction of Mrs. Marcel Perry presented the program entitled, "The Bible Teaches Missions." Participating on the program were Robert Truitt, J. T. Reynolds, Carol Horne, Shirley Monette, Tommy Harrison, Ellen and David Purifoy. Miss

Horne gave a reading entitled, "Which Is the Foreign Land?"

Mrs. A. L. Hines, program chairman, conducted a quiz between the Ruth Willey Circle and the Sudie Garrison Circle on the missionaries in Africa. Mrs. E. L. Gaskins was appointed to give a report on the Willeys, the missionaries in Cuba, at the next monthly meeting.

The service was closed with singing, "Blest Be the Tie," followed in prayer by Mrs. James Watson.

Florida State Woman's Auxiliary Convention

The Florida State Woman's Auxiliary Convention met with Unity Free Will Baptist Church, Jacksonville, Florida, the first Saturday in June.

The theme for the program was, "The Fields Are White with Harvest." The Scripture was taken from John 4:35.

At 10:00 a. m., the resigtration of the local auxiliary began, after which Mrs. D. E. Biass, gave the devotional, "The Challenge to Pray for Our Missionaries." The welcome was given by Mrs. Irvin Hyman, in which Mrs. Louise Owen, president, gave the response. The Rev. Irvin Hyman delivered the message, after which lunch and fellowship followed.


In the afternoon, the program was begun by Mrs. Corene George giving the devotional, "The Challenge of Supporting Our Missionaries." The business session followed with the election of new officers, which are as follows: President, Etha Mae Owen, Box 276, Chipley, Florida; secretary, Verta Suggs, Altha, Florida; treasurer, Corene George, Bonifay, Florida; stewardship-prayer chairman, Mrs. McFarland, Miami, Florida; youth chairman, Louise Owen, Winter Haven, Florida; personal service chairman, Bertie Baxter, Route 4, Chipley, Florida; study course chairman, Laurette Harrison. The installation service was conducted by Mrs. Bertie Baxter, using a hand full of corn.

Marvel

The ignorant man marvels at the exceptional; the wise man marvels at the common; the greatest wonder of all is the regularity of nature.

Greater than the divinity that doth hedge a king is the divinity that encompasses a righteous man.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

SANCTIFICATION

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12, 13).

In this, my last article on the subject of sanctification, I want to point out some of the evidences of the progress of the work of sanctification in the believer. If we take a careful look again at the text we will see that sanctification begins with the cleansing application of the blood of Jesus Christ. Many other Scriptures point to the same truth.

A deep sense of unworthiness is one of the great evidences of our true standing with God. The better Christians we become, the less we think of ourselves—the more unworthy do we appear. Why? Because we are more unworthy than those who have not these humiliating views of themselves? No, but more light shines into our hearts, and we make more discoveries. Job, in the last days of his life, was rapidly making attainments in holiness when he said: "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6); and Isaiah, when he exclaimed: "... Woe is me! for I am undone; because I am a man of unclean lips, ..." (Isaiah 6:5); and Paul, when he wrote: "Unto me, who am less than the least of all saints, is this grace given, ..." (Ephesians 3:8).

An increasing hatred of sin is another strong evidence of the believer's sanctification. Sanctification begins in hatred of sin, and it increases as hatred of sin increases. The most holy beings abhor sin most intensely. God is infinitely holy, and He hates sin with infinite detestation.

An increasing love of the Word of God, and a greater interest in His service is an important evidence of one's sancti-

fication. There is not much to advertise God and His holiness in the life of one who neglects the Bible as the only guide of his life, or who wilfully refuses to do His service. Sanctification must inspire a love of the means by which it is effected—the Bible. This is plain. And those in whose hearts the sanctifying process is going on, love the throne of grace; they love the house of God; they love His holy day; they appreciate fellowship with Him, and with His people. To them the yoke of Christ is easy, and His burden light. To such the service of God is not a task, but a pleasure, a delight.

Deadness to the world is certainly another evidence of sanctification. Those in whom the work of sanctification is making progress, live above the world—the low, base things of the world. They are crucified to it by the cross of Christ. They practically regard the prohibition, "... be not conformed to the world: ..." (Romans 12:2). Well would it be for the interests of Christianity, if this evidence of sanctification was more common than it now is.

Dissatisfaction with our present Christian attainments is an evidence of great importance. This dissatisfaction leads to a determination to forget, like Paul, the things which are behind, and reach to those before, thus pressing to the mark for the prize of the high calling of God in Christ Jesus. When dissatisfaction with present Christian attainments operates in this manner, it is a very strong evidence that the work of sanctification is in a state of progress, and will lead to much greater and nobler attainments.

Christians, is the doctrine of progressive sanctification illustrated in your life?

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Peter 3:15, 16).

"I Cannot Trust You!"

There was a time in Scotland in some communities when one's word of honor was all that was required to borrow money, or consummate business agreements. A farmer moved away from such a community to a community where business transactions were consummated by written contracts. Years later, the farm-

er moved back to his old community. Needing money, he asked an old acquaintance to lend it. Receiving it, he handed the lender a promissory note. What's this?" he asked. "It's a promissory note, binding me to return the loan with interest when it matures," said the borrower. "My man, if you cannot trust yourself, I cannot trust you. You cannot have my money. Give it to me!" "But, sir, I might die, and my sons might refuse it to you, but a bit of paper might compel them." "Compel them to sustain their dead's honor, and do the right and honest thing? If this is the road you are leading them, you can go elsewhere for your money," said the incensed, honest Celt.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Thomas Jefferson Dellinger

Thomas Jefferson Dellinger was born February 21, 1913, Avery County, North Carolina, and died June 18, 1961, in the hospital at Arlington, Washington, from injuries suffered in an accident two hours previous.

He was the son of the late David and Gertie Dellinger, Marion, North Carolina. He leaves a wife, Revonda; four sons, Tommy, James, Bruce and Michael; two daughters, Grace and Gay; one stepson, Lawrence Buchanan; one brother, Rev. Fred Dellinger, all of Rockport, Washington. He had five sisters, Mrs. Jack Rhyne, Newland, North Carolina; Mrs. Robert Greene, Mrs. J. A. Willis, Mrs. B. F. Holland and Mrs. Fred Beam Jr., all of Marion, North Carolina. He also leaves a host of friends and relatives to mourn his passing.

He accepted Christ as his Saviour, February, 1959, and united with the Liberty Free Will Baptist Church, when it was organized in July, 1959.

His funeral was conducted by Rev. Johnnie J. Postlewaite, home missionary, assisted by Rev. Joel Gunderson.

He was laid to rest beneath a beautiful mound of flowers in the church yard. Rest in peace dear brother.

Written by his pastor,
Rev. Fred Dellinger

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Mary and Martha: Friends of Jesus

(Lesson for July 23)

Lesson: Luke 10:38-42; John 11:1-5;
12:1-3

Golden Text: John 11:27

I. INTRODUCTION

Jesus taught Martha a lesson here that is indeed applicable to Christians of today in their service through the church—we can get so busy with the things which concern the Lord Jesus that we are apt to forget the most important fact about His presence with us. Is it not so that far too many church people get so busy with the program of the church that they neglect the Person who is the Foundation of it? We get so concerned with the numbers who are being reached by the Sunday school or other organizations within the church program; we get so anxious that great sums of money be raised for the different causes of Christ espoused by the church and the denomination that we grow cold and lifeless in our actual fellowship with Him. Let us hear Jesus say that these elements of organization are important; the raising of funds to carry on the work of Christ is needful; the reaching of as many people for Christ as possible is necessary; but, when these things become an end in themselves and not just a means toward the more imperative things of peace, comfort and joy in the presence of Jesus, we have missed the real point in our relationship with Him. This is the truth which Jesus was making known to Martha when He told her that Mary had chosen the better part by not letting these other things come between her and sweet fellowship with her Lord.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

Luke 10:39: Where Jesus went His disciples went also. They were always welcome at the Bethany home, though it was expensive to entertain thirteen people. How long will it take folks to learn

that we never lose what we give to others in the name of the Lord? We cannot entertain the human body of Jesus in our homes, but when we entertain others in His name, it is as doing it unto Him.

Vs. 41: Our Lord's words here are kind and tender, tending to vindicate the actions of Mary. Martha was well employed, but Mary was better.

John 11:1: Mary and Martha sent to Jesus when their brother, Lazarus, was at the point of death. At this time Martha did not feel like cooking. She wanted to sit at Jesus' feet, for she needed Him more than anything. This hour comes to all.

Vs. 4: Lazarus was not sick merely that he might die, but it was an opportunity for Jesus to show His power and love.

Vs. 5: We love Him, because He first loved us.

12:1: This was a farewell visit with His Bethany friends. They had been lovely to Him, and He was precious to them. Mary's anointing was for Jesus' burial. This girl seems to be the only one who realized how close Calvary was. Maybe He had confided things to her when she sat at His feet. Jesus never forgot, and the church has never forgotten this thing Mary did.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. "Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick" (Vs. 3). This verse indicates three things: First, it shows the close relationship that existed between Jesus and the members of this household. Second, it shows the faith that Mary and Martha had in Jesus. Why would they have sent for Him if they had not believed that He could help? Third, it shows the special affection that Jesus had for Lazarus—he whom thou lovest.—*The Advanced Quarterly* (F.W.B.).

2. The late A. M. Johnson, a millionaire executive in Chicago, once told me, "The only way I can keep peace among my servants in my home is to have a prayer meeting with them every morning

before I leave for the office. We solve all of our differences in prayer.

"The same is true in my office. There are six floors of office employees, and I hold office prayer meetings with them. Salvation, in an office, is like grease to a squealing axle. We need Christ in our business the same as in our home."

3. Africa is an example of the crying need of Christ in the home. There, in the heathen villages, according to tribal customs, women are sold to be wives for so many pigs. There is no love. A mother's children are also sold as slaves or brides without the mother having anything to say about it. She is merely slave property. Her heart may be broken, but who cares?

4. Among some tribes, if a mother gives birth to twins, they must die, lest they bring a curse upon the village. If the mother should die in childbirth, her baby, whom she gave her life for, must be put to death, by being buried alive, for having killed the mother.

5. The aged are taken into the bush country and left there to be killed and devoured by hyenas or other ravenous beasts. There is no love for the aged, no balm for their sufferings and wounds.

6. Jesus transformed the home of Mary and Martha by bringing peace instead of frustration and strife. He can still solve the problems of the entire world, healing the broken hearts of people for whom no one cares.—*The Bible Expositor*.

7. A devout Christian in Chicago succumbed to a humanly incurable ailment—a tumor on the brain. Two of Chicago's greatest brain specialists were called in on the case. On the following Sunday, the pastor stood before his people, calling their attention to the critical illness of the fellow member. "We'll not have a formal worship service this morning. Instead we will unitedly pray that the great Physician, Jesus, will work a miracle and completely restore His servant and our friend. We will trustingly claim the promise: 'And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us' (1 John 5:14). Never have I felt the presence and power of the Holy Spirit as I now feel His presence. I know that God will hear our cry!" The service was turned into an old-fashioned prayer meeting. Before the meeting adjourned, the Christian doctor on the case entered and exclaimed: "Thank God! A miracle has happened. Our friend has a chance to live! God has answered prayer!"

An Amazing Challenge

Never before has "The Free Will Baptist" placed such an amazing challenge before its readers!

THIS IS IT!

Any person who solicits as many as 100 one-year subscriptions to "The Free Will Baptist" during the next three months (July, August, September) shall receive a set of **Clarke's Commentaries** (six volumes) which sells for \$24.50, FREE!

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When as many as 5 subscriptions have been sent in, the solicitor's name shall appear on our Subscription Honor Roll each month for the next fiscal year (July—June).

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HERE'S WHAT YOU DO

You may write the Free Will Baptist Press, Ayden, North Carolina, for subscription blanks or receipt books, or you may simply keep the record on your own. Take the subscriber's name and complete mailing address, \$2.00 for his subscription state whether he is a new subscriber or renewal, and mail to: Editorial Department, P. O. Box 507, Ayden, North Carolina. For our convenience, mail you complete list of subscriptions at the same time. (For safety in receiving payment, mail only a check or a money order.)

Each subscription can be new or a renewal, just so long as at least twenty-five per cent of the subscriptions sent in are new.

(This offer does not apply to those associated with the Free Will Baptist Press: namely, employees, and board members.)

In Accepting This Challenge, You Benefit, and So Do We. Begin Today!



the Free Will Baptist

Ayden, North Carolina, Wednesday, July 19, 1961

HAROLD M. LAMBERT PHOTO

EDITORIAL

EUREKA!

Man spends his life looking for that one particular thing which brings him personal satisfaction. That satisfaction may be selfish with little concern for the consequences. When he finds it, he may exclaim with Archimedes of old, "Eureka." It is said that he uttered this word when he discovered a method of determining the purity of the gold in King Hiero's crown; therefore, the word is used in expressing triumph concerning a discovery.

When the United States U-2 spy plane was shot down over Soviet Russia, Khrushchev had his "Eureka." When Castro won the battle a couple of months ago against the invasion forces, he had his "Eureka"; he had a propaganda cause against our nation.

A miser may purchase a new suit of clothes, then spend many minutes looking for a flaw whereby he can demand a new suit. Man is prone to look for so-called flaws in the lives of his fellow man. When he looks, he usually finds such flaws. He then proudly exclaims so that all can hear, "I have found it," which is the meaning of the word, "Eureka."

By the time this editorial goes out to our readers, the Twenty-Fifth Session of the National Association of Free Will Baptists will be history. To be sure, we can be proud of the cause of Free Will Baptists. We have received many of God's wonderful blessings upon our lives. We cannot help but wonder, however, just how many more blessings we would have received if we had been more committed to His divine will for us, instead of searching for the "Eureka" in the lives of others whereby we could bring about a long-sought purpose.

As we think over the past twenty-five years of Free Will Baptist history, since the organization of the National Association, we can observe certain trends and tendencies which have not added to the harmony which supposedly has existed for these years. To be sure, many sessions of the association have been marked with tempestuous winds and turbulent tides. In brief, all has not been a bed of roses.

Things took place at this twenty-fifth session which shall have a lasting effect upon the future history of Free Will Baptists. In the next several issues of "The Free Will Baptist," we shall discuss these matters. We shall do so just as thoroughly as possible. Our purpose will not be to sling mud or to slander, but merely to state and present the matters which troubled the National Association which were never actually presented in explanation of what the problem really is.

Up to this time we have not dealt directly with these problems; that is, we have not been specific. We feel now, however, that the time has come when we must deal specifically in these matters. It is likely that some of our readers will not approve of that which we shall say. If such be the case, we express our deepest regrets; but we hope that our readers shall be broad-minded enough to see a situation as it actually exists, and as it was carried out at this session of the National Association.

It is our firm conviction and opinion that the National Association of Free Will Baptists in this year's session found its "Eureka." We base this opinion and conviction on the action which was taken by the association regarding the North Carolina State Convention of Free Will Baptists, and certain men from the state of North Carolina which were removed from office on the General Board of the National Association.

Those from the state of North Carolina, who have been persistent in attendance at the association for the past eight or ten years, have been aware of a growing feeling of animosity and bias attitude toward North Carolina and certain men within the state. It is not possible to explain the reason, or reasons, for this. In our opinion, however, we offer the following possible reasons:

The location of the only printing establishment of Free Will Baptist literature owned by Free Will Baptists. We cannot help but feel that if this press had been located in any other state, the problems surrounding the literature program would probably not have been so acute as it has been during the past several years. We have personally heard conversation in out-of-state circles in opposition to the Free Will Baptist Press.

Next, the fact that the state of North Carolina has more Free Will Baptists in it than any other state, some 50,000 strong, seems to have troubled many persons. North Carolina has always been a bulwark against opposing forces which would cause the original Free Will Baptists to lose their true identity. The number of Free Will Baptists within this state has given it less and less dependence upon outside powers and influences. The state has been proud of the fact that the number has made it possible for the establishment of our own institutions, with or without support from other states.

Next, the establishment of Mount Olive Junior College, Mount Olive, North Carolina, has been bitterly opposed, and fought against, by various persons and even groups outside the state. It is our opinion, therefore, that the action taken by the twenty-fifth session of the National Association was for more than one reason. When justifiable (to the association) reason was found for action, it sought to kill two birds (or more) with one stone. We shall carry this subject further in our next editorial.

Volume 76

Number 28

July 19, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Qualification To The Ministry

SPIRITUAL BAPTISM

KNOW YE NOT, that so many of us as were baptized by the spirit into Christ were baptized into His death? "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:11, 12). Therefore, we are buried (in water) with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted (buried in water) together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man, body of sin, is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. In that He died, He died unto sin once, but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. "... for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6). "Wherefore, my brethren, ye also are become dead to the law of the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motion of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:4-6). The law of the

According to the Faith of FREE WILL BAPTISTS

by the Rev. N. P. Gates

(Continued from Last Week)

Spirit of life in Christ Jesus hath made me free from the law of sin and death. What the law could not do, in that it was weak through the flesh, God sending forth His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:13, 14). "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:10, 11). You hath He quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ... For by grace are ye saved through faith; and that not

of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:5-10). "He that saith he abideth in him ought himself also to walk, even as he walked" (1 John 2:6). "What doth it profit, my brethren, though a man saith he hath faith, and have not works? can faith save him? ... Even so faith, if it hath not works, is dead, being alone ... Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:14, 17-20).

THE FIRST RESURRECTION

The resurrection of Christ was efficacious to our salvation! Had it not been for His victory over death, we would still be in our sins. "And if Christ be not raised, your faith is vain; ye are yet in your sins ... But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:17, 20). "Verily, verily, I say unto you, the hour is coming, and now is, when the dead (spiritually) shall hear the voice of the Son of God: and they that hear shall live" (John 5:25), born again, to a new life in Christ. "He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John 5:12). "... if any man be in Christ, he is a new creature: ..." (2 Corinthians 5:17). "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring up Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is: the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:6-10).

(continued on page four)

QUALIFICATION TO THE MINISTRY

(Continued from Page Three)

ORDINANCES

Baptist: Immersion in water, type or symbol of the Holy Spirit (Matthew 28: 19, 20; Acts 2:38; 8:38; 10:47, 48; Romans 6:4, 5; Colossians 2:12; 1 Peter 3:21).

Sacrament: Communion, the Lord's Supper, the bread and wine, emblems of the broken body, and the shed blood of our Lord Jesus Christ (Matthew 26:17-21; 1 Corinthians 10:16; 11:23-29).

Feet Washing: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14).

DIVINE CALL

"... I heard a voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8). "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations... for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jeremiah 1:4, 5, 7). "... the Holy Ghost said, Separate me Barnabas and Saul (Paul) for the work whereunto I have called them" (Acts 13:2).

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Romans 1:1). "... for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6). "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Ephesians 3:7). (See Colossians 2:23, 25.) "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Timothy 1:11). (See 1 Timothy 1:11, 12.)

SCHOLASTIC AND CHARACTERISTICS

"A bishop (minister) then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not

covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (1 Timothy 3:2-7).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:14, 15).

CHARGE

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:1-5). "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity... give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:12-16).

PERSISTENCE

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling

of God in Christ Jesus" (Philippians 3: 13, 14). "... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2). (See Matthew 10:22; Romans 6: 8; 12; Hebrews 2: 6; 8; 10-12; book of James; 1 and 2 Peter; 1, 2 and 3 John.) "... be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

TITHES

The tenth (tithes) of our income belongs to the Lord. "... all the tithes of the land, ... is the LORD'S: it is holy unto the Lord" (Leviticus 27:30). "Bring ye all the tithes into the storehouse, ..." (Malachi 3:10). (See Numbers 18:24, 26; Deuteronomy 14:22, 28; Amos 4:4; Malachi 3:8-10; Matthew 23: 23; Luke 18:12.)

THE GENERAL RESURRECTION

There shall be a resurrection, both of the just and the unjust. "... God will redeem my soul from the power of the grave: for he shall receive me" (Psalm 49:15). "I will ransom them from the power of the grave: I will redeem them from death: ..." (Hosea 13:14). (See Ezekiel 37; Daniel 12:2.) "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). "... that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him... For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:14, 16, 17). (See John 6:40, 54; 11:25; 1 Corinthians 15.)

SUMMARY

Christ died for our sins, according to the Scriptures; He arose again for our justification, according to the Scriptures;

He tasted death for all men. Repentance toward God, and through faith in the death, burial and resurrection of our Lord Jesus Christ, we have redemption. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed abundantly through Jesus Christ our Saviour; That being justified by his grace, we shall be made heirs according to the hope of eternal life" (Titus 3:5-7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10).

Baptism in water (immersion) is enjoined upon all true believers. "... (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21). This is therefore commanded of God, also communion and feet washing.

COMMISSION

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

A CAUSE TO DIE FOR

by Florence Bulle

SHE WAS SMALL and dark, and not very old. But her eyes were as steel as they looked into the face of the white man.

The minister spoke softly. "How old are you?" he asked.

"Sixteen."

"And your companions?"

"Sixteen."

"All six of them?"

"Yes."

"How do you girls dare to pass out your literature here? You must know that anyone caught distributing Communist literature in this place has already been sentenced to death." Although he was only a visitor to this city,

the minister knew that this decree was relentlessly carried out.

The girl did not hesitate. "We die for a cause! What do you die for?" She did not speak loudly, but the words rolled as thunder in the minister's ears.

Satan's agents under the hammer and sickle have accused America of being soft. If so, what about the church? Through the centuries, history has been written by the church militant; the pen has long since been laid aside.

While we shake our heads with exasperation at the Mohammedan who shrugs everything off with, "Allah wills it," we have taken to our rocking chairs with the same excuse.

Why? We have a new concept of religion!

In the past few years, religion has shed its stigma of reproach; it has reached a new crescendo of popularity. But what sort of religion? A philosophy that religion opens the door to health, wealth, and happiness.

And so it does! But not always in the way that the natural man would recognize.

Happiness? Yes—but often happiness mingled with scalding tears.

Health? Yes—but sometimes strength only for each day. Sometimes the furnace of affliction—or death.

Wealth? Yes—sometimes abundant material blessings. But sometimes not measured in dollars and cents.

I remember an evening caller I once had while I was confined to the hospital, bringing me news that thoroughly rocked me. An elderly lady from our church, on her way to prayer meeting had been struck by a car, her leg broken. Although her only means of transportation was to walk, and even though she lived a great distance from the church, she had always been faithful in her attendance.

That very day I had been reading the 34th Psalm, and the 19th verse had been especially precious. "Many are the afflictions of the righteous: but the LORD delivereth him out of them all." I was counting on Him to do just that for me.

But the verse which follows says, "He keepeth all his bones: not one of them is broken."

While John, in the New Testament points out that this Scripture was fulfilled at Christ's crucifixion, for the soldiers "brake not his legs . . . that the scripture should be fulfilled, A bone of him shall not be broken," it brought to mind the various passages in the

Bible that do seem to promise physical preservation for those who trust in Him.

I had known the miracle of healing in my own life and had witnessed, in others, the miraculous intervention by God to protect them from danger. But I wasn't numb to my present condition, neither could I forget the little old lady, now lying in the hospital in traction, her leg broken on the way to prayer meeting. My thoughts were all wrapped up into one great big "WHY?"

Since God cannot lie, what was the answer? Why such a catastrophe happening to this child of God?

I thought of Stephen, "full of faith," lying in a broken heap, his blood making dark, wet patches in the dusty road. I recalled the martyrdom of John and Betty Stamm, beheaded by Chinese bandits, their tiny daughter left an orphan.

Yet God's Word says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Psalm 91:10).

Since God cannot lie, what is the answer to this paradox?

The Lord didn't give the answer to me all at once; even now I am sure that I only know in part.

Here I would share only briefly what I have learned, just two of the reasons.

The first, found in 2 Corinthians 1:4 is pinpointed in the phrase, "... that we may be able to comfort them which are in any trouble, . . ."

The second is found in 1 Peter 2:21: "... Christ also suffered for us, leaving us an example, that ye should follow his steps."

But as to why, *sometimes suffering and sometimes deliverance*, I am not unduly concerned. I have learned to rest in the knowledge that God is still sovereign, and all that He doeth He doeth well.

To know that I am not immune to tragedy, simply because I am a Christian, does not exonerate or water down the promises of God.

To portray the Christian journey as one trouble-free joy ride is a gross error. There may be troubles, tragedies and doubts.

Job said, "I am full of confusion." But his faith shone through his confusion enabling him to add, "Though he slay me, yet will I trust in him."

There may or may not be a miracle of deliverance to affect the outward situation. The miracle may take place deep within the heart, when one not only accepts the will of God, but em-

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NEWS ^{AND} NOTES

Of Denominational Interest

Over 2,000 Attend National Association

Over 2,000 ministers, delegates and visitors attended the Twenty-Fifth Session of the National Association of Free Will Baptists, held July 11-13 at Norfolk, Virginia. There were some 26 states represented and four foreign countries. Those in attendance can testify of wonderful messages from the speakers and inspirational music as presented by various groups and individuals.

The association passed a resolution reaffirming its stand on the independence of the local church. Other action taken by the association was the adoption of plans as presented by the general board for the building of a new headquarters building in Nashville, Tennessee; the establishment of a stewardship commission; the adoption and implementation of the program, "Return the Bible to the Heart of the Nation"; that the Edgemont Church, Durham, North Carolina, file their appeal with the North Carolina State Convention of Free Will Baptists; that the executive department become the sole distributor and printer of the national treatise; that the offices held by the five men who signed an affidavit setting forth their belief in a connectional "form" of church government, from North Carolina, be declared open and that the National Association fill these offices; that the board of publications and literature be dissolved.

Those elected on the general board were: the Rev. William Mischler, board of trustees of Free Will Baptist Bible College; the Rev. Rashie Kennedy, home missions board; the Rev. Charles Hollingshead, league board; the Rev. Walter Jernigan, board of superannuation; the Rev. J. D. O'Donnell, commission on chaplains; the Rev. Charles Thigpen, Sunday school board. Mr. Thigpen replaces the Rev. Paul Woolsey who offered his resignation as a member of the Sunday school board. The others listed above were elected to the place of those whose offices were declared vacant. The Rev. Bobby Jackson was elected to fill

the place on the general board previously held by the Rev. M. L. Johnson from the State of North Carolina.

Officers elected were: The Robert Picirilli, clerk; the Rev. Carlton Lambert, assistant clerk; the Rev. W. S. Mooneyham, assistant moderator; the Rev. Ralph Staten, moderator. Also elected to the general board from the state of Illinois was a Rev. Lawrence.

Bethlehem Church Holds Revival In New Church Building



Bethlehem Free Will Baptist Church in Randolph County, Georgia, lifts hearts to God in gratitude for the evidence of the moving of the Holy Spirit in its midst as the entire Junior Sunday School Class united with the church on profession of faith in a recent revival. This was the first revival in the new church building. Bethlehem Church is the oldest church in the community known as Bethlehem Community. The new brick building, which is the third building to be erected, marks a vast improvement, materially, and it is the prayer of the church that the new building may be used for God and will be loved as dearly as the churches in the past.

The pastor, the Rev. Daniel Pelt of Marianna, Florida, is a man called of God. It was during 1952, at which time Mr. Pelt was helping the late Rev. W. T. Wiley conduct a revival at Bethlehem Church, that God called Mr. Wiley home to be at rest after having faithfully served the church as pastor for an entire half century. Since that time Mr. Pelt has

taken the responsibility as pastor. The church praises God for the willingness of this man of God as he travels some 204 miles twice a month to bring the gospel to a spiritually hungry people. Mr. Pelt is in his thirty-third year of the ministry and has been in 13 building programs.

The church requests your prayers that it may continue to grow spiritually.

Shiloh Church Reports Successful Bible School

Commencement exercises were held at the Shiloh Free Will Baptist Church, Pinetown, North Carolina, Friday, June 23, climaxing a very good two weeks of vacation Bible school. Many who worked diligently in making it possible stated, "It was the best commencement exercise we've ever had."

The complimentary comments and the many times they were expressed were greatly appreciated; however, the highlight and most important thing was that two girls made decisions for Christ one day during their class period.

At Shiloh, the value of daily vacation Bible school is evidenced by the number of youth who have made professions of faith in Christ as a result. Also, the church is fortunate indeed to have a pastor, the Rev. Daniel Gaskins, who is quite interested in the youth and works with them faithfully.

The church feels very grateful, and it is somewhat of a record for a country church, that nine of the fourteen teachers and assistants in the Bible school were youth under 20 years of age. It was a real inspiration to see how seriously they took their work in the school. The teachers, assistant teachers, and workers are as follows: Nursery, Hulda Sullivan and Margie Boyd; beginners, Linda Foreman and Carolyn Jefferson; primaries, Carol Boyd, Eddie Windley, and Dwight Boyd; juniors, Myra Boyd, Faye Boyd, Lynn Leggette, and Donald Osborne; intermediates, Marion Swanner and Daniel Gaskins; secretary, Faye Foreman; refreshment committee, Nancy Foreman and Mildred Leggette; pianist, Margaret Woolard; director, Delsie Waters.

N. C. Children's Home Report for June, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for June, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only

from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 94.22
Blue Ridge Association	125.08
Cape Fear Conference	182.97
Central Conference	1,197.71
Eastern Conference	1,110.05
French Broad Association	93.33
Jack's Creek Association	83.00
Pee Dee Association	13.05
Piedmont Association	158.63
Rockfish Conference	10.00
Western Conference	384.54
Yadkin Valley Association	15.00
Miscellaneous	452.96
Farmer Concert Class	1,590.10
Bennett Concert Class	598.86

College Student Fund

Miscellaneous	51.00
Central Conference Building Fund	
Central Conference	151.00
	—

Total June Receipts \$6,311.50

Fifth Union Meeting to Meet With Juniper Chapel Church

The Fifth Union Meeting of the Eastern Conference of North Carolina will convene with Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, July 29. All churches in the fifth district are requested to attend by delegation with reports completely filled out, giving activities of your church. The program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:45—Devotions, Rev. Alton Hines
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognition and Report of Denominational Enterprises
- 10:30—Congregational Singing
- 10:35—Reading of Church Letters
- 11:00—Praise Service, Rev. Albert Rolins
- 11:15—Message, Rev. John Grimsley
- 11:50—Offering for Children's Home
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, Rev. Clinton Lupton
- 1:30—Final Roll Call
- 1:40—"Let's Get Acquainted with Our Y.P.A.," Mrs. William Gaskins
- 2:00—Business Period
- 2:30—Adjournment
- Song Director, Rev. Elmo Harper

White Oak Hill Host To Second Union Meeting

The Second Union Meeting of the Western Conference of North Carolina will convene with White Oak Hill Free Will Baptist Church, Route 1, Baily, North Carolina, Saturday, July 29. The following is the scheduled program:

Morning Session

- 10:00—Devotions, Rev. Coats
- 10:10—Welcome, Russell Lamm
- 10:15—Response, Luther Bisette
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Churches
- 10:35—Roll Call of Ministers
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. Dewey Bowling
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Swade Benson
- 1:10—Special Music
- 1:20—Report of Committees
- Home Missions, Lucy Bottoms
- Foreign Missions, Rev. Charles Morgan
- Temperance, Rev. Horace Medlin
- Superannuation, Rev. Dee Bisette
- Sunday Schools, Russell Lamm
- Education, Rev. L. H. Boykin
- 2:00—Business Session
- 2:30—Adjournment

N. C. Children's Home Concert Classes' Itineraries

Miss Bonnie Farmer's concert class of the North Carolina Free Will Baptist Children's Home, Middlesex, will be at the following churches at the stated time. All programs will begin at 8:00 p. m. unless otherwise stated.

Piedmont Association

- Friday, July 28, Mt. Holly
- Sunday, July 30, Goshen (11:00 a. m.)
- Sunday, July 30, Cramerton
- Monday, July 31, Ben Avenue
- Tuesday, August 1, Mt. Olive

Western Conference

- Wednesday, August 2, Elwood Lane

Piedmont Association

- Thursday, August 3, Bethlehem
- Friday, August 4, Morganton First
- Sunday, August 6, Fairview (11:00 a.m.)

Blue Ridge Association

- Sunday, August 6, Rocky Pass
- Monday, August 7, Marion

Jack's Creek Association

- Tuesday, August 8, Nick's Creek

Toe River Association

- Wednesday, August 9, Cox's Creek

French Broad Association

- Thursday, August 10, East Black Mountain

- Friday, August 11, Homer's Chapel

Blue Ridge Association

- Sunday, August 13, Swannanoa (11:00 a. m.)

French Broad Association

- Sunday, August 13, Asheville

Blue Ridge Association

- Monday, August 14, Horney Heights

- Tuesday, August 15, Canton

French Broad Association

- Wednesday, August 16, Mt. Bethel

- Thursday, August 17, Marshall

- Friday, August 18, Shoal Hill

- Sunday, August 20, Red Hill (11:00 a. m.)

- Sunday, August 20, Walnut

Jack's Creek Association

- Monday, August 21, Young's Chapel

Toe River Association

- Tuesday, August 22, Covey Rock

Mount Mitchell Association

- Wednesday, August 23, Terry's Fork

- Thursday, August 24, Mine Fork

- Friday, August 25, South Bend

Jack's Creek Association

- Sunday, August 27, Pensacole (11:00 a. m.)

Mount Mitchell Association

- Sunday, August 27, Bowditch

The following churches will be visited by Mrs. J. R. Bennett's concert class:

Eastern Conference

- Tuesday, August 1, White Hill
- Wednesday, August 2, Dublin Grove
- Thursday, August 3, Warden's Grove
- Friday, August 4, Mt. Zion (Pamlico Co.)

- Sunday, August 6, Bethel (11:00 a. m.)

- Sunday, August 6, Trent

- Monday, August 7, Oriental

- Tuesday, August 8, Arapahoe

- Wednesday, August 9, New Bethlehem

- Thursday, August 10, Rock of Zion

- Friday, August 11, Spring Hope

- Sunday, August 13, Pleasant Acres (11:00 a. m.)

- Sunday, August 13, Antioch

- Monday, August 14, Sts. Delight

- Tuesday, August 15, New Haven

- Wednesday, August 16, Juniper Chapel

- Thursday, August 17, Reunion Chapel

- Friday, August 18, Oak Grove

Western Conference

- Sunday, August 20, Kenly (11:00 a. m.)

- Sunday, August 20, Selma

- Monday, August 21, Everette's Chapel

- Tuesday, August 22, Mt. Zion (Wilson Co.)

- Wednesday, August 23, St. Mary's

- Thursday, August 24, People's Chapel

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MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Thomases Write from Colorado

Dear Friends:

We greet you in the name of our Lord to inform you of our missionary endeavor thus far.

In answer to your prayers, God provided us with a larger building, and we have outgrown it. We will meet for the first time tomorrow in a church on 13th Avenue and York Street in Denver. It has a piano, organ, baptistry, carpeted floor, public address system, Sunday school facilities, and seating capacity of 165. Our rent on this building is \$75 per month.

Our church has grown steadily since its beginning. Last Sunday was our largest attendance with 68 in Sunday school and 74 for preaching. Our Sunday evening crowds are almost as large as Sunday morning.

Our church has made quite a reputation through its musical program. We have a choir, quartet, trio, duets, soloists, and several pianists. God has blessed us with wonderful and talented people. They are faithful in attendance—several driving over 20 miles through town to church, and concerned about souls.

Our offerings have steadily increased to an average weekly offering of \$103.18 for the month of June. We praise God for this because it is really going to take money to build a church here. The cheapest acre of ground we have found is priced at \$10,000. We will have to have that much ground because a church must have sufficient off the street parking before a building permit will be granted. The cheapest church for sale we have found sold for \$32,700 and would only seat 120. So we desire your prayers that God will undertake and Free Will Baptists can soon own property here.

We wish to thank you so much for your prayers and faithful support for us here. May God reward you richly and may your efforts soon see many Free Will Baptist churches in Colorado.

We beg you to pray the Lord of the harvest that He will send forth laborers. We visited a family in Fort Morgan, Colorado, who said, "We will furnish a preacher an apartment in which to live, let the church use our piano, and meet in our home if only one will come here and organize a Free Will Baptist church!"

Finally brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you."

Yours for Christ in Colorado,

Roy, Pat, Patsy Lee, and Mark Thomas

P. S. We have moved our residence to 2630 South Green Ct., Denver, Colorado. We welcome you to write or visit us at any time.

Greetings from Land Land of the Rising Sun

273 Horinouchi, 1-Chome
Suginami-Ku
Tokyo, Japan
June, 1961

Dear Friends:

Greetings in the name of our blessed Lord from the *gospel endarkened* land of the rising sun. When Jesus healed the impotent man (John 5:1-9) He showed His ability to deal with very difficult cases. This man had been ill for thirty-eight long years. The longer a malady is present the harder it is to correct. Japan's spiritual darkness malady has held this land in its virtual 100% control for thousands of years. (Our wonderful national heritage dates back somewhat less than 200 years—1776 until today.) In spite of very recent efforts on the part of the church to witness here, Satan is still the undisputed ruler of the hearts and minds of these people who number half the population of the United States. Counting the Roman Catholics, who are numerous; those of liberal theological persuasion, who are very influential; as well as the number of like faith as we are, we still have less than one half of one per cent of this great population. Thus we have a fatal sin-

sickness epidemic of long standing running wild in this land. It is indeed a difficult case, but today, as in the fifth chapter of John, the power of Jesus Christ is sufficient for the task. Pray with us that this power will be manifest through His servants here that this great proud land will humble itself before the true and living God who does things and ask for the salvation He alone can give.

We have moved back to the largest city in the world, Tokyo, and are staying in a missionary's house who is now on furlough. This family has seven children and we are enjoying living in their spacious house after the cramped quarters we had in Hokkaido. We must find another residence by September and this may be a difficult task. Meanwhile, we are to have an addition to the family the first of August. Hope you will pray about these personal needs of ours.

Our work here, besides taking care of the mission bookkeeping, has mainly been with our four Tokyo church groups. Besides helping in regular Sunday services, prayer meetings, and special services, I am teaching English Bible classes weekly in a couple of the churches. English is the second language of Japan, but most people have only reading and writing ability. Interest in English is great but speaking ability and understanding the spoken language is very limited. We have seen definite favorable results in the past. One of our most promising young Christian men came to us through such a ministry in his church. I baptized him in July of last year, and even though our present English Bible classes have only recently begun they are affecting the attendance of the church's regular worship service.

The Tokyo Christian Crusade had their final meeting last Sunday night. It was the largest evangelistic meeting ever held in the Orient. During the full month of meetings the total attendance numbered 250,000 and those who made decisions numbered over 8,000. These decisions may mean little or they may come to mean much. Pray that those who have taken a step toward Christ may gain assurance of salvation and follow Him in discipleship. The sensational, dramatic part of the crusade is over but the more important follow-up work has only begun.

One of our Tokyo pastors has a son who has just graduated from high school. Moody Bible Institute of Chicago has said they would accept him as a student. He has promise of a free ride on a freighter to California; has his trans-

portation money for paying his way from California to Chicago; and has promise of suitable employment in Chicago but still lacks one requirement which is an American business man to sponsor him while he is in the States. Pray that if it is God's will for this fine Christian young man to receive his Bible training from this outstanding Christian college a sponsor might be found in time.

Hope each of you will be able to meet the Herseys while they are back in the States. I am sure their presentation of

the accomplishments we have seen here as well as our current problems will be enlightening.

We greatly appreciate those of you who regularly are supporting us and our work here in Japan. You are indispensable members of our team. We trust the Lord is perfecting that which concerns you. Meantime, we ask that you help us in mentioning these expressed needs to our heavenly Father.

Your missionaries to Japan,
The Herbert Waids

Assistant Recording Secretary, Mrs. Lonnie Rolen, Fresno, California.

Stewardship Chairman, Mrs. O. T. Dixon, Mountain Grove, Missouri.

Study Course Chairman, Mrs. Harold Harrison, Chipley, Florida.

Personal Service Chairman, Mrs. E. E. Zoellers, Midland, Texas.

Youth Chairman, Mrs. Chester Phillips, Smithfield, North Carolina.

Saratoga, N. C.—Carl Jo Boswell was host to the Young People's Auxiliary of the Saratoga Free Will Baptist Church, Thursday night, at his home in the country. The meeting, which convened in the living room, was called to order by the president, Miss Betty Mae Webb, who welcomed the members. Miss Nancy Amerson read the first Psalm. The group then sang, "Take Time to Be Holy," and were accompanied at the piano by Kenneth Proctor. The president presented a quiz on the Y. P. A. manual and program book. Miss Janice Saunders, program chairman, assisted by members of the auxiliary, rendered an interesting program urging the teen-agers to a happy and rewarding summer. Each was invited to make the best use of his time during the vacation months, thus not allowing fall to come with the realization that summer had been a period of wasted time.

Following the minutes and roll call, the various reports were given and accepted. Carl Jo Boswell and Kenneth Proctor were selected as delegates to the Fourth Union Meeting convening at Antioch, fifth Saturday in July. Dave Franks, Free Will Baptist missionary to Brazil, was chosen as missionary for July. Misses Barbara and Nancy Amerson invited everyone to meet at their home for the July meeting.

The group was then invited into the dining room, where Carl Jo was honored with a surprise birthday party given by his parents. A cake decorated in the Y. P. A. colors centered the table which was overlaid with a pink cloth and accented by a bouquet of pink roses. Hawaiian punch, cake, pickles, potato chips, and ice cream were served the guests. Helping the host celebrate his birthday were as follows: Miss Janice Saunders, Miss Goldie Proctor, Miss Sandra Pipkin, Miss Bert Proctor, Miss Wanda Boswell, Misses Barbara and Nancy Amerson, Miss Betty Mac Webb, Robbie Pittman, Rickie Boswell, Billy Brice, Kenneth Proctor, and Mrs. Luby Amerson.

(continued on page thirteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Highlights of the W. N. A. C.

We are happy to report that more than 800 women attended the Woman's National Auxiliary Convention of Free Will Baptists, July 10, 11, 1961, at Norfolk, Virginia. This group was greatly rewarded by a well-planned and most interesting program. The convention enjoyed a pageant on Monday night which portrayed the growth of the National Association through the years.

Tuesday morning, a workshop was conducted by Mrs. R. B. Crawford and Mrs. Chester Phillips concerning the work with the youth of our churches. This was most interesting and helpful. Some of the results of such work with our youth were seen as the various winners of the contests were presented. Miss Faye Davis won second place in the G.T.A. essay contest. Faye is from Norfolk, Virginia. The first place in this contest was won by Miss Judy Pelt from Oklahoma. The runner-up in the Y.P.A. essay contest was Miss Janet Dail who is also from Norfolk; and the first place winner was Miss Glenda Adams from North Carolina.

Following this, the winners of the declamation contest were present which are as follows: In the G.T.A. contest, the second place was won by Ken Powell from South Carolina; with first place going to Miss Deborah Jones from North Carolina. The Y.P.A. contest winners

were, Wayne Phillips from North Carolina, second place, and Miss Mary Rich from Florida, first place. Our heartfelt congratulations go to each of these young people who gave their time and effort to make these contests a blessing to many. We also wish to say thanks to those who worked with them and encouraged them.

The morning session closed with a message by Mrs. Fred Hersey. It was an inspiring message and was made much more real to each one as she and her children were dressed in the native costumes of Japan where she and her husband are serving as Free Will Baptist missionaries.

The afternoon session consisted of the reading of the minutes and giving of reports concerning the work done amongst the women this past year. There will be no special mission project presented for this year. We are happy to say that the women raised more than the amount asked for the project this year. They are asked to give as much as they possibly can this next year.

Mrs. R. B. Crawford conducted a beautiful installation service as the convention came to a close. The list of officers for the following year is as follows:

President, Mrs. Rufus Coffey, Florence South Carolina.

Vice-President, Mrs. J. C. Moye, Snow Hill, North Carolina.

Executive Secretary, Mrs. Eunice Edwards, Nashville, Tennessee.

Recording Secretary, Mrs. J. B. Chism, Newport News, Virginia.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: When interpreted correctly would not Mark 16:14-16 be limited in application to the eleven disciples?—*Troy Johnson, Maine.*

Answer: I do not think so even though this might be the feeling of some when they read it without giving full consideration to the occasion and the language of the commission in the light of the instructions which have preceded it. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 14-16). Even though Christ here addresses the eleven disciples, particularly, what He says and the way that it is said would without any question apply to every disciple or follower. Do not forget Jesus' prayer in Gethsemane. Jesus did not pray for the eleven only, but for them and together with them all who like them should believe when they heard the truth about Him. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

The disciples had received the word according to John 17:8-19, and in response to its message had become identified with Christ and God the Father through Him. Now in His prayer for them He includes all those that shall afterwards become identified with Christ through their testimony. That includes you and me since we are Christians and have read or heard otherwise the marvelous message of salvation that from the

ages since has been handed down from man to man and from mouth to mouth through the generations that have heeded the commission. His messengers will continue to relay in this way the message once for all given in the form of the great commission until He shall come and take His Church out of the world where it shall be forever with Him. I believe this was what the apostles understood to be included in the orders given to them.

There are other Scriptures which seem to correlate the view that Christ's commission to His, then living followers, was to be inherited by all the generations of the church until it ceased to be on the earth. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:13, 14). "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Romans 16:25, 26). "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all the nations" (Isaiah 25:7). "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38). "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:18).

Paul felt so definitely that he was included in the commission that he knew that woe would be upon him if he failed to obey. He also knew that unless he lived as he preached the gospel to influence others to live he would become a cast away. "For though I preach the

gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly I have a reward: but if against my will, a dispensation of the gospel is committed unto me. . . . But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:16, 17, 27). Paul, though not one of the eleven, had such strong feelings about his call that he thought of himself and of us who follow Christ as being co-workers together with Him. "For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Corinthians 6:1).

Dr. J. C. Massee used to tell his students at Winona Lake School of Theology that he viewed the workers from the apostles' time on down as a long line of runners. The first having received the lighted torch from Jesus and every one on down to the last member of the church with great excitement and in haste passing it to the next until the gospel reaches the last. He thought that the greatest tragedy of all times was that so many in our age have lost the sense of urgency that so fittingly characterized the Christians of the first century.

THE MAIL BOX

ATTENTION, FLORIDA FREE WILL BAPTISTS!

"If there is a group in the state of Florida who is interested in beginning a new Free Will Baptist church in their area, please contact me at the address below."—*Rev. Quillie Hansley, 6007 Seaboard Avenue, Jacksonville 10, Florida.*

AVAILABLE FOR PASTORAL WORK

"I have resigned as pastor of the First Free Will Baptist Church of Thomaston, Georgia, effective at the close of the church year. I will be available for pastoral work after that date. Anyone desiring my services can contact me at the address below.

"I have served as state evangelist for the states of Florida and Georgia, have pastored in Texas, North Carolina, Georgia, Florida, and Alabama. I have also served as one of the field men for Eureka College, Zion Bible School, and Alabama Children's Home."—*Rev. K. V. Shutes, 323 E Street, Thomaston, Georgia.*

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QUOTES



By J. C. Griffin

OUR CHILDREN'S HOME

We thank God for homes where children are being reared and educated. I can remember when Free Will Baptists had no orphanage or Children's Home anywhere. When it was being advocated, we had some people who said, "We can't do it." They were honest doubters. They had faith sufficient to be saved; but they lacked working faith. We have always had such enemies of progress. They were good people, but good for but a very little. We still have such, perhaps we always will. Then there was another enemy, who was too stingy to say, "We can," and with these enemies at work, we had quite a task of getting the work to go, but, I shall mention a few men that I remember who were always in the lead of advocating an orphanage. Among these were: Elders John Exum Davis, B. B. Deans, P. T. Lucas, J. K. Ruffin, C. J. Harris, and others of the older set of ministers. Among the younger set were: Revs. W. B. Everett, M. C. Prescott, R. F. Pittman, and others, along with yours truly—J. C. Griffin.

Brother Deans offered fifty acres of land near Middlesex, North Carolina, to start the orphanage. Money began to be promised and paid in, and the work began. I remember seeing Brother B. B. Deans with a bucket of mortar in his hand taking it to the men who were laying the brick. When I got near enough to speak, he said, "Jess, we want to build something here that the rising generation will be proud of." They started something that Free Will Baptists are proud of. Thank God, we are proud of what it has done and what it is doing. We thank God for all the faithful superintendents of the past and for our present superintendent, the Rev. Wilbert Everton. Brother Everton, like his predecessors, has his heart in the work—wrapped up in the children. He is doing a fine job in the responsible office which he holds.

SOME RESULTS

The fifty acres of land that was donated by Elder B. B. Deans has grown by legal process to more land until we have well over three hundred acres and buildings from the first building to seven of eight. Yes, God has blessed, and is blessing.

LASTING ASSETS

Buildings and land are good things to have, but the best assets are children. Some of the finest children to be found have been reared at the orphanage. These children have been made into great men and women; men and women that are filling worthwhile places in the life of our state and nation. We would love to have a history of each life that has been cared for in the home, but as we do not have this history, we will speak of some of those whom we know, and what we know about them.

First: Dr. William Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, was a student at the home when he was quite a small boy. Burkette was a good student and a faithful lover of the home. He made good grades in the public school and went through college with honors. Had we have had no orphanage, we would have had no Dr. Raper. Had we have had no Burkette Raper, we would not have had the Mount Olive Junior College, with the accreditation as acknowledged, as we have today. So we thank God again for our Children's Home, in the starting and helping to make Burkette Raper a man of God.

Second: We want to present Robert Brewer, who is assistant dean of men at Florida State University. Not any and every educated man can be a dean in great institutions of learning. So our Children's Home is being publicized in Florida by Robert Brewer, who has proven to be an honorable educator.

Third: We have Charles Harrell, who is a real asset, along with others, in the work of our Lord and denomination. Charles recently gave \$400 to Mount Olive College. Now everyone reared at the Children's Home cannot make a gift of \$400 to any of our institutions, but Charles' gift shows the spirit and interest in North Carolina institutions. Again, I say, thank God for our Children's Home.

ITINERATE CLASSES

At this time, we have two of North Carolina's finest women in the field with a group of children representing the Children's Home. We hope and pray that no one will turn a deaf ear to the plea that will be made by these ladies:

Mrs. J. R. Bennett and Miss Bonnie Farmer. Both these women are well acquainted with the responsibility and the real physical strain that it takes to go from place to place daily. Often the little children are so tired that they can hardly keep their little eyes open until the program has been rendered. These things are things that we, as a denomination, should ponder in our hearts. Are we willing to ignore the petition for support that is made from year to year? I cannot understand how that any man or woman, who professes to be a Christian, can turn their heads away from an offering plate as it is being passed, or refuse to support the Children's Home. It is the poor, often fatherless and motherless children who are admitted to the Children's Home. I never have known the rich to be inmates at an orphanage. Let us talk a little about what God says: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21: 13). Again God says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). I would feel that there was a great spot on my heart if I were to refuse to help to support an institution that was helping God to care for orphan children. God says that we are laborers together with God. If I were to refuse to support orphan children, I fear that I would be turning my back on God.

Since we learn that we serve the Lord in a measure by serving our fellow man, I must faithfully serve little helpless children.

When either Miss Bonnie Farmer or Mrs. J. B. Bennett arrives at your church with a few little tired children, lift your voice to God in praise for the Children's Home; welcome and do everything that you possibly can do to make the group happy. Open your wallets and do the best that you can for the Children's Home. If we stop our ears to the cry, we may be found crying in the near future, but get no help from God.

Let us one and all confess our sins of being complacent in the demands of our Children's Home. We have robbed God and failed to support our state and national institutions, and I feel God is angry. We purchase TV sets, fine automobiles, sporting goods; we buy expensive motor boats just to use for the glory of man. Some of us fuss and fume about robbing God and then shut our purse against our God-sent institutions.

STORIES for our BOYS and GIRLS

BECKY LORING MEETS A MISER

by Betty Swinford

BECKY and her friends, Penny and Johnny Davis, backed away slowly. They couldn't help it. Old Mr. Crowley was waving his cane at them angrily and his gray hair almost bristled.

"Now get out and stay out!" he shouted hoarsely. Turning around, he muttered to himself, "Kids these days don't know when they're not welcome! Think old folks are made of money . . . even got the nerve to come around begging for it!"

"We're not begging for ourselves, Mr. Crowley," Becky defended, then ducked as the sharp-eyed old man came toward her again with his cane.

"Okay, okay," Johnny said. "But I sure hope you lie awake tonight with Jimmy Richard's face floating before you!"

The three young people mounted their horses and rode away. At Silver Creek they paused to let their horses drink.

"I never should have said that to him," Johnny murmured. "Somehow things were wrong from the minute we got there."

Penny sighed. "The point is, we should have known better than to go there at all. Mr. Crowley wouldn't spend a penny on his dying grandmother."

"But if we don't raise the money for a heart operation for little Jimmy Richards, he'll go right on like he is. Sitting by while the other kids run and ride and have fun!" Becky ran her fingers through her bright auburn hair. "And the doctors say he can't live very long without the operation."

"Every rancher in the valley gave money except Crowley," Johnny said. "Boy, if he'd give some—"

Becky sat down beside the clear water. "You know, I was thinking . . . Maybe if we had gone to Mr. Crowley with real love in our hearts it would have been different. It's true that he's stingy and it's true that no one likes him, but we're Christians! We're supposed to love the unlovely. Maybe if he could see that in us—"

"Hey, Becky, I think you have a point!" Johnny's eyes narrowed thoughtfully. Then he snapped his fingers in sudden decision. "Tell you what! I'm willing to go back if you are! We'll talk to him about the love of God and we'll tell him how wonderful it is to walk with Christ! If he still doesn't give us money for Jimmy, at least we'll have witnessed to him."

Mounting once more, they turned back toward the lonely hills where Crowley's Ranch was located. This time the old miser did not come running at them with his cane. In fact, they did not see him about anywhere.

Johnny knocked on the sagging screen door. No answer. The trio looked around. It seemed so—so forsaken!

Penny pointed. "Maybe he's in the barn, or in the corral!"

They started toward the corral. "Sure seems like he'd have heard us when we rode in," Johnny said.

The horses in the corral looked at the young people curiously; but Mr. Crowley was not there. Nervously, they went to the barn. It was dark inside, but . . .

"Mr. Crowley! He's fallen out of the hay mow!"

The old man was lying face down on the floor of the barn. One leg was twisted beneath him. Suddenly he groaned and tried to move his head.

"Wait, Mr. Crowley, I'll help you," Johnny offered.

Gently he helped the old man to turn over. Then he motioned to his sister. "Penny, you go for help. I'll stay here with Becky in case Mr. Crowley needs something."

The old man was fully awake now. There was a bruise on his forehead and he could not move his legs. When he saw who had come to his rescue his eyes narrowed.

"You—Why—why did you come back?"

Becky looked at Johnny. "Because we—we wanted to tell you about our Saviour, and to apologize for talking to you like we did before."

Mr. Crowley winced with pain. "You apologize? And you want to tell me . . . what?"

Johnny moistened his lips. "To tell

you about Jesus and how He loves you and died for your sins. He wants so much to save you if you'll only put your trust in Him."

To their surprise, Mr. Crowley's eyes filled with tears. "No one ever bothered to tell me that before." He turned his head. "Been so mean and stingy all my life I forgot that anyone could love me—even God."

Becky's heart went out to the old man. Suddenly she wasn't seeing him as the old miser. She was seeing him as a poor old man who needed Christ.

"Just lie still, Mr. Crowley," Johnny said. "Penny'll bring help in no time at all!"

Mr. Crowley pushed Johnny's hands away. "Just want to get my wallet out of my back pocket," he muttered. "What was the name of that boy, anyway?"

Becky beamed. "Jimmy! Jimmy Richards! It's his heart, Mr. Crowley, and the operation would help him to run and swim and—"

He waved a hand at her. "I know all about it! And I owe that boy a lot too!" A smile came to the old man's face. "Why, if it hadn't been for Jimmy—and God—I could have died here before anyone found me."

Becky could not find words to answer. Once more it came to her heart how wonderful were the ways God worked to satisfy the needs of everyone! —My Pleasure.

A CAUSE TO DIE FOR

(Continued from page five)

braces it with delight, as the psalmist when he says, "I delight to do thy will, O my God: . . ." (Psalm 40:8). There's a vast difference, and the breach between the two attitudes can only be bridged by a miracle within, this time a revelation of truth.

Strength and courage to face suffering, persecution, or even martyrdom—even to embrace it—comes from knowing that we have a cause worth dying for.

Motley tells of Egmont the martyr, who, condemned to be beheaded, unfastened his collar on the way to the scaffold. When asked why he did this,

replied, "So they will not be detained in their work. I am ready."

Those who have walked with God through the years know that it is not an easy way. But since we would rather speak of our mountain top experiences than those which led through the valley, we are prone to impress men with the sublime rather than the commonplace.

Those who erroneously herald the Christian life to be one glorious mountain top experience, should stop and consider that while Christ was transfigured on a mountain top, it was on Mt. Calvary He died.

Reading the lives of the great men of the faith, one is apt to think only of how gloriously they lived. The tears, the heartaches, the frustrations, the moments of despair have all but been forgotten in the face of final triumph. So we may conclude their life was one glorious shout of victory.

No doubt, beneath the surface of their soul there was constant tranquility, but that does not mean the storms did not, upon occasion, buffet them to their very foundation.

It is small wonder that many who seek the fulfillment in their lives of the new and modern concept of Christianity are disillusioned. They are not prepared for the humdrum of reality, or the struggle of conflict.

The old-time warriors of the faith have expressed a deep concern over the lack of stability among young converts. Many of them seem to be direct descendants of "On again, off again, gone again, Flanagan."

Could it be that they have never been challenged to a cause worth dying for?

Man by nature is easily challenged. Every modern invention is a testimony to that fact. It is also why small boys walk ridgepoles, and grown men attempt to scale hitherto unclimbed mountain peaks.

But a person who has never seen a mountain, would hardly be challenged to climb one.

Overprotective parents can thwart or kill their child's natural inclination to try the untried, simply by their attitude. The attitude of the church can fail to cultivate or even destroy the courage to "do or die," if it has merely proclaimed Christianity as the means to a physical Utopia, and never portrayed it as a battlefield that may run red with blood.

When a Bible college moved its location, the students found they had arrived before the bed frames did. For

a night or two the young people had to accommodate themselves with mattresses lying directly on the floor.

One mother, taking in the situation was visibly upset. Later, telling about the conditions, she sniffed, "My poor little girl! I was just about to the point of taking her back home with me."

This in a college which trains young people for the mission field! No wonder our young people are frightened at the thought of enduring hardness as a good soldier of Jesus Christ.

There is no bed of roses at the foot of the cross. To be crucified with Him is to be identified with His suffering. The glory is all His!

A small boy, explaining why he had been watching the funeral pyres of the martyrs at Smithfield, said simply, "I want to learn the way."

It would be well to ask ourselves, "Have we been misrepresenting the way, or do we no longer believe it is a cause worth dying for?"—*Gospel Herald*.

NEWS NOTES

(continued from page seven)

Friday, August 25, Friendship
Sunday, August 27, Pleasant Hill (11:00 a. m.)
Sunday, August 27, New Sandy Hill

Frank Harrison to Speak At Bridgeton Church

Frank Ray Harrison, former student at Mount Olive Junior College, Mount Olive, North Carolina, will be the guest speaker at the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, Sunday, August 6.

The pastor, the Rev. J. C. Griffin, invites all interested persons to come and enjoy the service.

Decisions Made in Revival And Bible School

Seventeen decisions were made for Christ in a revival service at the Bethel Free Will Baptist Church, Ashland City, Tennessee, the last week and a half of June. The evangelist was the Rev. Leo R. Curtis, assisted by the pastor, the Rev. Stanly Outlaw. There were also 23 decisions made during the Bible school. Both proved to be very successful.

Revival and Home-Coming at Howard Grove Church

Home-coming will be observed at Howard Grove Free Will Baptist Church, Cottonwood, Alabama, Sunday, July

23. This will also be the beginning of the yearly revival for the church with the Rev. Louis H. Moulton of Savannah, Georgia, as the evangelist. Mr. Moulton will be assisted by the pastor, the Rev. Leo R. Curtis.

Sardis Church Experienced Soul-Stirring Revival

The Sardis Free Will Baptist Church of Eufaula, Alabama, experienced a soul-stirring revival the week of July 3-7. There were 15 candidates for baptism and two rededications. The evangelist was the Rev. Leo R. Curtis, assisted by the pastor, the Rev. Hubert Henderson.

Woman's Auxiliary

(Continued from Page Nine)

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church had their June meeting in the Sunday school annex on June 29, 1961. The president, Sandra Suggs, called the meeting to order and Mrs. J. A. Alexander led in prayer. Then a few favorite songs were sung, after which old business pertaining to the Mother and Daughter Banquet was discussed.

Those asked to serve at the national convention on July 10-13 were: Arliss Grimsley, Sandra Suggs, Norvin Ward, and Sheila Suggs.

The program included devotion, led by Shelia Suggs, and the girls sang "Nothing but Leaves," and a few other songs. Mrs. J. A. Alexander read a poem and Mark 3:35. Each person has been asked to memorize this passage of Scripture.

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met July 7, at the church, with five members and one visitor present.

The meeting opened by singing, "I Gave My Life for Thee." Mrs. D. W. Cleve II, vice-president, read the Scripture. Mrs. Margaret McGowan led the group in prayer.

Misses Jean Fillingame, Elaine Cleve, and Mrs. Margaret McGowan presented the program on "Stewards for Denominational Loyalty."

Miss Jean Fillingame, secretary, called the roll and gave the treasurer's report. The meeting was closed with the Lord's Prayer.

The First Free Will Baptist Church holds prayer meeting every Wednesday night at 8:00 and the league each Sunday night at 6:30.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

YOUTH—ATTENTION!

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" (Ecclesiastes 11:9, 10).

A tract that I chanced to read a few days ago written under the title, "A Vital Message to Youth," is well worth the time of all young people that it will take time to read and study it. It is quoted in full for our meditation this week:

Young people are aware of the fact that they are faced with more changes and greater challenges in this twentieth century than at any other time in the history of the human race. In this rapidly changing world there are many excellent opportunities to succeed in different fields of endeavor. One of the major problems of youth is that of making the right vocational choice. Other problems have to do with education, finances, matrimony, personal desires and ambitions, and sometimes in "just living." In a world marked by turmoil, strife, anxiety, fear, and power it is difficult for young people to find their place in life.

To be sure this is the nuclear age; a fast-moving, supersonic, space age of atomic and hydrogen power. It is an age of changes; change in living conditions, governments, population, home life, wealth, disease, scientific discoveries, crime, industry, religion, ideas, ideals, and so on. It is amidst this maze of transition that the young people of today are engaged in a search for purpose and usefulness for the betterment of society. What a challenge!

Going from the general to the speci-

fic, let us also go from the changing to the never-changing. The Lord never changes. "I am the LORD, I change not; . . ." (Malachi 3:6). "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Neither does His word, the Bible, change. "For ever, O LORD, thy word is settled in heaven" (Psalm 119:89). ". . . there is no new thing under the sun" (Ecclesiastes 1:9). There is nothing new, only changes, but neither God, nor His Son, nor His word will ever change. They cannot.

Are you aware of the fact that you have a dire spiritual need, if you are without the Christ of the Bible? It is important that you face the reality of being eternally saved or lost. The following solution is from God's Word and is His remedy.

You must realize that your spiritual need cannot be remedied outside of God and His provision. Even though you may be morally good, everyone has inherited a sinful nature from Adam, and we have the blight of sin upon us. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). A sinner can produce nothing better than another sinner. This universal malady of sin has affected everyone. ". . . all have sinned, and come short of the glory of God" (Romans 3:23).

But there is good news! God did not leave us in this predicament. You can make life's most important decision if you are willing to ask forgiveness of your sins and trust the Lord Jesus Christ as your Saviour. It is not possible to be saved on any other terms; this is God's way. ". . . God . . . commandeth all men every where to repent" (Acts 17:30). ". . . except ye repent, ye shall all likewise perish" (Luke 13:5). Saving faith has to do with a complete commitment of your heart and life to the Saviour, Jesus Christ. Faith is taking God at His word, believing Him when He says, "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

This is what you need. Tell Him right now that you realize you are lost and that you are willing to repent of sin and trust unreservedly in the Lord Jesus Christ. This is life's supreme decision.

Practice reading the Bible daily, have a silent prayer life, witness of His saving grace to others, and attend church where the precious Word is preached.

This is a most vital and non-change-

able message, as it is God's message to you.

—American Tract Society.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9).

Christian Education

College Elects New Board Member



Mr. J. R. Davenport of Deep Run, North Carolina, has been elected to the Board of Directors of Mount Olive College. He will complete the unexpired term of the late Reverend J. W. Alford of Morehead City.

A prominent merchant and farmer of Deep Run, Davenport has been a member of the Lenoir County Board of Commissioners for the past twelve years. He attended Ayden Free Will Baptist Seminary and is currently adult Sunday school teacher at the Deep Run Free Will Baptist Church. Previous offices held by Davenport include president of the Deep Run P. T. A., Ruritan Club, chairman of the school board, and Sunday school superintendent.

The Real Question

"How can I live if I give up this business?" asked the owner of a tavern. "The real question is: how will you die if you keep on in it?" said his friend.—Rev. Walter B. Knight.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Thomas Through Doubt To Faith

(Lesson for July 30)

Lesson: John 11:7, 8, 16; 14:3-6; 20:24-29

Golden Text: John 20:29

I. INTRODUCTION

The fact that Thomas was an outstanding hero of the Christian faith is revealed by his name and a great deal of his record as a follower of Jesus as given in the Holy Scriptures. On casual reading of the Biblical account of the nature and reactions of Thomas, one would have a tendency to criticize him and say that he did not exhibit the kind of faith that should characterize a disciple of our Lord; however, when we examine the record more closely, we perhaps come to see that Thomas was willing to accept the truth when he came to see it as such—all he wanted was to be convinced that he was on the side of truth before he committed himself to any idea of endeavor.

In this day of so much propaganda which is placed before us, and so many claims by different individuals and groups, we can probably learn one of life's greatest lessons from the carefulness of Thomas that what he believed and what he gave his life to were actually the truth. One of the great tragedies which we are afraid too many people will experience, is to come to the judgment bar of God to find that they have been gullible to false propaganda and doctrine to the extent that their faith has been misplaced, and they will miss the eternal goal toward which they have spent their lives trying to reach. We cannot but remember the serious injunction of Jesus to the Jews who opposed Him, "Search the scriptures; for in them ye think ye have eternal life: . . ." (John 5:39).—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

John 11:7: Lazarus had died, and his sisters watched every minute for Jesus to come to them. Enemies were lying in

wait for Him. It was dangerous to go back into the Jerusalem area, but He went.

Vs. 8: The disciples knew Jesus had left Jerusalem because of the murderous intent of the Pharisees. They thought it unwise to go back. Wouldn't you?

Vs. 16: We think of Thomas as the doubter, but in this case he was the one with faith. The others followed him, though he was not usually their leader.

Vs. 14:3: Nothing is more certain than the return of the Lord. He will keep this promise any day. The carpenter of Nazareth is building "the home over there."

Vs. 4: They knew the way, but as yet they did not know that they knew (Vs. 5). Jesus is the way (Vs. 6). We know Him too, but who among us knows all He means to us?

Vs. 5: Thomas was full of questions, but all the greatest questions are answered in Jesus.

Vs. 6: Jesus only is the way to the Father and to the tree of life. He is the truth, and with Him is neither falsehood nor doubt.

Vs. 20:24: Thomas had missed the meeting with the resurrected Lord, and it was a great miss.

Vs. 25: Jesus had told all of them that He would rise the third day. It is easier for us to believe that it was done than it was for them to believe that it was to be done.

Vs. 26: Thomas was staying close now. When we have lost one opportunity we should lay hold on the next.

Vs. 29: Blessed are they who have not had the experience of Thomas, but believe the Word of God.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. There are two things that are evident and should not be overlooked in this incident: First, our Lord does not blame a person for wanting to be certain. He did not condemn Thomas for his doubts, but simply stated that those who believed without seeing were the happier. It would be a much greater error in the Lord's sight to profess a faith that was

not real, than to doubt something that one could not quite believe. This leads us to a sound conclusion; that is, our Lord would have us to fight faithfully the battle against doubt until we can reach complete certainty, for all genuine Christian faith is based on certainty: "We know that we have passed from death unto life, because we love the brethren . . ." (1 John 3:14).

2. The second thing that should not be overlooked, in this revelation of our Lord to Thomas, is that certainty of faith will be more likely to come to us when we are in the fellowship of believers. While Thomas was absent from the other disciples, he was doubtfully alone, for in cutting himself off from them, he also cut himself off from the Lord.—*The Bible Teacher* (F.W.B.).

3. *Illustrations*: Judge Shepherd, Circuit Court Judge of Nashville, Tennessee, was a deacon in his church. It was his unvarying custom to attend the services of his church on every Lord's Day. One Sunday his pastor, Dr. Norman W. Cox, noticed that the judge was not sitting in his accustomed place. Inquiry was made, "Where is Judge Shepherd today?" Said Dr. Cox, "Suddenly I became worried. When there was no answer to the phone call at his home where he lived alone, I went there and found the house locked. I convinced the police that it was unlike the judge not to be at church, and he must be in his home. The officers forced a door open. They found him unconscious from gas fumes caused by a faulty heater! Another half hour would have been too late. The judge's fixed custom to go to God's house on the Lord's Day saved his life!"

4. Thomas continued his ministry after Pentecost for a number of years, as related in the writings of the Early Church fathers. He went to Parthia and India, and there suffered martyrdom. He was thoroughly qualified for his work, having learned his lessons from the Master, and receiving the fullness of the Holy Spirit along with the others at Pentecost. Through his particular type personality and recorded comments certain contributions are made to the faith. He is probably known to the average person as doubting Thomas, whereas he was not really a doubter, but a man of conviction desiring evidence that Jesus made especially possible for him. He demanded evidence that Jesus had, and was granted his request. The Lord will do the same, in principle, for any honest person who will "come and see."—*The Bible Expositor*.

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the Free Will Baptist

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HE WILL NEVER FAIL

Can the sun forget its rising?

Can the stars forget to shine?

Can the moon forget its duty?

Then can God His will resign.

Can the sea forget to roar?

Can the waves cease and be still?

Can the waters stop giving?

Then can God forget His will.

Can the skies above be measured?

Can the foes of God prevail?

Can a man earth's structure fathom?

Then God's promises can fail.

H. H. Savage.

SENTENCED WITHOUT HEARING

In last week's editorial, we began a discussion on the possible reasons why there has been a growing feeling of animosity and bias attitude, from the level of the National Association, toward the state of North Carolina and certain men within the state. Before we continue this discussion directly, let us review just what happened regarding the five North Carolina men who were ousted from offices in the National Association.

Here are the five men whose offices were declared vacant: Dr. W. Burkette Raper, who was serving on the league board; the Rev. Michael Pelt, who was serving on the commission on chaplains; the Rev. D. W. Hansley, who was serving on the superannuation board; the Rev. Ralph Lightsey, who was a member of the board of trustees of Free Will Baptist Bible College; the Rev. R. H. Jackson, who was a member of the home missions board. The Rev. M. L. Johnson was also removed from office as a member of the general board from the state of North Carolina. The Rev. J. C. Griffin was automatically removed from his office on the board of publications and literature by virtue of the board being dissolved by the National Association. Please note that the total number of men removed from office from North Carolina was seven.

Now, why were they removed? The reason stated at this session of the National Association was because they had signed an affidavit stating their belief in a connectional "form" of church government. In the affidavit they affirmed that the Western Conference of North Carolina was within its rights in revoking the ministerial credentials of the pastor of Edgemont Free Will Baptist Church, Durham. (We shall discuss this matter more completely in a forth-coming editorial.) The men who signed this affidavit were not denying the independence of the local church as set forth in the National Treatise, nor the North Carolina Treatise. These men, including the more than 50 who signed it, still believe that the local church is independent in so far as its right to elect its own pastor and officers, receive and discharge members, etc. Based upon the usual practices of Free Will Baptists, however, these men signed an affidavit stating that it was their understanding from the date of their ordination, that they came under the jurisdiction of the conference or association of which they are members. This belief was interpreted as being a connectional "form" of church government.

In an editorial of May 17, we raised the question of just how independent are Free Will Baptist churches. It is quite clear that our churches are not totally independent. If they are, then why does the conference or association ordain ministers instead of the local church? Why do the conferences or associations organize churches and "set them in order" if the local church is totally independent? Why has it been a customary practice to call in the conference or association to settle matters of local dispute if the local church is completely independent? If the conference or association has no jurisdiction over the ministers which it ordains and approves, then some conferences and associations are away off base, for some of them have presbyteries to which the minister must belong in order to be in good standing with the conference. If the local church is completely independent, then it should not be willing to delegate its authority to any higher body.

Why were the five men ousted from office? It is our opinion, we state again, that there was more involved than that given of signing an affidavit. The National Association, by ousting these men, formed a more complete bloc in the organization of a clique. The entire action taken served a definite purpose.

These five men were not given the opportunity to be heard. The report of the general board, Item No. 8, called for an investigation of these men by the executive committee of the National Association, and that their results and findings in conference with the involved brethren be reported back to the general board. Such would have been far more proper than that which actually took place, for before the matter could be settled, a motion was presented by the Rev. Charles A. Thigpen, dean of Free Will Baptist Bible College, "... that the office of those persons be declared vacant and filled by this association."

In last week's editorial, we stated the reasons which we personally feel has led to the attitude manifested at this year's association toward North Carolina and certain men in this state. We reached the third reason which was the establishment of Mount Olive Junior College within this state. Mount Olive Junior College is to be commended for its advancements. It has done in a few short years what older colleges were years in doing. Yet, as with any establishment which serves a worthy cause, it has had its enemies. In spite of these enemies, however, it has grown, and continues to grow today.

In the ousting of the five men from offices in the National Association, the association rid itself more completely of Mount Olive College's influence. To prove the point: all of these men were closely associated with the college. Dr. W. Burkette Raper is president of the institution, the Rev. Michael Pelt is vice-president and dean, the Rev. Ralph Lightsey has just recently accepted the position as director of public relations and promotional services, the Rev. D. W. Hansley is chairman of the board of directors, and the Rev. R. H. Jackson is a former board member.

It is also interesting to note that the Rev. J. C. Griffin was an enthusiastic supporter of Mount Olive Junior College, and the Rev. M. L. Johnson is the former business manager-treasurer of the college.

Another reason for the attitude toward North Carolina, we believe, is because of the tobacco industry. Just a few years ago, the National Association passed a resolution listing the use of tobacco along with the drinking of alcoholic beverages. Strong objections were raised, pointing out that there is little or no distinction in principle in the use of tobacco and growing it and

(continued on next page)

Volume 76

Number 29

July 26, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

I Wonder If I Have The Right Understanding!

by Rev. Loy E. Ballard

SO far as I know no North Carolina Free Will Baptist organization has by any official resolution or motion denounced "Congregational Church Government."

If we have a *form of connectional government*, it is in the fact that delegates appointed by our congregations have voted to delegate certain privileges to our various conference and associational bodies for the sake of convenience and co-ordination. Most of our conferences have been given the privilege (or authority, if there are those who prefer this word) to prescribe qualifications for our ministers, examine them and ordain such as may be found qualified, when the local church so recommends. Also, in some North Carolina bodies, the conference is recognized as the agency of the churches collectively to arbitrate differences that may arise between factions within a local church, when the factions or parties concerned mutually refer the matter to the conference. The constitutions under which some bodies operate state clearly that the conference (or association), or a "Minister's Conference" organized in connection with the conference, shall have jurisdiction over the ministers; this jurisdiction giving them the right to call any minister who is accused of any conduct unbecoming a minister of the gospel to account to the conference (or its designated boards or committees) for his actions, and the minister is subject to have the credentials which his conference granted to him in the first place, suspended or revoked if conditions justify such action.

It seems to me that all of this comes within the framework of congregational church government, so long as these privileges are exercised by the conference by and because of the action of duly chosen representatives of the churches, or congregations.

Of course conference groups can exceed the authority that has been granted to them by the local churches constituting the conference. If they do so, they are of course out of order, and infringing upon the independence of the local churches.

As I understand it, there are limits to the authority which can be delegated even by the delegates of the local churches to conference organizations. Since all treatise and disciplines of which this writer has any knowledge, declares that the local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members, it should be obvious that any rules or regulations which any conference might make which interfered with the authority of the local church in these areas of jurisdiction, would conflict with the established principle of local church autonomy, held as a sacred heritage of all democratic bodies.

At this time, it seems to me, we need to recognize that there is a difference in a *connectional form* of government within the framework of congregational church government, and *government by the connection*—the conference or association with which the church is connected. If the *connectional form* in no way takes away any of the inherent privileges of the local church, it cannot be said to be anti-congregational—or so it seems to me.

But, maybe I do not have the right understanding! I am convinced that right understanding would solve a lot of our problems, so I am going to pray that somebody will get the right understanding.

EDITORIAL . . .

(continued from page two)

receiving benefit from it. Who can deny but that all phases of our denomination receive benefit from the tobacco industry. Some who were outspoken against the use of tobacco, raised it, and so far as we know, are raising it now!

Next, there has been growing opposition to the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina. The statement has, in the past, been adopted by the majority of conferences and associations within North Carolina. When adopted by them, so far as any one knew, there

was little question of conflict between it and the National Treatise. Soon, however, there was opposition to it; when some ministers found that they were not able to dictate to their churches and run them according to their own aims and purposes, not allowing their membership to think for themselves without imposing a penalty upon them. We feel that the passing of Item No. 5 (see page 8) of the general board's report was an indirect way to do away with the North Carolina Discipline of Faith.

We feel that the National Association of Free Will Baptists performed a great injustice when they ousted these North Carolina men from office. As editor of this paper, we shall continue to let Free Will Baptists know something of the other side of this issue.

We do not hold it against any delegate, or minister, voting his convictions; however, we do feel that both sides have not been presented in the issue; that the minister of the Miles faction of Edgemont Free Will Baptist Church, Durham, has carried his unjust argument through the medium of "The Challenger" to the neglect of the real issue. Our people have the right to know what has really happened, and this we are determined to do.

The Clock Ticks On

Rev. A. B. Bryan
Pinetown, North Carolina

Some time ago, I stopped at a service station between Rocky Mount and Wilson, North Carolina. While I was there, two fine looking dogs appeared and one of them picked a scrap with the other. The one which got the worst end of the bargain took off in the direction of his home yelping for life. As he entered the yard about two blocks away, two large dogs greeted him with embrace. Without much discussion (in dog language) and not understanding what the real trouble was, the two large dogs joined the fight. In a few minutes, the innocent pedigree who picked the fight apparently was free again. Rejoicing over the victory and moving without too much caution, the victorious one marched out on the highway and an automobile took his life. The judgments of the universe had overtaken, and now the innocent was protected. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Committed to the Changing Christ in the Midst of an Unchanging World

THE theme of the recent meeting of the National Association of Free Will Baptists, along with its actions, have passed into history—history that will become history. It was a great theme and handled with skill and keen insight on the part of the conference speakers. They brought heart blessings with them to the pulpit and the vast audience felt the tremendous impact of their labor of love. It is to their credit that I wish to share with you my thoughts. Provoked by their initiation, they will represent the truth as it is seen on the other side of the dialectic.

I am committed to an unchanging Christ in the midst of a changing world, but I am also committed to a changing Christ in the midst of an unchanging world. This is the positive side of the affirmation of the National Association's theme.

This world has not changed, nor is it going to change. This world as it represents the folly and the achievements of man is unchanged and unchanging. Adam did not eat the apple and usher in a sin that has been growing ever since. No matter what our situation may seem to be, it is not worse than man's first situation.

Too often I hear the question, asked with all sincerity, how can God bring such condemnation upon such a trivial sin as Adam's. My friend, Adam's sin was not the sin of eating fruit. It was the sin of a man who had enthroned himself, a man who had lifted himself to the place of God, a man who in open rebellion to God, said, "I will rule on the throne of my own heart. I will have nothing to do with the demands of God, my Creator." Sin does not get worse than this. Sin does not devolve or evolve. Every sin, regardless of its nature or circumstances in which it presents itself, has this element of selfishness in it. David worded it for us: "Against thee, and thee only have I sinned and done this evil in thy sight."

The truth of the matter is that every man is his own Adam. We are not the victims of his doing. We actually did and do as Adam. We personally rebel against the claims of God. Every moment self is on the throne, we are what Adam is; and the sins that come from

by Rev. Charles Sapp
Richmond, Virginia

this self deification are merely its products worked out in life's situation.

Our present world crisis with all its evils is only the accumulated mass of the garden situation placed at the level of a cosmic conflict. The world is against God and His Christ—against the Church and the Christian. It has not changed; it is unchanging.

The awesome, shocking truth of revelation is that God will not change it. The world must ultimately be destroyed, and is destroyed in the victory of the Christ who took death's dark diadem, and after the convulsive throes of death were done, arose in resurrection victory. I said God does not change it. He destroys it. Has the weight of that assertion hit you squarely in the face? Don't dodge it, or try to amend it in anyway. Until you have faced this truth, the power of the changing Christ cannot be grasped. Until this truth has stopped you dead in your tracks, you will not receive it, or the changing Christ, who in the midst of an unchanging world destroys that which cannot be changed and creates in its destruction new life and new order. Paul throws us the key to this insight when he says:

"... that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, ... But God giveth it a body as it hath pleased him, ..." (1 Corinthians 15:36-38).

You see there is something about us all that is, and must be, committed unto death. We cannot be quickened except we die; but in death, we spring forth in new life. So, you see, an unchanging world and man in that world, demands a changing Christ. If man cannot change himself, he must be changed. The good news of redemption proclaims that Christ is a changing Christ. His coming in incarnation spelled the de-

feat of all world systems. It is not by accident, but my literary method that Luke sets Christ over against Caesar Augustus in his record of the birth of Christ. It is a subtle claim that Caesar Augustus and all other Caesars are dethroned in His enthronement. John the Baptist, having observed Jesus, said: "He must increase, I must decrease. After me cometh a man which is preferred before me, for He was before me. I bare record that this is the Son of God."

Now the crux of the whole matter reaches its climax in the same chapter. John tells us how a changing Christ recreates unchanged man:

"... As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

Man is created anew, not by sacrifice, nor by human effort, not by will, nor his own choosing. He is recreated by the will of God. Salvation initiated in God, and responded to in man, is God's work. We do not go to Him, He comes to us. If He did not we could not find Him. Has He come to you? Have you gone to Him?

Observe the prodigal son. It's a familiar parable to you, but I often find that which is most familiar contains truths which have not been observed. I will quote part of it:

"... How man hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him" (Luke 15:17-20).

Wonderful reception! I personally feel that a great deal more meaning is contained in those words, yet a great way off, than we usually think about. What made the prodigal think about his father? Was it the hog pit, the hunger

he suffered, the want of everything good he had known in his father's house? It was all of these things to be sure, but perhaps something more.

Picture his going away in your imagination. Can't you hear his Father saying: "Son, no matter how far you go, or how long you stay, remember I love you and want you here. This is your home. I don't want you to leave, but if you're determined, remember when you need anything I am here waiting for you to come home."

And as the prodigal moves off down the road to a far country, he hears his father saying, "Son, don't go. Don't leave me." Closing his ears against that cry of love, he went his way. But I can't believe the cry was ever silenced. In the dark hours of the night, after the drunken stupor had left and dawning conscience robbed him of sleep, he could hear that voice. He did not want to hear it, or obey, but when riches walked out and life tumbled in upon him; when he came to the end of self and saw his sin for what it was; when he had confessed it and turned from it, responding to his father's call that had been ever present, His father met him. He fell on his neck and kissed him. He covered him with a robe, put shoes on his feet, and a ring on his hand; for his son was dead, but alive again—lost, but found.

The Christian life is resurrection life—life that has been and will be changed into an *inheritance incorruptible and undefiled that fadeth not away*. Only Christ can give this life. He is, therefore, in this respect, the *changing Christ in the midst of an unchanging world*. Respond to Him in faith right now as we pray:

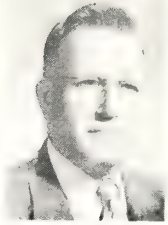
Most loving Father, Thou who hast manifested Thy love to us in the coming of Thy Son, give us grace that we may come to Thee. Come, wanting nothing but thy love and sweet forgiveness to cleanse us from our sins, for we make our prayer in the name of Jesus Christ and for His sake. Amen.

Things Eternal

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

—Selected.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

THY WILL BE DONE

"... The will of the Lord be done"
(Acts 21:14).

In this day of self-will on the part of most of us, possibly the greatest need of those professing to be the children of God is such complete surrender to God that we are willing to say sincerely, "Thy will be done." I see among professing Christians in every walk of life those who will go to any length to carry their point regardless to what may be the desire or purpose of God.

I hope that the following poem will help us to make just such surrender of our whole spirit, soul and body.

GOD'S WILL

Take thine own way with me, dear Lord,
Thou canst not otherwise than bless.
I launch me forth upon a sea
Of boundless love and tenderness.

I could not choose a larger bliss
Than to be wholly thine; and mine
A will whose highest joy is this,
To ceaselessly unclasp in thine.

I will not fear thee, O my God!
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.

Within the shadow of this love,
Loss doth transmute itself to gain;
Faith veils earth's sorrow in its light,
And straightway lives above her pain.

We are not losers thus; we share
The perfect gladness of the Son,
Not conquered—for, we reign;
Conquered and Conqueror are one.

Thy wonderful, grand will, my God,
Triumphantly I make it mine;
And faith shall breathe her glad "Amen"

To every dear command of thine.

Beneath the splendor of thy choice,
Thy perfect choice for me, I rest;
Outside it now I dare not live,
Within it I must needs be blest.

Meanwhile my spirit anchors calm
In grander regions still than this;
The fair, far-shining latitudes
Of that yet unexploded bliss.

Then may thy perfect glorious will
Be evermore fulfilled in me,
And make my life an answering chord
Of glad, responsive harmony.

Oh! it is life indeed to live
Within this kingdom strangely sweet;
And yet we fear to enter in,
And linger with unwilling feet.

We fear this wondrous will of thine
Because we have not reached thy heart.
Not venturing our all on thee
We may not know how good thou art.
—Jean Sophia Pigott.

"Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17).

THE MAIL BOX

PRAYER AND FAST BREAKFAST

"We are glad to report our first offering from the Huntsville Free Will Baptist Church on our Prayer and Fast Breakfast. We had seven from our church and they turned in \$6.00, for which we are very thankful. The Huntsville Church is small in number, but we hope to have more next month.

"If every pastor would lead the way, no telling how much could be raised. It will be slow, but let us be patient and keep on. In every church, if some good woman would volunteer to assist the pastor it wouldn't be but a little while until thousands of dollars would be coming into our treasury.

"Now let's pray and work for the first Sunday in August. You see, dear ones, this plan does not interfere with our national plan at all. It will prove a blessing, adding to what we already have. Several have asked me what will we do with the money after we raise it. Well, it will be sent to our national treasurer and allocated like all the rest of our funds. We need money now to enlarge our Bible School, and this is a wonderful plan to get money.

"If you can't fast every first Sunday morning, give the price of your breakfast. I don't eat a dollar's worth for breakfast, but I give that amount; but you can give as God leads.

"Yours for Jesus Christ."—Mrs. Lizzie McAdams, Route 3, Huntsville, Texas.

NEWS ^{AND} NOTES

Of Denominational Interest

Rev. Griffin to Conduct Sound Side Revival



The Rev. J. C. Griffin will be the evangelist for revival services which will begin at Sound Side Free Will Baptist Church, Columbia, North Carolina, Monday evening, July 31. Services will be held daily at 11:00 a. m. and 8:00 p. m. Special music will be featured at each evening service.

The pastor, the Rev. Charlie Overton, and the church invite the public to attend these services.

Hull Road Church Passes Resolution

The Hull Road Original Free Will Baptist Church, Snow Hill, North Carolina, passed without a dissenting vote in the regular quarterly business meeting, July 14, 1961, the following resolution:

"Whereas, the National Association in its twenty-fifth annual session declared vacant the offices of five North Carolinians: namely, Revs. Ralph Lightsey, trustee of the Bible College; R. H. Jackson, home missions; D. W. Hansley, superannuation; W. B. Raper, league board; Michael Pelt, commission on chaplains, without properly following the prescribed course for discipline of a minister as set

forth in Section IV, No. 4, on page forty-seven of the National Treatise; and

"Whereas, we believe that the action was taken because of prejudice, and was unfair and unethical; therefore, be it

"Resolved, that we, the Hull Road Original Free Will Baptist Church, a member of the oldest Original Free Will Baptist Conference in existence, voice our protest and objection to the aforesaid action."

Copies of this resolution were sent to the executive-secretary of the National Association, who is editor of *Contact*, and to the Free Will Baptist Press.

Other action taken by the Hull Road Church was a vote to withhold all support to the National Association until existing difficulties have been agreeably settled. It is not the intention of the church to stop support, but simply to withhold it.

The Rev. Walter Reynolds is pastor of Hull Road Church. He is a graduate of Free Will Baptist Bible College. He is the present moderator of the Central Conference of North Carolina, of which the Hull Road Church is a member.

Sarecta Church Withholds Support

As a result of the action taken by the National Association at its annual session, July 11-13, 1961, Sarecta Free Will Baptist Church, Kenansville, North Carolina, voted at its quarterly conference on July 15, 1961, to withhold all money from national projects until after the North Carolina State Convention convenes in September.

The Rev. M. E. Godwin is pastor of Sarecta Church and Mr. W. A. Jones is clerk.

Coming Events

August 8-10—Writers' Conference,
Mount Olive College
September 4—Labor Day
September 13, 14—North Carolina State
Convention, Mount Olive College

Rev. Jernigan to Conduct Alaska Revival

Revival services will begin Sunday, August 6, at the First Free Will Baptist Church, Airport Road, Anchorage, Alaska, with the Rev. Wade Jernigan of Norman, Oklahoma, as the evangelist. The Alaska church is a home mission church, sponsored by the National Home Mission Board and the mission board of North Carolina. God has done great things in the Anchorage Church through the leadership of missionaries, Lee and Ethel Whaley. Mr. Jernigan is a member of the home missions board.

Carteret County Union Meeting And S. S. Convention, July 29, 30

The Carteret County Free Will Baptist Union Meeting and Sunday School Convention of North Carolina will convene with Holly Springs Free Will Baptist Church, Newport, North Carolina, Saturday and Sunday, July 29, 30. The following programs have been planned:

UNION MEETING

Morning Session

- 10:00—Devotions, Host Church
- 10:15—Meeting Called to Order, Secretary
 - Appropriate Remarks, Moderator
 - Seating of Delegates
 - Appointment of Committees
 - Roll Call of Churches
- 10:40—Congregational Singing
- 10:45—Promotional Period
 - Youth Camp, Rev. Seldon Bul-lard
 - Missions, Rev. Andrew Hill
- 11:15—Congregational Singing and Worship Offering
- 11:20—Special Music, Mt. Pleasant Church
- 11:25—Message, Rev. J. B. Starnes
- 12:00—Benediction and Adjournment for Lunch

Afternoon Session

- 1:00—Devotions, Rev. Elmer Goodwin
 - 1:15—Reading of Minutes of Previous Meeting
 - 1:20—Business
 - Report of Committees
 - Unfinished Business
 - New Business and Election of Officers
 - Reading of Minutes
 - 2:15—Benediction and Adjournment
- #### SUNDAY SCHOOL CONVENTION
- ##### AFTERNOON SESSION
- 2:00—Devotions, Host Church
 - 2:15—Remarks of President

- 2:20—Reading of Minutes
 - Treasurer's Report
 - Appointment of Committees
- 2:30—Congregational Singing
- 2:35—Special Music, Douglas Elliot
- 2:40—Message, Rev. Gordon Sebastian
- 3:05—Congregational Singing and Worship Offering
- 3:10—Roll Call of Churches and Attendance Check
- 3:25—Special Music, Host Church
- 3:30—Business Session
 - Report of Committees
 - Awarding of Banner
- 4:00—Benedictional and Adjournment

5th Eastern Sunday School Convention, Juniper Chapel

The Fifth Eastern Sunday School Convention of North Carolina will convene with Juniper Chapel Free Will Baptist Church, Vanceboro, Sunday, July 30. The theme will be: "Thomas: Through Doubt to Faith" (John 20:29). The following program has been planned:

Morning Session

- 10:00—Prayer, Walter R. Sandlin, President
 - Hymn, "He Keeps Me Singing"
 - Welcome Address, Webster Morris, Superintendent of Host Sunday School
 - Response, Herman L. Ireland, Vice-President of Convention
- 10:15—Business Period
- 10:45—Program, Children of Host School
- 11:00—Sunday School Lesson, Hurbert Tripp, Teacher of Host School
- 11:30—Offering
 - Offertory Prayer, Rev. W. E. Stille, Pastor of New Haven Church
- 11:30—Special Music, Juniper Chapel Choir
- 11:40—Worship Service, Rev. Henry Armstrong Jr., Pastor of Host Church
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Devotions, Rev. L. E. Ballard, Field Secretary of State Sunday School Convention
 - Evening Address
- 1:30—Business Period
- 1:50—Visitors Recognized
- 2:00—Programs
- 2:15—Special Music, Prescott Brothers, Winter Green Quartet, Evangels Trio, and Visiting Singers
- 3:00—Benediction
 - Pianist, Mrs. Webster Morris

Antioch Host to 4th Union S. S. and W. A. Convention

Antioch Free Will Baptist Church, Wayne County, North Carolina, will be host to the Fourth Union Sunday School and Auxiliary Conventions on Sunday, July 30. The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Rev. David Charles Hansley
- 11:10—Welcome, Mr. Roscoe Edmundson
- 11:15—Response, Mrs. Fred Pittman
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for the Children's Home
- 11:50—Special Music, Daniel's Chapel
- 11:40—Sermon, Rev. L. R. Ennis
- 12:00—Announcements
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Albert Proctor
- 1:25—Special Music, Friendship Church
- 1:30—Business Session
- 2:00—Program, Local Church
- 2:30—Adjournment

4th Union of Central Conference Convenes with Antioch Church

The Fourth Union Meeting of the Central Conference of North Carolina will convene with Antioch Free Will Baptist Church, Wayne County, Saturday, July 29, 1961. The theme will be "Unity." The program is as follows:

Morning Session

- 10:00—Devotions, "Unity of God's Word," Rev. R. C. Proctor
- 10:15—Welcome, A. C. Jackson
 - Response, George Weldon
- 10:20—"Unity in the Sunday School," Robert Oakley
- 10:30—"Unity in the League," Mrs. Albert Proctor
- 10:40—Moderator's Message, Rev. Fred Powers
- 10:50—Business and Reports
- 11:25—Singspiration
 - Special Music
- 11:30—Sermon, "Unity in the Local Church," Rev. Hubert Burress
 - Alternate, Rev. C. H. Overman
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, "Unity of the Family," Roscoe Edmundson
- 1:15—Business and Committee Reports
- 1:45—Special Music, Local Church
- 2:00—Business
- 2:30—Adjournment

Evening Session

FOURTH UNION LEAGUE CONVENTION

- 8:00—Opening Song, "Onward Christian Leaguers"
 - Devotions, Dilda's Grove
 - Special Music, Local Church
 - Business
 - Program, Dilda's Grove
 - Benediction, "May the Lord watch between me and thee, when we are absent one from another" (Genesis 31:49).

Sound Side Church to Observe Home-Coming

The Sound Side Free Will Baptist Church, Columbia, North Carolina, will observe its home-coming Sunday, July 30. Following the morning service, a picnic lunch will be served at the noon hour. An afternoon program of music has been planned featuring quartets, duets, solos and choirs.

The pastor, the Rev. Charlie Overton, and the church invite all former pastors, members, friends and visitors to attend and worship with them.

Second Union Meeting To Meet July 30th

The Second Union Meeting of the Central Conference of North Carolina will convene at Hope Free Will Baptist Church, Scotland Neck, North Carolina, July 30, 1961. The theme for the program is, "Sunday School Visions Unlimited in the Sixties." The program is as follows:

- 2:00—Registration
- 2:15—Program
 - Hymn, Congregation
 - Prayer
 - Scripture, 2 Timothy 4, Rev. Charles Keith
 - Welcome, Host Church
 - Response, Dennis Sutton
 - Special Music, Hope Choir
 - Convention Offering
 - Short Business Session
 - Special Music, Grace Quartet
 - Recognition of Ministers and Superintendents
 - Hymn, Congregation
 - Message, Mrs. Bob McAlister
 - Final Business
 - Adjournment

College Youth Conference

Mount Olive College, Mount Olive, North Carolina, will hold its third annual youth conference August 13-18. It is open to young people Ages 12 and up. Total cost for the week will be \$15 plus (continued on page sixteen)

Resolution Adopted By The National Association

(Editor's Note: The following statement was adopted by the National Association of Free Will Baptists, meeting at Norfolk, Virginia, July 11-13. The statement was presented to the general board by the executive committee, and then presented as item No. 5 of the general board's report. This editor was not in favor or sympathy with the resolution, since its ultimate design and purpose was to voice opposition to the action of the Western Conference of North Carolina in dealing with the dispute at Edgemont Free Will Baptist Church, Durham; and also to bring about legislation which would destroy the Statement of Faith and Discipline of North Carolina. The last paragraph of this statement contains such demands that we feel can only result in discord and disunity. Further, it is our personal opinion and conviction that the matter dealt with in this statement should never have entered into the action of the National Association.)

One of the distinguishing characteristics of all Baptist groups has been their democratic form of government. Almost without exception Baptist bodies have adhered to this form of church government. Free Will Baptists are no exception. However, in these days of changing outlooks and methods, it appears that in certain areas of the Free Will Baptist church there is a definite deviation from congregational government. In the light of this fact, we recommend that the National Association of Free Will Baptist reaffirm its position relative to church government with the adoption of the following statement.

The National Association of Free Will Baptists believes now, as it has always believed, in the independence of the local church; holding that the local church is an independent body, so far as it relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members, and these rights cannot be denied the local church by any other organization within or without the denomination.

The local church has every right to hold and retain title to all property owned by it. A board of trustees, elected for this purpose, shall be invested

with authority from the church to make proper and legal transactions, subject to the will and order of the church, and they shall be the custodians of all such documents. Free Will Baptist churches are to be discouraged from surrendering any of these rights to any other organization under any circumstances.

Free Will Baptist churches have the right to employ any Free Will Baptist minister as pastor, who is in good standing with the denomination, regardless of his place of residence. It is understood that this right cannot properly be denied any local church by any subsequent action of a quarterly meeting, yearly meeting, district association, national association, or any other group. Free Will Baptist churches are to be discouraged from employing ministers who are not Free Will Baptist, or Free Will Baptist ministers who are not in good standing with the association in which they have membership.

We recognize the value of Free Will Baptist churches coming together for the purpose of mutual fellowship and endeavor and the establishing of proper organization for the unifying of our purposes and the accomplishing of our goals. However, we also recognize the dangers inherent in organizational machinery which is too cumbersome and complicated, or which tends to destroy congregational government, investing undue power in the hands of a few. Such organization makes subjects of those who come under it and consequently throttles the democratic processes of church government which we hold dear.

We are unalterably opposed to any organizational machinery within our denomination at any level that would bring pressure to bear on any group or individual who could not or would not conform to set patterns other than that prescribed in the Treatise of Faith and Practice of the National Association of Free Will Baptists.

Therefore, we strongly urge each Free Will Baptist church within our denomination to steadfastly resist any effort on the part of a quarterly meeting, district association, or conference, state association, national association, or any other body to take from the local church its

inherent and Scriptural rights as an autonomous body.

It is granted that in instances where a church has violated its covenant, become heretical or corrupt in practice, the quarterly meeting may investigate the matter, and after suitable labor, withdraw fellowship if the situation cannot be resolved. It is understood that to withdraw fellowship is the only form of discipline which may be brought against a local church since the final disposition of any matter within a church must be decided by the majority.

We further recommend that whereas an affidavit has been signed by a group of ministers in the state of North Carolina that reads as follows:

"That further from our own experience and observations as original Free Will Baptist ministers, we know that it is generally accepted and understood not only by us as ministers, but also by members of our congregation that the Original Free Will Baptist of North Carolina operate under a connectional form of church government. That we operate under the connectional form of church government not only by virtue of long established customs, practices and usages, but, also as a result of our Statement of Faith and Discipline, 1955 revision, Sections entitled, *Church Government*, Page 42; *Organization of a Church*, Page 44; *Pastor*, Page 46; *The Ministry*, Page 47, 48; *Independence of Churches*, Pages 52, 53; *Constitution and By-Laws*, Pages 53, 54, 55, 56. (Orders 4736, 4737, 4738.)"

And, whereas on the basis of the above claim, with others, his honor Clawson L. Williams, Sr., Judge presiding at the Superior Court of Durham County, North Carolina, issued an order which in part reads as follows:

"That the Original Free Will Baptists of North Carolina had their beginning in this state in the year, 1727 with the establishment of a church of this denomination by Paul Palmer in Perquimans County, North Carolina. That there are three churches now in existence which were founded by Rev. Palmer. That the Original Free Will Baptists of North Carolina are the oldest and largest state group in the United States, now numbering some 50,000. That this denomination has historically differed from other Baptist denominations in that they have been more connectional in their church government as will be hereinafter set forth in more detail.

"That between the plaintiff and the defended there is a connectional form of

church government based upon their printed Statement of Faith and Discipline and the customs, practices and usages of this denomination. (Order 4736.)"

Therefore, be it resolved that the National Association of Free Will Baptists request the State Convention of Original Free Will Baptists of North Carolina to repudiate any and all forms of connec-tional church government and reaffirm its position in our historic and estab-lished form of congregational church gov-ernment as set forth in the Treatise of Faith and Practice of the National As-sociation of Free Will Baptists. No state has the right to establish its own form of church government by virtue of the "Provision and Claim," Page 39, Section 1 of the National Treatise. This provision permits states, district associa-tions, or other bodies to adhere to es-tablished usages and customs only in the election of representatives and delegates to said state or district body.

(After this resolution was adopted, a motion was passed which stated: "That we present copies of this to the editor of *Contact*, *The Free Will Baptist*, and other Free Will Baptist publications within three weeks, with the request that whenever any part of the document be printed, it shall be printed in entirety." We are complying with this request, but there is much more which shall be said about the resolution. We gained per-mission from the clerk and the moder-ator to copy it during the session.—Ed.)

•
"Jesus saves! Jesus saves, and His blood washes whiter than snow. Hal-lelujah!"

•
"Be faithful, dear pilgrim, in due time God will reward you."

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)



Cragmont Woman's Conference Notes

Mrs. Gertrude Ballard

REVIEWING THE 1960 CONFERENCE

We had approximately 100 women (including visitors) attending from seven

districts in North Carolina and Tennes-see. The theme was, "The Call to Cal-vary." The missionary project offering was \$100.00. The women put fixtures and extra lamps in the motel rooms at a cost of approximately \$76.00.

A memorial service for Mrs. Etta Kemple and Mrs. Flora Rhea was led by Mrs. Alice E. Lupton.

The staff included Mrs. Eunice Ed-wards, Missions; Mrs. Nora Winstead, Personal Soul Winning; Mrs. Dola Dud-ley, Stewardship; Mrs. Ruth Hersey, prayer; and Mrs. Jean Moore, Prayer and Praise. All did a most excellent job, and the Lord gave great spiritual bless-ing.

A MISSIONARY GREETING

"Dear Friends of Cragmont Woman's Conference:

"How can I ever thank you enough for your letter assuring me of prayer! It was such a cheer to receive it, and to be re-minded that you are faithfully holding on in faith for us. May the Lord continue to answer your prayers. Last year was such a wonderful year. I am sure that (Continued on page fourteen)

Registration Blank

Send with \$2.00 registration fee and \$5.00 deposit on bus fare to Mrs. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina.

Date_____

Name_____ Age_____ Home Church_____

Mailing Address_____ Conference_____

Where will you board bus?_____ Your telephone number_____

Have you been before?_____ When_____ Money inclosed with this \$_____

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I need some help. Can you tell me how to prove the deity of Jesus Christ, that He is really the Son of God?—Melvin Peele, South Dakota.

Answer: I would begin by proving that He rose from the dead. Of this fact we have abundant proof. There is a sense in which, because of the false teaching on this subject, we need first to prove that Jesus actually died rather than that He just appeared to be dead as was claimed by some of the early enemies of the gospel. When Joseph, a member of the sanhedrin, asked Pilate for His body, it was first made sure that He was actually dead before permission was given for him to take it. "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matthew 27:57-60).

"But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of his shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred

pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (John 19:33-40). Pilate seems to have been surprised that Jesus died so early following His crucifixion and called the centurion to learn officially that He was dead. "And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph" (Mark 15:44, 45).

When the women came with spices it was for the purpose of anointing a dead body and not one that belonged to one who had swooned in the grave. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him" (Mark 16:1). The soldiers pronounced Him as being dead as seen in John 19:33 quoted above.

Our precious Lord Himself, He who is the very truth itself, after He had risen regarded Himself as having been dead. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18).

When we have proven conclusively, as the Scriptures above do, that Jesus Christ actually died, we are now confronted with an opportunity to prove that His body that was placed in Joseph's tomb rose from the dead. The empty tomb is the first object that comes before us as we bring out one fact after another in evidence to, our, which is also the Bible's claim that He rose again. When what is said in the Bible is given its rightful place we learn without a doubt that both friend and foe testify to the fact of His death, burial, and resurrection. "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 26:6). "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here:

behold the place where they laid him" (Mark 16:6). "And they entered in, and found not the body of the Lord Jesus. . . . Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (Luke 24:3, 12).

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:1, 2).

What explanation other than that claimed by the Bible may one give as to the whereabouts of His body when it was found to be gone? The Bible well answers the claim of the bribed soldiers who made false the report. "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matthew 28:11-15).

It the grave thieves, as was claimed by the soldiers, had run away with His body they would have, as is generally the case, left things poorly arranged where the inspired writer instead, of such an account, gives one in which we see both those in the tomb and the napkin left in perfect order, well arranged, each in its place. Besides this we also have the angels' testimony given as to His whereabouts. "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:6). "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him" (Mark 16:6). To confirm the truthworthiness of the angels' testimony, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward" (Hebrews 2:2). We have also
(continued on page sixteen)

NOTES

|| A
AND
||

QUOTES



By J. C. Griffin

PERFECTLY AGREEABLE

In *Contact*, July issue, Page 10, Column 2, Paragraph 2, we find these words written by Brother Louis Moulton in answer to a question asked by some person, I quote: "A preacher is ordained by his association or conference and is very definitely answerable to them when charges are presented concerning misconduct or preaching doctrine contrary to our beliefs. (National Treatise, Page 46, Paragraph 4.)"

The above quotation given by Brother Moulton, and as in the National Treatise, and is hereby used by me and has been used for more than a half century, is what we have been calling *connection in government*. Notice the preacher is ordained by the association or conference and is very definitely answerable . . . when charges are preferred. By this statement we say that the church does not ordain ministers when the church is connected with a conference or association. There is a connection between the local church and the preacher and the conference or association. I was connected with the White Oak Hill Free Will Baptist Church in Nash County, North Carolina, in the year of 1910, and recommended by the church for connection to the membership of the Western Conference and was connected by vote of the conference and my name placed on the roll of ordained ministers. That day, when I was examined by such men as Elders P. T. Lucas, L. T. Phillips, J. K. Ruffin, and B. B. Deans and admitted to the conference, I was charged and instructed to surrender my license and ordination certificate to the conference's proper officials when ever called for. Being a child of God and an ordained minister, I gladly promised to obey instructions. Thus, I was connected with the Eastern Conference. If I should ever commit a sin, which would be a reflection on the cause of Christ, and the ordaining council had called for my credentials, I believe that I would

have been true to my promise. If such had occurred, I would have been disconnected with that which I call *connectional government*.

I could have stayed strictly in the church at White Oak Hill and never gone to the conference (which I could have done at that time and would have been congregational).

No one was commissioned to drive the church nor me as an ordained minister to unite with the conference. We could have stayed to ourselves and have been strictly congregation, but thank the Lord we wanted to be connected with other Christians; so we associated with all the churches in the conference, which made us connectional by accepting of the constitution and bylaws, rules and regulations, motions and commands.

Thank God for the connection. Thank you Brother Moulton for your advice to your inquirer. Again, let me say, "I call this connecting government." I am now connected with the Fifth Eastern Union Meeting, the Eastern Conference, the State Convention, and the Bridgeton Free Will Baptist Church. This is enough to make me happy. Yes, there is one more—my wife and I were connected about 46 years ago by marriage, but I have another that fills my heart with greater gladness than that connection. Nearly sixty years ago, when through Christ, I was connected to God by faith in His Son and the connection was sufficient to allow me to say, "My Father, who art in heaven." Praise the Lord. You can disconnect me from your conference or association, but thank God you cannot disconnect me from Christ. Amen and amen. The devil would be glad to disconnect me from Christ, and perhaps many of His followers, but nothing doing. "I'm on the rock to stay."

PICTURE ON CONTACT

In the year of 1935, I stood beside a group of men with whom we had labored for hours to arrange a treatise which was accepted and given to the denomination as a rule and guide for activities of the church. Some people; that is, associations and conferences, never accepted the treatise and especially those conferences and associations which had something that they thought was better. The rejection was their privilege as a Free Will Baptist. I think that sometimes we are too free. We are so much that many preachers want to be free to live for self and condemn everyone else. I think that we ought to have laws that would prevent any preacher or layman from destructive criticism of others.

I am free now from obligations heretofore as chairman of the Board of Publications and Literature of the National Association. Thank God! I am not mad but glad.

THE TERM CONGREGATIONAL

So far as I know the term, *congregational government*, is not declared anywhere in the treatise as arranged and accepted and adopted at Nashville, Tennessee, in the year of 1935. I was chairman of the treatise committee, which wrote and compiled the treatise. I do not remember that the word, *congregational*, was mentioned.

THE TERM CONNECTIONAL

The term, *connection*, is mentioned four times in the treatise as arranged, accepted, adopted, printed, distributed, and used. However, some of the conferences never adopted this treatise, but did not fight or try to destroy it. They were convicted that what they had used for many decades was better, or suited them better. Others used it in some parts. These are known facts. Naturally as an individual, I thought that the treatise was pretty good, but a long ways from being perfect. Let me repeat, the word, *connection*, is referred to four times. The word, *connection*, is used in the revised editions also.

PARAGRAPH 10, PAGE 52, NATIONAL TREATISE

This is a long quote, but for the benefit of those who do not know the facts I quote (you know that I write "Notes and Quotes"): "When a church in good standing request a dismission to unite with another quarterly meeting (we in North Carolina say, *union meeting*) or association, a letter of dismission and recommendation is given. Also, when a number of churches in good standing wish to be organized into a new quarterly meeting, they are dismissed as above. But it is contrary to the practices of the denomination for any church to dissolve its connection with the quarterly meeting, or to disband without the approval of the quarterly meeting. A quarterly meeting should not receive a church rejected by another quarterly meeting, without reconciliation."

We call this *connectional government*. Amen!

May I say again that this is *connectional government*, and I believe that any English scholar will concur.

Now North Carolina men who were connected with the National Association are removed out of the National Association as officers for saying, and signing, a
(Continued on Page Sixteen)

STORIES for our BOYS and GIRLS

BABY-SITTING WITH RONNIE

by Margaret N. Freeman

I DON'T THINK it's fair of Mom," pouted Cindy, "to make us stay home and baby-sit with Ronnie when we've been planning to go to the zoo all week."

"Yeah, and we have to stay with him all afternoon. Crummy deal!" Billy sulked.

Their mother came into the room. "My! such dark, sad faces!" she said. "Cheer up! You can go to the zoo some day soon. I'd gladly stay with Ronnie, but I promised to lead the devotional meeting of the ladies' group today. Ronnie's mother is still in the hospital and this is our chance to do something nice for the Wilsons. They are such fine, good neighbors. Get out some toys and play nicely with Ronnie. Be sure to watch him every minute!" With a little wave of her hand, Mother was out the door and on her way.

Little Ronnie came up and tugged at Billy's hand. "Come, play, Billy."

Billy shook his head.

"I got something for you in my pocket. Daddy sent it," said Ronnie as he tugged at Billy's sleeve.

Billy brushed the little boy's hand away. "Aw, go run your dump truck," he said sulkily.

"You come play!" Ronnie reached for Cindy's dress and pulled it.

"No," Cindy said sharply, "I don't want to! Run along and look at a picture book."

Ronnie looked first at Billy and then at Cindy as if he couldn't understand. Finally he toddled off and sat down to play with his dump truck.

Ronnie was soon back, tugging first at Billy, then at Cindy. "Come, play with me!" he insisted.

"I'm going to read a book," Cindy curled up on the davenport.

"I'll work on my model plane," Billy said. He opened the screen door. "Go out and play in the sandbox. Have a good time, old boy!" he invited.

Ronnie cowered with delight and darted out into the bright sunshine.

"Do you suppose he'll be all right?"

Cindy asked doubtfully.

"Sure. Why not? You know how he loves to play in the sand. We'll look out once in a while to see he's still there."

Cindy read her book and forgot about time. She heard Billy pounding away upstairs. The clock chimed four. She had been reading an hour. She ran to the doorway. "Ronnie! Ronnie!" she called in a trembling voice. The little boy wasn't in the sandbox. No little chubby boy ran up to say with a bright smile, "I here, Cindy!"

"Billy!" Cindy wailed in a frightened voice. Billy came running. "What's wrong? Ronnie gone?" Cindy nodded through her tears.

"Mom told us to watch him every minute. Poor little guy! His mother is sick in the hospital and we wouldn't even play with him."

"Take it easy, Cindy. He's around somewhere. We'll find him."

They searched the yard and the garage.

"This wouldn't have happened," Cindy said, "if we'd watched and played with him like we should have. We are just plain selfish. After all, we can go to the zoo another time."

"Nothing's happened, Cindy," Billy said impatiently. "Just stop imagining things. You go down past the park and I'll go this way. He couldn't get too far away on those little fat legs. Meet you back here."

Ten minutes later, they met on their front yard, shaking their heads.

"Where could he have gone?" Cindy wailed. "Billy, have you been praying that God will help us find him?"

"Of course, I have," Billy answered soberly.

A door banged in the empty old house across the street.

"Look!" Billy said.

Ronnie came out slowly. He held an old stick in his hand, and banged each step as he came to it. When he got to the bottom he started up again, planting first one chubby leg, then the other, on his slow climb up the steps. On his second time down, he caught sight of Billy and Cindy.

"Hi!" he yelled joyously and flew across the yard towards them.

"Watch out!" Billy yelled as the boy darted into the street.

Cindy saw the red truck speeding up. Her scream choked in her throat. She covered her eyes with her hands.

The truck driver put on his brakes until the tires screamed. Billy shouted. Cindy heard Ronnie's frightened shriek. She opened her eyes to see the scared white face of the driver. He had managed to stop in time. He looked angry as he drove away. Billy ran and got Ronnie and dumped him on the grass.

Ronnie began to cry. "Mommy! I want my mommy!"

"Poor kid!" Billy said in a shaky voice. He dug into his pocket. "Like caramels, Ronnie?"

The little boy smiled through his tears as he munched the candy.

Cindy hugged him fiercely. "Do you have a hanky, Ronnie?" She felt in his pockets.

"Uh, huh," Ronnie pulled one out and waved it in the air. A piece of folded paper fell out. Ronnie handed it to Cindy. "From my daddy," he announced.

Cindy unfolded the blue page and read aloud:

"Billy and Cindy, sure sorry you have to miss the zoo. Here's a dollar each for baby-sitting. Our thanks to two wonderful kids."

Cindy and Billy were both quiet. Then Cindy bust out, "I feel just awful. Mrs. Wilson is always so sweet and we treated her little boy terribly instead of feeling sorry and wanting to help. We should have prayed for her instead of being so selfish. I'm so sorry!"

Billy's ears were red as he mumbled. "Yeah, me too." He got up and started for the house.

"Where are you going?" Cindy demanded.

"To get my wagon, where else?" Billy returned and plunked the beaming Ronnie into the wagon.

"Now," he said, "we are going down to the dairy bar and buy us each an ice cream cone."

"Ice cweam?" Ronnie asked hopefully.

"You said it!" Billy grinned cheerfully. "And you are going to get a giant-sized one!"—My Pleasure.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Mexico

This republic south of the United States must feed a million new mouths yearly. Its artists are as brilliant as men anywhere; yet Indians living in remote mountains don't even know they inhabit a country called Mexico. It is a mixed nation of mixed races (Indian and Spanish), a mixed economy (socialist and capitalist), and mixed cultures (Indian, Spanish, French, and American). Mexico City has a population of five million, while the second largest city, Monterrey, has 331,771. The population of the entire country is 35 million, compared to 24 million twelve

years ago. Some 60 per cent of Mexicans are ill-housed; 40 per cent are illiterate.

It is estimated that 47,000 Americans now live and work in Mexico. The native population is said to be 95 per cent Roman Catholic. Less than two per cent have heard the true gospel and less than one per cent are born-again believers. It is of interest to note that 51 per cent of the population is under 25 years of age.

Mr. and Mrs. Arthur Billows direct the work of Free Will Baptists in this country. They have a prosepious work with headquarters at Monterrey. Free Will Baptist missions in Mexico are under the general supervision of the Home Missions Board of the National Association.

N. C. Mission Board Report May and June, 1961

The Rev. A. B. Bryan, treasurer of the North Carolina Mission Board, reports as follows for the months of May and June, 1961. Mr. Bryan's address is Post Office Box 308, Ayden, North Carolina. Balance in Bank May 1, 1961 \$2,514.36

Receipts

Foreign Missions,	
General	\$979.25
Foreign Missions, Designated:	
Aycocks, South America	396.22
Miss Barnard, India	8.50
Calverys, Japan	50.93
Cronks, India	1.00
Esterez, Cuba	15.00
Fulchers, South	
America	159.00
Hannas, India	234.00
Dr. Mileys, France	128.50
Merkhs, Africa	29.00
Rogue, Native, India	15.00
Sparks, Africa	82.50
Stevens, South America	54.21
Waids, Japan	11.00
Tom Willey Jr., Cuba	435.38
Wilson, India	150.00

Total Foreign Missions	2,749.49
National Home Missions,	
General	\$ 351.54
National Home Missions, Designated:	
Miami Church Project	135.00
Alaska, General	51.82
Hawaii Land Project	6.05
Baker, Arizona	61.00
Billows, Old Mexico	109.00
Godwins, Alaska	222.50
Hall, Alaska	485.86
Martinez, Miami	17.66
Owens, New	
Hampshire	11.00
Postlewait, Washington	
State	80.00
Walkers, Washington,	
D. C.	3.00
Whaleys, Alaska	413.29

Total National	
Home Missions	1,947.72
North Carolina Home	
Missions	431.30
Miscellaneous Designated Missions:	
Albamarle Conference	\$ 20.00
Cape Fear Conference	15.26

Total Miscellaneous	
Designated	35.26
Missions Undesignated	
50/50 North Carolina	
and Alaskan	518.11

Total to Account For	\$8,196.24
Disbursements	
Foreign Missions	\$2,749.49
National Home Missions	2,032.34
North Carolina Home Missions:	
Fayetteville, N. C.,	
Brookwood	
Mission	\$ 75.00
Wilmington, N. C.,	
Mission	392.50

Total North Carolina Missions	467.50
Conference Mission,	
Designated	35.26
Promotional Expense:	
Chairman Mileage and	
Expense	\$ 109.18
Postage and Supplies	4.79
Portable File and Case	11.00
Printing Letterheads	25.50
Operational Expense:	
P. O. Box Rent	\$ 9.00
Postage and Supplies	12.79
Board Meeting Expense	56.60
Secretary-Treasurer	
Salary	120.00
Total Expense	348.86

(Continued on page fourteen)



Two women of Mexico at spot of ground where a Free Will Baptist church is to be built.



Sr. and Mrs. Antoni Lopez, native Free Will Baptist workers.

MISSIONS

(Continued from Page Thirteen)

Total Disbursements	\$5,633.45
Balance in Bank	
June 30, 1961	\$2,562.79

We wish to thank each of you who have supported missions during the last two months. Our books are open for your inspection. Our bank account is carried with the First National Bank of Ayden, North Carolina. All who do not understand the workings of the North Carolina Missions Board are asked to familiarize themselves with its operation. Our desire is to keep the mission efforts in good working order and on the go. We invite your support and suggestions.

It is interesting to notice the offerings as they come in and to observe the mission books. Some churches are examples in the support of missions, while others occasionally or never forward a check for missions. I wonder if some churches expect to have a reward in heaven by the way they support, and the small amount they give to missions. It appears to me that some churches use the "tipper method" to support the mission cause. If they have anything left after routine expense at home they give, if not they just do not give. What the mission program continues to need is churches that will put the cause for which Christ died at the head of the program and move on for progress.

All funds going through the state treasury are handled by this office, credited in the state work, and forwarded to the right destination. At the end of each month your state board receives a tabulated record from the national offices of all mission funds going from churches or individuals in North Carolina. By this method your board is in contact, and able to assist, work with, and encourage churches to support missions whether forwarding direct or using the state treasury. Your board is concerned with all the churches supporting missions. The North Carolina budget must be raised and all the churches need to be interested in going over the top.

For better harmonizing the work it is better for all churches and individuals in the State Convention to use the services of the State Mission Board. Feel free to call on us, we can help you with your problems. We help set up itineraries for missionaries, area mission conferences and work out other methods, which support missions. We endeavor

to keep you informed together with the national offices as to the mission needs and our obligation through the State Convention.

In these closing weeks of the convention year which ends August 31, 1961, we urge you to help meet the North Carolina goal. The State Convention will be meeting in September and you will want your delegates to be informed of the mission needs before they go to the convention.

One last word: Notice the number of missionaries being supported by funds from this state. In addition to our report there was above \$8,000 forwarded direct to the two national offices which went direct to our mission program. Remember the offering you sent was included in the total mission offerings of more than \$14,000 during the months of May and June. Try to have your offering included in our next report by forwarding your funds to Box 308, Ayden, North Carolina. Our desire is to serve you to the best of our ability. Our missionaries are dependent upon you to keep them on the field.

Woman's Auxiliary

(Continued from Page Nine)

your prayers helped to make it so. Most grateful thanks! How blessed to be laborers together with God, isn't it?

"Those baptized last month are going on well with the Lord. Pray that they may grow rapidly in love, follow the Word, and win souls.

"I don't know how my letter is to reach the assembly who sent letters to me last August; but I wish all of you could know how very much I appreciate your fellowship and prayer support. Perhaps Mrs. Ballard could keep this letter until you meet again in August of this year—what a long time to keep track of a letter! At any rate, please give my loving greetings to all who will be in your assembly. I have never forgotten the lovely time of fellowship and blessing I enjoyed there in August of 1957.

"Yours with warmest Christian greetings and love, Volena Wilson."

1961 CONFERENCE S. O. S.

Wanted at least thirty more women to make possible a chartered bus! Women, make up your minds! Time is flying. We cannot close deal for bus until we are sure of enough to make it possible to

pay for it. Get your registrations in right away, please.

1961 CONFERENCE INFORMATION

The theme will be "The Great Commission." Mrs. Pearl Alligood will give instruction on Stewardship; Mrs. Dola Dudley will conduct the Woman's Auxiliary Idea Time period; Mrs. Hubert Narron will give a course in Personal Evangelism; Mrs. Frances Phillips will direct Prayer and Praise Time. *Special!* Mrs. Thomas Willey Sr. will be our mission speaker for the conference.

Don't forget to bring your mission corn received in the last service of last year's conference. Bring a penny for each grain of corn.

The bus will follow this schedule, and the fares will be as indicated: New Bern 6:00 a. m. (August 14), \$13.50; Kinston 7:00 a. m., \$12.75; Snow Hill 7:20 a. m., \$12.50; Wilson 8:15 a. m., \$12.25; Middlesex 8:30 a. m., \$12.00; Raleigh 9:30 a. m., \$11.50; Durham 10:00 a. m., \$10.00. Board, room, and insurance at Cragmont will be \$15.00 (\$1.00 per day extra in motel). Registration fee is \$2.00. Trip fares will be according to places visited.

Bridgeton, N. C.—The Woman's Auxiliary of the Bridgeton Free Will Baptist Church met Thursday night at the church with Mrs. Mayhue Bennett, president, presiding.

The program was presented in the form of a round table discussion, with Mrs. Nelson Simpson giving the introduction and acting as moderator. The topic, "Stewardship for Denominational Loyalty," was discussed by Mrs. J. C. Griffin Jr., Mrs. Richard Bryan, Mrs. Charles Jones, Mrs. J. W. Hamilton, Mrs. Russ Becker, Mrs. Edward Horne, and Mrs. Lee Griffin, with Mrs. Simpson reading the last two paragraphs of the church covenant and the group singing, "Take My Life and Let It Be," for the closing. The Rev. J. C. Griffin, pastor, gave the opening prayer and Mrs. Simpson read Scriptures.

Routine business was transacted and committee reports were given. Fourteen members were present. Mrs. Bennett resigned as president, due to the fact she will soon be leaving Bridgeton and Mrs. J. C. Griffin Sr. was elected to fill her unexpired term. Mrs. Bennett was presented a lovely gift from the members of the auxiliary.

The meeting closed with a hymn and prayer offered by Mrs. Becker.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Dorcas, a Woman of Good Works

(Lesson for August 6)

Lesson: Acts 9:36-43

Golden Text: Hebrews 13:16

I. INTRODUCTION

The story of Dorcas is in our Printed Text for today. She was a woman of good works, but when she died her good works could do nothing for her. This is not an easy thing for many people to accept. We like to feel that by our good works we can do many things for ourselves; and, of course, there are some things that we can do. We must not belittle good works. But we must always remember that our benevolent works can never bring life. We must realize that this can come only from the Lord Jesus.

The story of Cornelius is recorded in Acts 10. Note carefully that he was a devout man, a man of religion, but his religion did not bring relief. When Peter introduced him to the Lord Jesus he found help. Religion cannot help. The pagan tribes of the world have religion, plenty of it. Only the Lord Jesus Christ can bring help to the poor benighted religious people of the world who leave Him out.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

Acts 9:36: Dorcas was "full of good works and almsdeed." But that wasn't all. Each of us may be full of good intentions, but that isn't enough. The verse ends with these significant words: "Which she did." Good intentions are not enough. It is the doing that counts.

Vs. 42: Try to imagine the rejoicing in this room where great mourning had been a few minutes before. God turns our mourning to rejoicing. The news of the miracle spread like a prairie fire, and many believed in the Lord. How could they help it?

Vs. 43: Peter stayed many days in Joppa. God had much for him to do there, and he was eager to do it.

Most of his people avoided tanners, but Peter was beginning to learn that Christian teachers are not to be bound by all the narrow prejudices of Jewish rabbis.—*The Standard Lesson Commentary*.

1. Each person has his special gift, and the exercise of it must be such that its actual purpose will be achieved. At this point, it becomes necessary to emphasize the fact that the appropriate spirit accompany our service. Contributions may be made in such a way as to make a gift of mockery. Giving through administrative channels can cause one to soon lose interest and the feeling of urgency to lift it above lifeless routine. Acts of mercy can be done in a spirit which suggests a necessary, disagreeable duty.—*The Bible Teacher* (F. W. B.).

2. Such a marvelous manifestation of God's power in giving life to the dead could not but cause a great stir throughout the city. Peter would have no difficulty in getting people to come to hear him preach the gospel of Christ. People would believe what he said about his Master and His power to save the lost. He could explain how faith in Christ would transform a soul which was dead in trespasses and sins into a living witness for that Christ. Certainly the door into the Kingdom of God must have been flung wide open here and people must have flocked into it during the day that Peter remained in Joppa; and many, many more must have continued to be saved by the witness of Dorcas, and others who had yielded themselves to Christ during this revival.

3. Note: The outstanding point of this whole wonderful occurrence is that this great revival started because one woman translated her faith in Christ unto faithful service to Him and to those who were around her. Then are we not justified to urge all who read this lesson, "Go thou, and do likewise"?—*The Bible Student* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Generosity is one of God's best gifts to his children: "The liberal soul

shall be made fat" (Proverbs 11:25). What counts is not what we would do with a million dollars we don't have, but what we do with the dollar we do have.

2. But before Dorcas could serve the Lord she had to become a disciple. This always comes first. Attempts are often made to do some service for the Lord by people who are unsaved. It may be good, humanitarian service, but it will not gain any merit toward salvation before the Lord. We think of the community welfare drives. They may result in much physical good, but it is not really the Lord's service if it is not done in His name.

3. Don't make the mistake of underestimating the common, unknown, seemingly unimportant person. Some of the greatest characters in the world are the unheralded and unobserved saints who faithfully serve the Lord in their own unobtrusive way.—*The Bible Expositor*.

4. Bishop Woodcock of Kentucky has told a touching incident about a little heroine whom he knew. She was left motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home. To do it all, she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen her strength was all exhausted. As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I'm afraid to die," she said, "for I am not. But I'm so ashamed." "Ashamed of what?" the neighbor asked in surprise. "Why, it's this way," she explained: "You know how it's been with us since Mamma died. I've been so busy, I've never done anything for Jesus, and when I get to heaven and meet Him, I shall be so ashamed! Oh, what can I tell Him?" With difficulty the neighbor kept back her sobs. Taking the little calloused, work-scarred hands in her own, she answered: "I wouldn't tell Him anything, dear. Just show Him your hands."—*The S. S. Times*.

"When I shall come to the end of my way,

When I shall rest at the close of life's day,

When 'Welcome home' I shall hear Jesus say,

Oh, that will be sunrise for me!"

Questions & Answers

(continued from page ten)

mentioned in the Gospels the account of other resurrections. These appear to be bodily resurrections as seen in Matthew 9:18-26; Luke 7:11-18; John 11:1-44. Such incidents give some light regarding the resurrection of Jesus Christ. Why should the officers have said that they feared His friends might come and steal His body while they slept if that was not His body that had been placed in the tomb, and why was the tomb sealed and a watch of Roman soldiers placed as its guard?

Those who were honorable truthful men, that knew Him before His death and burial saw and recognized Him after He had arisen from the tomb. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (John 20:27). "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts rise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:37-39).

It is true that at several occasions after His resurrection the disciples who saw Him did not recognize Him, but such a lack of recognition on their part was as the Scriptures plainly indicate the result of their eyes being holden which was for the purpose of preventing them from recognizing Him. It is to be understood from Revelation 5 and 6 that Jesus still retains the nail prints, and as the Lamb slain before the foundation of the world, appears in His glorified resurrected body. Paul believed in the bodily resurrection as is to be seen in 1 Corinthians 15. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). Jesus' own testimony could not be accepted by one as being valid without his accepting the fact of the bodily resurrection. "And they shall kill him, and the third day

he shall be raised again. And they were exceeding sorry" (Matthew 17:23). "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). Then again we have the testimony of the apostles perfectly in accord and complete harmony with Jesus' own words. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses" (Acts 2:24-32).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, . . . Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. . . . The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. (1 Peter 1:3, 21; 3:21).

(Continued Next Week)

Notes and Quotes

(continued from page eleven)

document that they believed in a form of connectional government, and two of the main leaders in the ousting were Dr. L. C. Johnson and the Rev. Charles Thigpen, who are connected with Free Will Baptist Bible College in Nashville, Tennessee, and followed by a large number of Bible College students, former students, and graduates. For lack of space we will close "Notes and Quotes." You will hear more later through the columns that I hold in *The Free Will Baptist*, in which I am free to speak. You see, I am connected with *The Free Will Baptist*, and not congregated, only sometimes in board meetings and writer assemblies.

By the way, the word, *congregation*, is mentioned once in the National Treatise and that is in reference to singing. A sixth grader can understand this, as all congregations will agree.

NEWS NOTES

(continued from page seven)

a \$2 registration fee. For application and information, write: Dean Michael Pelt, Mount Olive College.

Singspiration to be Held at Smith's New Home Church

The singspiration of which Hugo Free Will Baptist Church is the mother church, will be held July 30, at Smith's New Home Free Will Baptist Church, on the Kinston, Jacksonville highway, about ten miles south each of Kinston, North Carolina.

The church and pastor, the Rev. Robert Fader, extend this invitation to each of you to attend. The singspiration will be from 6 to 9 p. m.

"So Little Done"

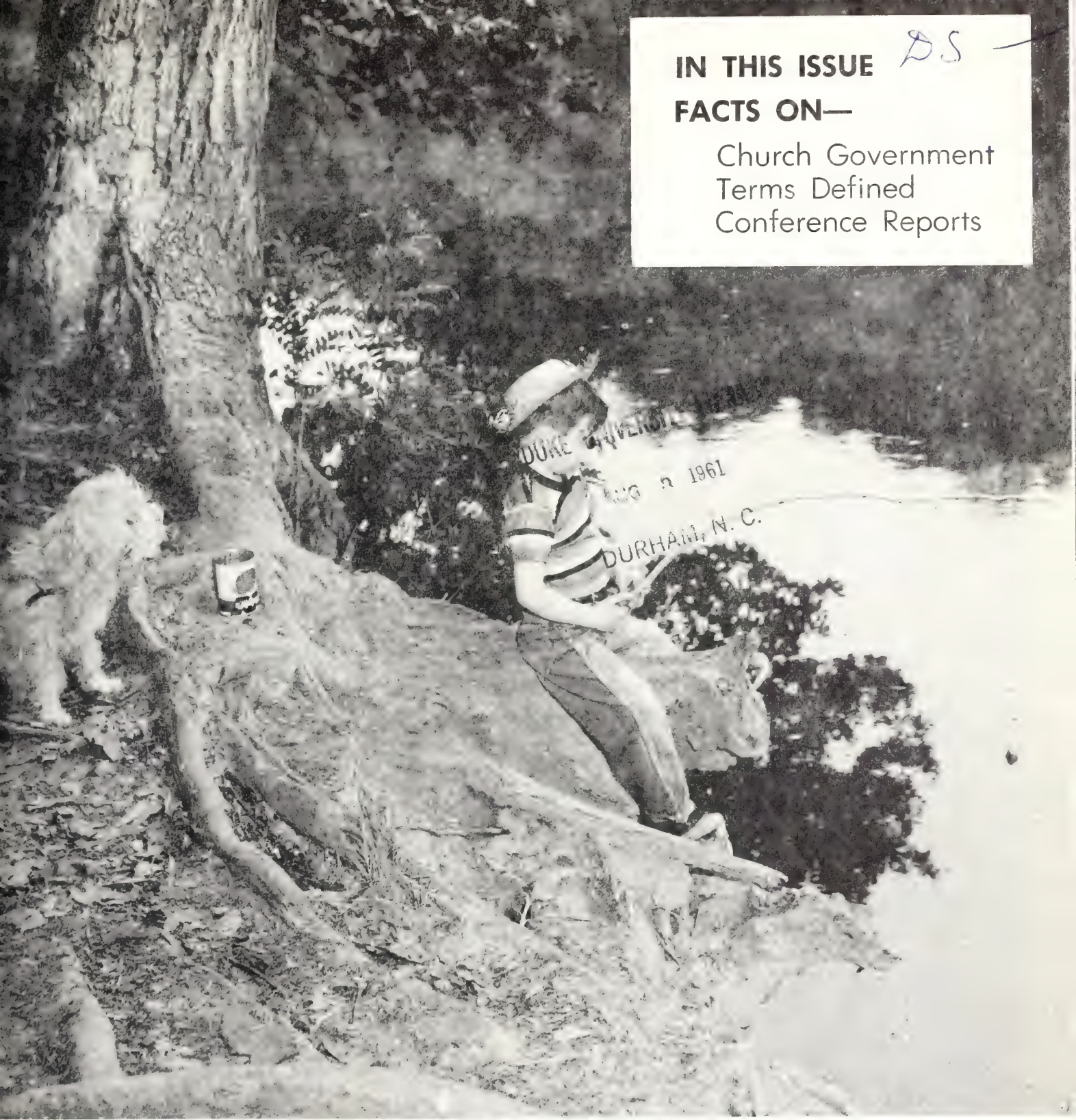
"So little done—so much to do," regretfully said Cecil Rhodes, the great empire builder of South Africa, as he lay dying.

"I must work the works of him that sent me, while it is day: the night cometh when no man can work," said the Lord Jesus.—Rev. Walter B. Knight.

IN THIS ISSUE

FACTS ON—

Church Government
Terms Defined
Conference Reports



HAROLD M. LAMBERT PHOTO

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 2, 1961

BONUS: TWENTY PAGES IN THIS ISSUE

TO REPUDIATE!

The National Association of Free Will Baptists, meeting in Norfolk, Virginia, July 11-13, requested the North Carolina State Convention of Free Will Baptists to repudiate any and all forms of connectional church government. (See the last paragraph of the resolution adopted by the National Association, on Page 8 of last week's issue.) Just what does it mean to repudiate? The word itself means: To cast off; disown; to refuse to have anything to do with; to renounce. In brief, therefore, the North Carolina State Convention was requested to disown any and all forms of connectional church government.

Just what is the North Carolina State Convention of Free Will Baptists to do? To some certain groups and individuals, the request of the National Association is the only solution. We say again, that it is our opinion that the request was completely out of place and uncalled for. As many events in life, things are not so simple, but are rather involved. If North Carolina Free Will Baptists should repudiate any and all forms of connectional church government, just what would be involved?

To help clarify the matter, let us briefly mention the reason for such a request being made by the National Association. The entire resolution, and other action taken toward North Carolina, centered around the dispute of Edgemont Free Will Baptist Church, Durham, with the Western Conference of North Carolina. As has already been publicized, the Western Conference, at a reconvened session a few months ago, revoked the ministerial credentials of Edgemont's pastor. This action was taken only after every effort, on the part of the Western Conference and its officials, was made to settle the matter between the two factions in the church. The conference also recognized the minority faction (referred to as the J. G. Teasley Faction) as the true church. Justification of the conference in this can be seen in the fact that the majority group (referred to as the Miles Faction) was not willing to work with or come under the jurisdiction of the conference; and, as reported by the conference, certain irregularities existed which called for action on the part of the conference. In brief, the conference had no other choice. Thus, according to the usual practices, and the right given the Western Conference by virtue of the North Carolina Treatise, and its member churches, the Miles Faction forfeited its right to be recognized as the true Edgemont Church. (In last week's editorial, we stated that we would discuss the dispute editorially; however, we do not feel that this is now necessary, since the Western Conference is releasing information to the public through "The Free Will Baptist." The first of these articles appears in this issue.)

On June 30, 1961, Superior Court Judge Clawson L. Williams ruled that the Edgemont Church and all of its properties go to the Teasley Faction; that the Miles Faction "... restrain from holding themselves out as being the true congregation of the church, ...". The pastor of the Miles Faction is restrained from performing any ministerial function in any of Edgemont

Church buildings, and in any church of the Original Free Will Baptist denomination, until he submits himself to the jurisdiction of the Western Conference.

On July 19, the Judge refused to stay execution of his orders made on June 30. The stay had been requested by the Miles Faction and their pastor. Notice of appeal has been given to the Supreme Court. Also, a \$400,000 libel suit, instituted by the pastor against the Western Conference, is pending trial in Wake County Superior court. The shame of it all is the thousands of dollars which these court cases shall cost, which should be going into our denominational work.

Now, if the North Carolina State Convention of Free Will Baptists is to repudiate any and all forms of connectional church government, just what course must it pursue? what would it actually be doing? what would be the results elsewhere? To begin with, the conferences within the state would have to change its method in the ordination of ministers. It would have to be left in the hands of the local church. In reality, this is the basic reason for the use of the term, connectional, as it came into the Edgemont Church dispute. Next, the organization of churches would no longer be within the framework of the conference or association. Also, the conference could no longer be called upon by its churches to settle disputes.

Should the North Carolina State Convention repudiate any and all forms of connectional church government, it would have to declare its treatise null and void. There would be no need of our church covenant which states: "... we agree to co-operate in the promotion of denominational institutions and enterprises, ...". The conference would no longer be recognized as the highest tribunal, for the State Convention would have to recommend to its conferences and associations that they reject, or amend, the treatise, which would require a two-thirds vote of the conferences and associations belonging to the State Convention, as well as a four-fifths vote of the members present in each conference.

Should the North Carolina State Convention repudiate any and all forms of connectional church government, it would be morally and ethically obligated to ask the National Association to revise its treatise, and never to pass any legislative act. Then too, other states would then be morally and ethically obligated to do as North Carolina; for there are other states which also carry out their practices and procedures just as North Carolina. The National Association would then be obligated to remove the word, connection, from Pages 52, 55, 57, and 58 of the National Treatise.

The fact remains, there are those who are not willing to face the truth that we have had a connectional form of church government for years and years; there are those who are not willing to admit that we have been content to operate in this manner as well as a congregational form of church government. We say again, the term is not a denial of the independence of the local church in those areas given in our treatises. No one has denied the local church its rights.

The National Association was asked to define the term, but it failed to do so; nor would it hear the matter discussed. The question was asked if it was the use of the term that had brought

about such action. Again, there was no definite answer. Never was any reasonable answer given as to why North Carolina was asked to take this action.

We know that two wrongs do not make a right, but we do know that rash, inconsiderate action always has its repercussions. Unless this misunderstanding is corrected, it shall go down on the pages of history as the greatest misunderstanding ever made by Free Will Baptists.

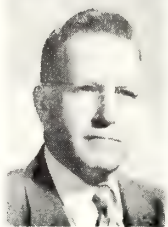
LIQUOR AND YOUTH

The liquor traffic frequently chooses the young for its special attention. The danger of this practice is revealed in statistics regarding juvenile delinquency. An alarming number of convictions for crimes of violence and sexual offenses are associated with young people imbibing the brewer's product. The churches cannot be indifferent toward the growth of intoxication among young people. They should be advocates of total abstinence as a Christian ethic. There is no safe middle ground by which the corrupting persuasions of the liquor barons may be countered.—"The Watchman-Examiner."

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).



THE LOVE OF CHRIST

"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God" (Ephesians 3:19).

This verse is the last part of a sentence which was begun with the fourteenth verse of this chapter. In order to make the meaning clear I am going to quote all the verses. "For this cause I bow my knees unto the Father of Our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with

all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The following beautiful poem seems to me to be a very good commentary on the verses quoted and, if studied, will help us to understand why Paul calls Christ's love a love which passeth knowledge.

THE LOVE THAT PASSETH KNOWLEDGE

Not what I am, O Lord, but what thou art,
That, that alone, can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.

It is thy perfect love that casts out fear;
I know the voice that speaks the "It is I."
And in these well-known words of heavenly cheer
I hear the joy that bids each sorrow fly.

Thy name is Love! I hear it from the Cross;
Thy name is Love! I read it in yon tomb;
All meaner love is perishable dross,
But this shall light me through time's thickest gloom.

It blesses now, and shall forever bless;

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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It saves me now, and shall forever save;
It holds me up in days of helplessness,
It bears me safely o'er each swelling wave.

Girt with the love of God on every side,
Breathing that love as heaven's own healing air,
I work or wait, still following my Guide,
Braving each foe, escaping every snare.

'Tis what I know of thee my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod,
Leaning on thee, in weakness I am strong.

I am all want and hunger, this faint heart
Pines for a fullness which it finds not here,
Dear ones are leaving, and as they depart,
Make room within for something yet more dear.

More of thyself, oh, show me hour by hour
More of thy glory, O my God and Lord!
More of thyself in all thy grace and power
More of thy love and truth, Incarnate Word.

—Author Unknown.

"Could we with ink the ocean fill,
Were the whole world of parchment made,
(continued on page eighteen

What Is the Connectional Form Of Church Government?

I ATTENDED the National Association of Free Will Baptists convening in Norfolk, Virginia, July 11-13, and observed and heard some strange things. I observed that North Carolina is very unpopular in the National Association. Isn't it strange that the largest state body of Free Will Baptists in America should become the target of attack both from without and within the state? I observed that it was not just an attack from other states, but that much of the attack came from men who are now pastoring churches in North Carolina and who are receiving their livelihood from North Carolina Free Will Baptists. Why?

The charges leveled at North Carolina were not about Biblical doctrines, though I suspect that on this vast continent we do have differences in this field. But suddenly North Carolina was condemned without trial for believing in and practicing what is called a connectional "form" of congregational church government. North Carolinians, who had previously signed an affidavit stating that North Carolina Free Will Baptists have long adhered to the principle of connectional church government, were suddenly stripped of their offices in the National Association. After twenty-five years as a member of the National Association, isn't it strange that North Carolina should be condemned for believing in and practicing a form of government that North Carolina has believed in and practiced since long before the National Association was formed? I observed prejudices so deep seated against North Carolina that a motion for the executive committee of the National Association to meet with the executive committee of the North Carolina State Convention for the purpose of attempting to reconcile the differences between North Carolina and the National Association was defeated.

The National Association not only condemned North Carolina for practicing a connectional form of church government, but proceeded to practice connectional government itself. In Article

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Rev. C. L. Patrick
Walstonburg, North Carolina
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VI of the constitution of the National Association, provisions are made for appeals to the National Association from bodies connected to the National Association by membership. The National Association, by its rebukes and demands upon North Carolina, exercised connectional church government based upon North Carolina's connection with the National Association as a member body. It is to be noted that other church groups not connected with the National Association were not rebuked because their church government differed from that professed to be so perfect by the National Association. It was also pointed out from the floor that other states than North Carolina practice a form of church government similar to that of North Carolina. No action was taken relative to these practices in other states.

Again then the question, Why was North Carolina so humiliated and criticized in the last session of the National Association? In the report of the general board of the National Association, it was made clear that the dispute had its origin in the Edgemont Church of the Western Conference of North Carolina. It is now history that that dispute has caused confusion and division among our people all the way from the local church to the National Association. I would not further that confusion by attempting to argue that which is in the process of being determined by the courts of our land. Instead of arguing a particular case and dealing with personalities, it is my purpose to point out what a connectional form of congregational church government is, and why Free Will

Baptists through the ages have adopted and practiced it.

"I never heard of connectional church government until recently," is a remark sometimes heard among our people. Free Will Baptists, until recently, had little reason to point out how our government differed from some other Baptist groups and independents. But though we had not widely used the term connectional, that form of church government has prevailed since the early days of our existence. Historians who wrote before the present controversy arose used the word, *connectional*, to describe Free Will Baptist church government as it developed. In Torbet's "A History of the Baptists," he tells of a group organized in 1729 in Virginia and North Carolina who called themselves Original Free Will Baptists, thereby identifying themselves with Helwy's congregation of seventeenth century England. Torbet went on to say, "They had a conference type of organization, which had authority to silence preachers and to settle difficulties between churches." Damon Dodd, in the "Free Will Baptist Story," Page 91, states: "In the beginning of the Free Will Baptist movement, there was no previously matured plan of organization or operation. The first churches were entirely independent and after 3½ years they united into a Quarterly Meeting. In so doing, each church surrendered a part of its former independence and received the counsel, co-operation, and support of all others." On the same page, Dodd goes on to point out that as quarterly meetings increased in number the yearly meeting or conference was formed. As he unfolds the story of the development of our church organization, he tells of the formation of the General Conference which was composed of yearly meetings. This General Conference formally adopted a constitution in 1841, Article 8 of which states that "... in no case shall it have power to reverse or change the decisions of churches, quarterly meetings, or yearly meetings, or any other religious bodies." This article then limited the

(Continued on Page Seventeen)

Think On These Things

THINGS are never as simple as they seem.

At first thought the idea occurs to us that it would be a wonderful thing if each individual could make his own laws and regulations, express himself as he sees fit, and enjoy absolute independence in all things. This would be wonderful if it were not for the fact that all experience has served to prove that when such conditions exist, as they have existed in some states and in some churches, the stronger suppress the weak and anarchy prevails. Paul observed these subtle forces at work in the church at Antioch. If the renowned apostle had not seen fit to intervene and set things in order, self-destruction would have been the fate of this body.

Suffice it to say without fear of refutation—there is no form of church government in existence in the world today that does not carry with it certain inherent dangers. It becomes the duty of the congregation and the denomination as a whole to exercise constant vigilance to keep these dangers under suppression. We must constantly remember that when liberty is granted, there will be those who will abuse it and use it for the attainment of their own personal goals.

We have heard a great deal during the past several weeks concerning two forms of church government: namely, congregational and connectional.

It might be well for us to ask ourselves the question, "What do we mean to imply when we say, or when others say, 'The National Association of Free Will Baptists has endorsed congregational church government as the type to be employed by all churches which are members of that organization?'"

It is common knowledge that language, even in best usage and expression, is relative. It is possible, and highly probable, that the term *congregational church government* means one thing to one individual and something entirely different to another.

If congregational church government means that each individual congregation is free to act for itself in all things, disregarding as it sees fit the rights of the minority and the other churches of the denomination, then we can safely say that with the exception of some few independent bodies, associated with no

Rev. A. B. Chandler
Ahoskie, North Carolina

other churches of similar doctrinal belief and usually made up of discontents and malcontents from many churches, has ever existed. There is no such thing as an absolute congregational church government in any of the religious denominations of the United States. In all of them, conferences or associations exercise certain judicial powers over both the ministers and the churches that compose the body.

The Free Will Baptists of North Carolina are congregational in church government in so far as each individual church body is free to conduct its own business, elect its own pastor and officers, receive and disperse its own funds, and act as an independent body in all things, just as long as in so doing it does not infringe upon the rights of others, nor act in disobedience to the rules and regulations established by the association or conference of which it is a member.

We realize that there is danger in any form of connectional church government of developing a conference hierarchy that might be tempted to take it upon itself to shape the activities, and thus the destiny, of the churches within the conference. It is the duty of the individual churches by delegation and vote to protect themselves from this danger. No conference officer can hold office without being elected by the delegates from the individual churches within the conference. This is the escape valve that can quickly thwart the efforts of any conference committee to set itself up as an authority in opposition to the desires of the churches which compose the conference.

A pure congregational form of church government would also embrace certain dangers. If this were not so, this type of church government would be adopted by all. Often what we term congregational

church government proves to be upon closer inspection nothing more than a rule of board and committee, and these either directly appointed by the pastor or elected to office by the body of the church through his recommendation. The dictatorship of the pulpit constitutes the greatest danger to the peace and the harmony of our churches. If congregations were left free to make their own decisions, then congregational church government would be the nearest thing to the ideal that we could hope to obtain. But when congregations are deliberately deceived and led to embrace and back up the opinions of a biased or misinformed pastor without making any investigation of their own, their right to expression and their right to vote becomes a mockery and a sham.

It would seem to me, and should so seem to all, that it is not so much a question of whether or not it is proper for the conference to exercise certain authority over the ministers and the churches within its bounds. The thing that is of utmost importance has to be this: What has been the practice of the Free Will Baptists of North Carolina in regard to this aspect of church government? and what does the treatise under which the conferences operate have to say on this particular subject? It should be obvious to one and all, else anarchy must prevail, that if the treatise under which the conferences operate state that the conferences shall exercise certain authority over the ministers and the churches which compose the conference, there is no power on earth, save the changing of the treatise, that can deny or divest them of that authority.

The form of church government practiced by the Original Free Will Baptists of the State of North Carolina is obviously not absolutely congregational, nor absolutely connectional. Churches within this state have always had and still maintain independence in certain facets of church government, but certain rights and authorities have also from the very beginning of the denomination in 1727 been invested in the conference of which that church is a member.

If the good people who compose the Original Free Will Baptist Church of North Carolina are not in agreement

(Continued on Page Seventeen)

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

MANY PEOPLE have asked why and how the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina came to enter the dispute in the Edgemont Free Will Baptist Church.

The answers to the above questions are as follows:

1. For many months prior to August, 1960, officers and members of Edgemont had been contacting officers of the Western Conference with reports and complaints about strife, unrest, and irregularities in doctrine and administration in the local church.

2. On August 5, 1960, a written petition, signed by eight (8) officers of the church, was filed with the moderator of the Western Conference. This petition reported irregularities and requested the executive committee to consider this petition and request.

3. The executive committee held a general meeting on August 12, 1960. (This meeting had already been called before the moderator received the written petition from the eight officials.)

4. During the general meeting, on August 12, a delegation of members from Edgemont, appeared in person before the executive committee and renewed the request that attention be given to the strife, unrest, and irregularities existing in Edgemont.

The following resolution sets forth the first step taken by the executive committee in this matter:

WHEREAS, Reports have reached us of an alleged state of strife and unrest in the Edgemont Free Will Baptist Church of Durham, North Carolina, that in the opinion of some threatens the future of this church as a Free Will Baptist church, and

WHEREAS, It seems that said strife and unrest arise from denominational irregularities in administration, and perhaps doctrine, and

WHEREAS, It is reported that the pastor has implied that before the Executive Committee would be permitted to conduct an investigation the church would sever its relationship with the Western Conference, and

WHEREAS, It is reported that the pastor has threatened to take action against members of the church who give information to the Executive Committee, and

WHEREAS, It is the judgment of this Executive Committee that a joint meeting of this committee and the Board of Ordination of the Western Conference should be held for the purpose of questioning members of the local church to determine if an investigation should be conducted:

THEREFORE BE IT RESOLVED:

1. That the chairman of this committee be instructed to arrange the time and place for such a meeting to be held on the earliest possible date and that such members of Edgemont as deemed advisable be requested to meet with us.

2. That the pastor and chairman of the official board of Edgemont be informed that such meeting is being arranged and that they be informed that acts of reprisal against members giving information to this committee will not be tolerated.

3. That the pastor be warned that any action on his part that results in, or contributes to, this church severing its relationship with this conference before this matter is disposed of will forfeit his right to membership in this conference.

This resolution adopted by unanimous vote of the full membership of the Executive Committee of the Western Conference on August 12, 1960.

Copies of the above resolution were sent to the pastor and to the chairman of the official board of deacons. Arrangements were made for the meeting called for in the above resolution. Since it was not agreeable with the pastor and some members of the church for the meeting to be held in Edgemont Church, arrangements were made to meet elsewhere. The following letter was prepared and sent to the then recognized chairman of the board of deacons (as of the date of this letter the chairman had not signed any petition or joined in the complaint):

August 16, 1960

To Any Members of Edgemont
Free Will Baptist Church
Durham, North Carolina

Dear Christian Friends:

Many reports have come to the Executive Committee of the Western Conference of Free Will Baptists of a state of strife and unrest within your church.

The number and nature of these reports have been such that the Executive Committee has decided that it should look further into the matter. A joint meeting of this committee and our Board of Ordination is being arranged for the purpose of discussing this matter with those members who feel that there is information that

this joint committee should have. The joint committee meeting is being planned for Friday night, August 19, at 7:30. Since it has been made clear that this Executive Committee will not be welcome in your church building, the place of the meeting for Friday night is being arranged elsewhere. You will be given the information about the place of meeting.

If you wish to attend this meeting, we want you to feel free to do so and to express yourself freely. The Executive Committee has informed your pastor and the church that we will not tolerate acts of reprisal against those who give information to this committee. Although we understand that some such acts have already been taken, we are of the opinion this is not in keeping with the policies and practices of Original Free Will Baptists. We shall endeavor to see that any wrong that is done is recognized and dealt with in keeping with the Scriptures and with the established policies of Original Free Will Baptists.

The meeting Friday night will not be a trial. We will not attempt to interfere in the affairs of your local church unless we find evidence of irregularities that justify further action. We will, however, use every resource of the Western Conference to see that right prevails. The meeting Friday night is to determine what further steps, if any, will be taken.

This letter is issued with a sincere prayer that we may be guided in the will of the Lord and that we may have the courage to take the stand that is pleasing to Him.

Very truly yours,

Moderator, Western Conference

The time and place of the above meeting was made known to both factions of the church and to the pastor. The meeting was held on August 19 as announced. This meeting was attended by more than thirty (30) members, all of whom supported the complaints already made. Additional complaints and charges were also filed at this meeting. None of the opposite faction, or the pastor attended; although the pastor and others parked

THE MAIL BOX

AVAILABLE FOR PASTORATE

"Having officially resigned as pastor of the Madison Free Will Baptist Church, Madison, Tennessee, I am available to meet with any church for a trial sermon or with any officially appointed committee of the church who might be interested in securing my services as pastor.

"I am also available for evangelistic work during the summer and fall months.

"I have been an ordained member of the Cumberland Association of Free Will Baptists for the past twenty years and endorse every phase of our national work."—Rev. J. L. McIntosh, Lyles, Tennessee.

PROTEST TO NATIONAL ASSOCIATION RECENT ACTION

"This is a letter protesting the recent action instigated by certain persons in the National Association of Free Will Baptists which resulted in the removal of

five prominent North Carolina ministers from their national offices. The instigators of this action were careful to prepare a statement for the Associated Press which means, of course, national distribution of the statement to any subscribing newspaper which wishes to print the statement, giving undue publicity to the fraudulent handling of North Carolina Free Will Baptists at the hands of the National Association.

"As is obvious to every reader of *The Free Will Baptist*, the action, from beginning to end, was a trumped up one. The excuse of discountenancing so-called *connectional government* is absurd and amounts to petty quibbling over meaningless terms. The action of the National Association itself could be shown to be a form of *connectional government*. The Original Free Will Baptists of North Carolina have had, from their beginning the form of government which the National Association now disparagingly calls *connectional*. We have ever had conferences, associations, and conventions to rule on matters concerning the state of the whole church when reflected in the disturbance in one or more local churches. Our ministers have always been subject to a conference, whether the old

across the street from the place of meeting and we are informed that upon being asked, by an active deacon, to come in and see what was being done the pastor replied, "I do not care what is going on inside, I am interested only in who is going in."

We are informed that the pastor made a list of those who attended this meeting and evidence shows that on the following Sunday some were expelled from membership in the church, others were removed from office, some were silenced from any voice or vote in the church and the others were warned that if they contacted the officials of the conference again they would be expelled.

The pastor and church were informed about the complaints and charges, and were requested to meet with the executive committee and board of ordination on August 22, to receive the charges and see if a future meeting for a hearing could be arranged.

The joint meeting was held on August 22, but no one from Edgemont appeared at the meeting and no message was received from them.

The joint meeting of the executive committee and board of ordination considered this matter, and the executive committee took action by passing a motion which has since been used by the pastor as a part of the basis of his \$400,000 libel suit and is involved in the modified restraining order. Therefore, the motion cannot be stated here. However, the joint committee did renew the request for another meeting, on August 29. A report of the August 29 meeting will be submitted for publication next week.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

General Conference in 1807, or the other conferences after 1896.

"The action of the National Association is not merely a condemnation of those five men—it is an unvarnished condemnation and rebuke of the tradition and usage of the Original Free Will Baptist Church of North Carolina, by far the oldest group of Free Will Baptists in existence. The only alternatives left to the National Association should be dictated by the church in North Carolina, and they are: Either reinstate the five ministers and admit an error of judgment; or, expel the Original Free Will Baptist Church of North Carolina from the National Association for its traditional form of government."—George W. Stevenson Jr., 303 S. William Street, Goldsboro, North Carolina.

Never forget the prudence which should temper firmness, or the modesty which becomes the consciousness of right.

"Christ died and He lives to save all who will come to Him."

NEWS ^{AND} NOTES

Of Denominational Interest

Rev. Willis Conducted Revival In District of Columbia

Rev. Homer E. Willis, director of National Home Missions, conducted the first revival ever held under Free Will Baptist sponsorship, July 17-23, in the metropolitan area of Washington, D. C. Good crowds were present for each service, held at the Wilson School, 1601 Wilson Boulevard. All services of the Bloss Memorial Free Will Baptist Church are being held there except prayer meeting which is held at the church property, 515 North Nelson.

Rev. and Mrs. Kenneth Walker are being mightily used of God as area missionaries with the National Home Missions Board.

Swannanoa Church Host to Blue Ridge Association

The Blue Ridge Association of the Original Free Will Baptists of North Carolina will meet for its eighth annual session on August 3-5, at the Swannanoa Free Will Baptist Church. The association is the only liberal association of Western North Carolina as far as education for ministers is concern, and was organized by several ministers who saw and felt the need for more emphasis on study and education for the denomination's ministers and churches. Playing the greatest roll in this organization was the Rev. Wayne Smith who presented the idea after much prayer over the matter. The Rev. A. F. Lawter and the Rev. Carl Shook of the Beaver Creek Association of South Carolina acted as moderators of the first meeting of the association. Bylaws and the constitution were drawn up by the Rev. Mr. Smith and the Rev. Milton Hollifield, and after much discussion, the association accepted them.

Presently there are 14 churches represented by this association in Western North Carolina with two missionary works sponsored by the association. The churches are: Beaverdam, Candler; Bethel, Old Fort; Canton, Canton; Caroleen,

Caroleen; Cedar Hill, Asheville; First Church, Marion; Horney Heights, Asheville; Alen Alpine, Morganton; Mt. Calvary, Marion; Nowling Chapel, Morganton; Rocky Pass, Marion; Swannanoa, Swannanoa; Sulphur Springs, Hazelwood; Spruce Pine, Spruce Pine. The missionary churches are located in Elmer, New Jersey, and Akron, Ohio. These churches hold a membership of 2,050, with church property valued at \$460,211.

There are 26 ministers belonging to the ministers' conference and 15 circles and auxiliaries which are affiliated with the woman's auxiliary.

The association stresses the following things:

1. The organization operates for the purpose of promoting unity, fraternity, fellowship, and co-operation, and to encourage and engage in larger Christian enterprises that cannot be carried on by one single church; to combine and direct the energies of the Free Will Baptists within its bounds in one sacred effort to encourage and promote the general spread of the gospel; and for winning souls to the Kingdom of God.

2. The ministers are urged to attend college in study and search of doctrine of the Free Will Baptist denomination, either part time or full time.

3. Churches are urged to support the National Co-Operative Plan and the State Co-Operation Plan of Support.

4. Free Will Baptist literature to be used in all the churches of the organization.

5. The association believes in congregational government for its churches.

The Blue Ridge Association holds a student loan fund for the members of its

Coming Events

August 8-10—Writers' Conference, Mount Olive College

September 4—Labor Day

September 13, 14—North Carolina State Convention, Mount Olive College

churches to attend the Free Will Baptist Bible College and Mt. Olive College.

Quarterly meetings are held in the various churches to transact any business and to hold workshops for the ministers, auxiliaries, and interested members of the churches. The permanent annual meeting place is Cragmont Assembly, but due to the rapid growth and the limited meeting space at the assembly, it has been forced to meet at one of the churches for this session. The program is as follows:

Thursday, August 3

Morning Session

9:00—Registration

10:00—Called to Order

10:10—Moderator's Address, Rev. W. L. Keel

10:20—Roll Call of Churches

—Intermission

11:15—Message, Harold and Josephine Stevens

—Lunch

Afternoon Session

1:35—Devotions, Rev. W. J. McDaniel

1:45—Reports of Various Committees and Enterprises

2:30—Business Session

—Adjournment

Evening Session

7:30—Message, Rev. R. J. Reynolds

Friday, August 4

Morning Session

10:00—Call to Order

10:00—Devotions, Rev. Roy Duckett

10:20—Business Session

—Intermission

11:20—Message, Rev. Billy A. Melvin, Executive Secretary of National Association

—Lunch

Afternoon Session

1:35—Devotions, Rev. Carl Osborne

1:45—Business Session

—Adjournment

Evening Session

7:30—Message, Rev. Billy A. Melvin

Saturday, August 5

Morning Session

10:00—Ministers' Conference

10:10—Devotions, Rev. V. E. Condrey

10:20—Business Service

11:00—Ordination Service

—Adjournment

Notice to Young Ministerial Candidates

The ordaining council of the Central Conference of North Carolina has issued the following notice:

"Young men who plan to take correspondence courses to prepare for license

or ordination to the ministry, should check with the State Department of education in the state where the school is located. This will prevent taking courses from schools that have no standards, and therefore their work cannot be accepted."

The notice was signed by the ordaining council: Revs. D. W. Alexander, chairman, Willis W. Wilson, Edward W. Miles, F. B. Cherry, Michael Pelt.

N. C. State Convention Protests National Association Action

The Executive Committee of the North Carolina State Convention voted in a called meeting Thursday night at Mount Olive, to "vigorously protest" the action of the National Association of Free Will Baptists in removing certain North Carolinians from national offices.

Also unanimously adopted was a prepared statement by Dr. W. Burkette Raper, president of Mount Olive College, which declared that "the National Association of Free Will Baptists has absolutely no jurisdiction over Mount Olive College" nor over the North Carolina State Convention.

Dr. Raper was among five Tar Heels impeached from office for signing an affidavit affirming the authority of the North Carolina Western Conference in revoking the ministerial credentials of Ronald Creech of Durham, who previously had filed suit for \$400,000 against the officials of the Western Conference.

The adopted statement by Dr. Raper further stated, "We believe that the issue of church government was only a pretense for our impeachment from offices. We believe the basic issue is the educational philosophy of Mount Olive College," the only regional accredited college in the history of the Free Will Baptist church.

The administration and alumni of the National Association's Bible College in Nashville, Tennessee, were identified as the chief source of opposition to Mount Olive College. Dr. Raper's statement declared that "Mount Olive College will not yield to any pressure" to become a narrow sectarian institution. He affirmed that Mount Olive College believed in teaching students to think rather than following the practice of indoctrination advocated by the opponents of the college.

The full text of the motion unanimously passed by the state executive committee read, "That the North Carolina State Convention of Original Free Will Baptists vigorously protest the action of the National Association in impeaching from national offices North Carolinians who

were in good standing with their local State Convention and against whom no charges were submitted;

"That this convention expresses its confidence in the doctrine and Christian character of the North Carolinians who were removed from offices of the National Association;

"That copies of this motion be sent to the Executive Committee of the National Association."

Among those removed from office were the Reverend R. H. Jackson of Pine Level, the Reverend Michael Pelt of Mount Olive, the Reverend D. W. Hansley of Kinston, the Reverend Ralph Lightsey of New Bern, the Reverend M. L. Johnson of Newport, and the Reverend J. C. Griffin of Bridgeton.

The annual meeting of the Free Will Baptist State Convention will be held with Mount Olive College on September 13 and 14. Members of the state executive committee are the Reverend S. A. Smith, Beulaville, president; the Reverend Michael Pelt, Mount Olive, secretary; the Reverend Walter Carter, Rockingham; the Reverend C. F. Bowen, Dunn; Rom W. Mallard, Trenton, treasurer; Oscar Webster, Pinetown; the Reverend C. L. Patrick, Walstonburg.

Pierce Elected to Pastor Mt. Olive Church



The Reverend Cedric D. Pierce Jr. of Pikeville, North Carolina, has been elected pastor of the Mount Olive Free Will Baptist Church, Mount Olive, North Carolina. Pierce, who will graduate from Wake Forest College in January, will assume part-time duties September 1.

From June through November, 1960, Pierce was an exchange student to Belgium under the auspices of the International Farm Youth Exchange sponsored by the National 4-H Club Foundation.

He is a member of Pleasant Grove Free

Will Baptist Church, Pikeville, and is an ordained minister of the Western Conference of Original Free Will Baptists. At Wake Forest, he is a member of the college band.

White River Quarterly Conference Met July 7 and 8, 1961

The White River Quarterly Conference of Arkansas met with the New Home Free Will Baptist Church near Gid, Arkansas, Friday night and Saturday, July 7 and 8, 1961, with 13 of the 15 churches belonging to the conference represented by a delegation of 10 ministers, 9 deacons, 3 church clerks, the associational clerk, and 28 delegates. Friday night service was well attended and the Rev. J. W. Roach bought the message. The mid-morning message Saturday was brought by Deacon M. B. Williams on "Signs of the Times." This was one of the best messages of the conference and everyone was deeply moved. Mr. Williams is a member of the state executive board and a deacon of Ailcen Calvery's former home church.

The Rev. Jimmy Richardson gave the noon message and the Spirit was present in a great way through the entire services. An offering of \$30.19 was taken for the support of Vision, the Arkansas state newspaper. The body also voted to support an evangelist campaign in the city of Batesville with the intention of trying to organize a church there. The Rev. Willard C. Day was recommended as the evangelist.

The association is beginning to grow, for which God is given the praise. Within the last 12 months the association has gained only one church, organizing three new ones and losing two that have been disbanded. Your prayer are requested for the continued growth for the glory of God.

The Rev. Bob King, Batesville Route, Salado, Arkansas, is moderator, and Elder Austin Mullen, Newport Route, Batesville, Arkansas, is clerk.

National League Board Financial Report

Mr. Ray C. Turnage, director of the National Free Will Baptist League Board, makes the following financial report for April 1, 1960 to June 30, 1961:

Cash in Bank March 31, 1960 \$ 32.27

Receipts

10% Offerings \$561.78

Budget Contributions 85.37

The League Pointer 215.65

(continued on page ten)

NEWS NOTES

(Continued from Page Nine)

Sales of	
Promotional Items	124.92
League Manuals	24.85
F.W.B.L. Bibles	40.76
Co-Operative Plan of Support	649.36
"Expanding Our Horizons"	900.95
10% on Sale of Literature	745.35
Honorariums	60.00
Miscellaneous Income	31.55
Registrations Fees and Offerings at Ninth National League Conference	473.00

Total Receipts	3,913.54
Funds Collected for Others	
College Kitchen Campaign	16.00

Total to Account For	\$3,961.81
Disbursements	
Secretarial and Promotional Services	\$1,380.25
Postage	253.25
Purchases for Promotional Items	107.16
Printing	312.59
Office Supplies	6.41
Employees Insurance	58.20
Headquarters Maintenance	229.72
Travel Expenses	382.47
Convention Expenses	328.18
Miscellaneous Expenses	292.51
Housing Allowance	150.00
Internal Revenue Service	202.60
Payment on Bank Loan	250.00

Total Disbursements	3,953.34
Balance in Bank June 30, 1961 \$	8.47

Dedication and Open House Robert's Grove Church

The Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, will have a dedication service and open house for the new parsonage, on Sunday, August 6, from 4:00 to 6:00 p. m. The dedication service will begin at 4:00 and open house will follow.

The pastor, the Rev. Carey Cheshire, and the church, invite the public to come visit and worship with them.



Farewell Social Given For the Rivenbarks

The Rev. Fred A. Rivenbark, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, and his wife were recently honored at a surprise farewell social, following the Wednesday evening, hour of power service. Approximately 200 members and friends were present for the occasion. Mr. George T. Wood Jr., Sunday school superintendent, presented gifts to the minister and his wife, and expressed ap-

preciation to them for their service to the Lord and the church. "You have never been too busy, nor too tired, to listen to each of us, personally with our problems," Mr. Wood stated.

The occasion marked the end of almost seven years as pastor of the Fairmount Park Church for Mr. Rivenbark. He resigned to accept the pastorate of Sherron Acres Free Will Baptist Church at Durham, North Carolina. Pictured above is Mrs. Gertrude Whitehurst, left, serving Mr. and Mrs. Rivenbark.

N. C. Superannuation Board Report for July, 1961

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for July, 1961:

Receipts	
Balance on Hand July 1, 1961	\$5,497.68
Regular Receipts for July	513.41
Earmarked for Adopted Ministers and Widows	27.00

Total to Account For	\$6,038.08
Disbursements	
Minister's Monthly Checks	\$202.50
Operating Expenses	27.00
Paid to National Board	48.64

Total Disbursements	278.14
Balance on Hand August 1, 1961	\$5,759.95
Receipts by Conferences	
Blue Ridge	\$ 8.50
Cape Fear	19.00
Central	192.71
Eastern	182.11
Pee Dee	35.00
Piedmont	5.00
Western	98.09

Lenoir-Greene Youth for Christ Rally, July 22

The Lenoir-Greene Youth for Christ Rally met with Faith Free Will Baptist Church near Kinston, North Carolina, Saturday night, July 22. The Grifton Free Will Baptist Church won the banner with 28 per cent present. Speaker

of the evening was the Rev. Melvin Worthington.

The next youth rally will be at the Griffon Church on Saturday night, August 12, at 7:45. Two weeks later, August 26, the rally will meet with Mt. Calvary Free Will Baptist Church, Hookerton. At this meeting new officers will be elected.

Grace Church to Observe Eighth Anniversary

The Grace Free Will Baptist Church, Greenville, North Carolina, will celebrate its eighth anniversary on Sunday, August 6, 1961. The program will consist of special music, progress report of church, correlated Sunday school and worship services, beginning at 9:45 a. m., and concluding with a picnic lunch on the school grounds nearby the church. The many friends of the church are invited to visit with them on this occasion.

June Financial Report of National Superannuation Board

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the following financial report for the month ending June 30, 1961:

Cash in Bank June 1, 1961 \$4,283.90

Receipts

Co-Operative Plan of Support States Credited as Follows:

Alabama	\$.15
California	13.40
Florida	.64
Georgia	7.24
Illinois	18.05
Missouri	37.20
North Carolina	5.89
New Mexico	5.73
Oklahoma	25.91
Tennessee	6.69
Texas	7.39
Virginia	2.85

From States:

Alabama	38.29
Arkansas	3.25
California	1.00
Florida	21.00
Georgia	101.58
Missouri	14.37
North Carolina	405.39
South Carolina	20.39
Tennessee	40.77
Virginia	12.83

Insured on Premiums	156.26
Milam and Milam, C.P.A.'s	25.00

Total Receipts 971.27

Total to Account For \$5,255.17

Disbursements

Premiums of	
Insured	\$ 396.22
Secretarial Service	75.00
Postage	6.71
Total Disbursements	396.22

Balance in Treasury June 30, 1961 \$4,858.95

Writers' Conference Mount Olive College

A writers' conference, sponsored by the Free Will Baptist Press, in co-operation with Mount Olive Junior College, will be held on the campus of the college, August 8-10, 1961.

The conference will officially begin at 6:00 p. m., August 8, with a fellowship supper in the college cafeteria. It will end at 12:00 noon on August 10. The evening services will include the showing of films which will be appropriate for the conference. Those on the program will be Dr. James Butler, of East Carolina College, the Rev. Ralph Lightsey, a writer of Free Will Baptist Sunday school materials, and the Rev. N. Bruce Barrow, manager of the Press, and the Rev. C. H. Overman, editor of the Press.

Discussions shall center around the value of Christian literature in our churches and creative writing, by Dr. Butler; grammatical problems, by Mr. Lightsey; and common errors of Free Will Baptist writers, by Mr. Overman. There will also be discussion pertaining to printing as done at the Press.

All interested persons are invited to attend this conference. Its purpose, however, is for the creation of a richer and more Christ centered writing ministry among the writers of Free Will Baptist Sunday school materials, league materials, and the regular writers of manuscripts for "The Free Will Baptist."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Rev. J. B. Ferrell

On May 7, 1961, God saw fit to call home the Rev. J. B. Ferrell who had been sick for two weeks in Park View Hospital,

Rocky Mount, North Carolina, with a heart condition. He had been a Free Will Baptist minister for some forty years, serving various churches: namely, Stoney Hill, Barnes Hill, Friendship, and Free Union, Nash County; Saints Delight, Franklin County; Milbournie, Wilson County; Saint Mary's Grove, Johnston County (eight years); Piney Grove, Nash County (thirty years); and he was pastoring People's Chapel when he died, having been there for fifteen years.

Rev. Ferrell was a friend to everyone and gave much sound advice; helping many young preachers in getting started in the pastorate of churches. He was an active minister until his death.

Rev. Ferrell was first married to Clara Viverette in 1899, and to this union were born seven children. She died in February, 1919. On May 29, 1920, he was married to Ruby Parker and to this union were born four children. He was 83 years old at the time of his death. He leaves to mourn their loss his wife, eleven children, forty grandchildren, thirty-seven great-grandchildren, one sister, and a host of relatives and friends.

Funeral services were conducted at People's Chapel Church of which he was a member, on Monday, May 8, by the Revs. R. W. Allman and Paul Jenkins. He was laid to rest in the church cemetery beneath a mound of floral tributes attesting to the many friends and loved ones he left behind.

Written by his wife,
Ruby Parker Ferrell

Every post of eminent duty is a post of eminent honor.

Nothing can be beautiful that is not true.

SPECIAL NOTICE

A question has arisen, in certain areas, concerning the contract between the Free Will Baptist Press and the Sunday School Board of the National Association.

There has not been a breach of contract on the part of the Free Will Baptist Press board, and they have no intention of breaking the contract. At present, things are operating as they always have.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

BIBLE STUDY

Hebrews, Chapter 3

by Mrs. Frank L. Walston

In the sixth chapter of Hebrews we are warned not to fall back from the faith—but to be steadfast, diligent and patient to wait upon God, because God is most sure in His promise.

We should learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge for our spiritual growth and establishment in faith.

When we find men who have been enlightened, who have experienced salvation and received the Holy Spirit, and have tasted the good Word of God and powers of the world to come, and who then fall away—it proves impossible to make them repent as they did at first. They are recrucifying the Son of God in their own souls, and by their conduct expose Him to shame and contempt.

Verses 7 and 8 compare professed Christians to fruitful and barren soil. Grounds which absorb the rain that is constantly falling upon it and produces plants which are useful to those who cultivate it is ground which has the blessing of God. But grounds which produces nothing but thorns and thistles is of no value and is bound sooner or later to be condemned. Those who have received God's grace bring forth fruits of righteousness; they shall be further blessed with Him of spiritual favors and influences, and they may increase in faith, love and obedience. Those who produce unbelief, impenitence, harshness of heart and self, ruining fruits of wickedness are falling under the execution of God's curse upon them and in time and eternity left to their own doings.

In Verses 9-12 we are urged to make God's promises real through our faith, hope, and patience. God is not unfair; He will not lose sight of all that we have done, nor of the loving labor which we

have chosen for His sake in looking after Christians. It is our wish that each of you will show a similar keenness in fully gasping the hope that is within you. We do not want any to grow slack, but followers of them who through faith and patience inherit the promises.

"For when God made his promise to Abraham, because he could swear by no greater, he swore by himself" (Vs. 13).

When God made His promise to Abraham, He swore by Himself for there was none greater, and He said: "... Surely blessing I will bless thee, and multiplying I will multiply thee" (Vs. 14).

Then Abraham, after patient endurance, found the promise true.

Among men it is customary to swear by something greater than themselves. If a statement is confirmed by an oath that is final. God, wishing to show beyond doubt that His plan was unchangeable, confirmed it with an oath. So that by two immutable things, the Word of God and the oath of God, we who are refugees from this world might have a source of strength, and might gasp the hope that He holds out to us. This hope we hold as the anchor for our souls, fixed in the certainty of God Himself in heaven, where Jesus has already entered on our behalf, having become as we have already seen, "... high priest for ever after the order of Melchisedec" (Vs. 20).

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met Tuesday, July 4, in the home of Mrs. Elizabeth Furlough. They were eight members and one visitor, Mrs. Sally Haire, present.

The meeting opened by singing, "I Gave My Life for Thee." Scripture was read by the president, Mrs. Naomia Ambrose. The group was led in prayer by Mrs. Mary Furlough.

The program for July was, "Stewards

for Denominational Loyalty." The introduction was by the president. Those taking part were: Topic 1, "Loyal to the Church," by Doris Rae Simmons; "Its Auxiliaries," by Ruth Ambrose; Topic 2, "Loyal to Our Denominational Program," by Mrs. Mary Furlough; Topic 3, "Missions Must Wait on Stewardship," by Mrs. Naomia Ambrose.

After a short business period the meeting adjourned to meet with Mrs. Elizabeth Davenport in August. The hostess served delicious refreshments.

Kenly, N. C.—The Holly Springs Woman's Auxiliary met in the church July 3, for its regular monthly meeting. There were 13 members present and one visitor. Mrs. Colene Holland read the Scripture taken from 1 Corinthians and 1 Peter, followed by prayer by Mrs. Audrey Lamm. Mrs. Joyce Price then presented the program entitled, "Stewards for Denominational Loyalty," with Mrs. Nellie Atkinson, Mrs. Pauline Parrish, and Mrs. Mavis Phillips taking part.

The business began by having the minutes read and approved, the roll call, and the collection of dues. Mrs. Nellie Atkinson gave the treasurer's report. All money for cards and *danny duzits* was turned in and then all bills paid. Mrs. Alice Weaver gave the Bible school report. The group is planning to have the study course on prayer in August.

Mrs. Mavis Phillips has charge of the August program, which will be held at the church. Having completed the business, a motion to adjourn was made and carried.

Newton Grove, N. C.—The Annic McPhail Auxiliary met at Oak Grove Church July 5, at 8:00 p. m., with Mrs. Pearl Tart presiding. She then read the Scripture. Mrs. Christine led in prayer. "I Gave My Life for Thee," was then sung. Mrs. Grace Jones read minutes of the last meeting. Subject of this lesson was, "Stewards for Denominational Loyalty." Topic 1, "Loyalty to Our Church," by Mrs. Christine Godwin; Topic 2, "Loyalty to Our Denominational Program," by Mrs. Katie Lee; Topic 3, "Missions Must Wait on Stewardship," by Mrs. Vada Bizzell. The attendance was very small due to inclement weather and illness. After the benediction, the meeting adjourned.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Mount Olive College Youth Conference

There is still time for Free Will Baptist young people to make necessary arrangements to attend the forthcoming youth conference at Mount Olive College during the week of August 13-18. The list of applications is already approaching the number who attended last summer, and there are indications that the enrollment will reach an even greater number.

We would like to encourage young people from other states as well as North Carolina to attend this conference. In the past two years we have had young people from Georgia and Florida to attend and we hope that other states will be represented this year.

The cost of attending the conference is \$15 for room and board plus a \$2 ap-

plication fee. The application fee should be submitted with the application and mailed to: Michael Pelt, youth conference director, Mount Olive, North Carolina.

Interested persons may use the application form below or write for additional application forms. Each application will be acknowledged, giving instructions concerning when to arrive, what to bring, etc.

College Registration Setting An All-Time High

Registration at Mount Olive College for the fall semester is setting an all-time high. Applications from new students are nearly double that of last year

this time, Mrs. Josephine Ricks, registrar, disclosed.

In order to accommodate an enlarged student body, the college has leased an additional off-campus residential unit for girls. President W. Burkette Raper announced that the college was still accepting applications for both boarding and day students for the term beginning September 7.

Applications have been received from five states: Virginia, South Carolina, Florida, Tennessee, and North Carolina.

Mount Olive College is a fully accredited, two-year liberal arts college. Although sponsored by the North Carolina State Convention of Free Will Baptists, it is open to students from all churches. An enrollment of 200 hundred students is expected during the 1961-62 school year.

Gifts to Mount Olive College

Gifts to Mount Olive College for the fiscal year ending June 30, amounted to \$65,672. Free Will Baptists, sponsors of Mount Olive College, contributed \$48,434, and community friends gave \$17,237.

Since the college was chartered in 1951, it has received \$436,569 in gifts. Of this amount, the Free Will Baptist church has contributed \$318,680, and local citizens in Wayne and adjoining counties have given \$117,888.

"The growth of Mount Olive College can be seen in the increase of gifts from \$3,712 ten years ago to \$65,672 for the year just ended," President W. Burkette Raper declared.

The college has announced a development program which calls for gifts and grants totaling \$625,000 during the next five years.

From an enrollment of 22 students in September, 1954, Mount Olive College has grown to a fully accredited college with an anticipated enrollment of 200 students for the 1961-62 academic year.

"Stilts of pride lift you above the people today and lay you in a puddle tomorrow."

As love is more heavenly than hate, so must its influence redound more to the true glory of man and to his acceptance with God.

APPLICATION FORM

YOUTH CONFERENCE

MOUNT OLIVE JUNIOR COLLEGE

Mount Olive, North Carolina

August 13-18, 1961

1. Name [Miss, Mrs., Mr.] _____ Age _____
2. Address _____ City _____ State _____
3. Home Church _____
4. Check the one which applies to you: ☐ High School Graduate; ☐ Grade 9; ☐ Grade 10; ☐ Grade 11; ☐ Grade 12; Other _____
5. Check the one which you prefer: ☐ I wish to have room and board at the college; ☐ I plan to commute daily in order to attend the conference.
6. ☐ Enclosed is my application fee of \$2, which is non-refundable. The cost of room and board at the conference will be \$15, payable upon arrival.

If my application is accepted, I agree to co-operate fully with the staff personnel of the conference in obeying the prescribed regulations.

[Signed] _____

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I need some help. Can you tell me how to prove the deity of Jesus Christ, that He is really the Son of God?
—Melvin Peele, South Dakota.

(Continued from Last Week)

Remember that Peter, according to the record, was the first to enter the tomb after His body was resurrected and He had gone from the tomb. The report of the apostles proves beyond a reasonable doubt the literal bodily resurrection. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28: 9, 10).

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to My God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:14-18).

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9). (See Luke 24:13-32 and all of John 21.) Many passages to be found in the epistles would be unintelligible if He had not been raised in a bodily resurrection; such as, Romans 8:11, 23; Ephesians 1:19, 20; Philippians 3:20, 21; 1 Thessalonians 4: 13-17.

That His was a real bodily resurrection and that He appeared in this resurrection

body is to be seen in comparing the following. "And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:20). "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:36-43). (See John 20: 24-29.)

Even though Jesus' body carried the marks which identified it as being the natural it was something more. It bore characteristics which identified it with the celestial. It could appear into the midst of His disciples when the doors were locked without disturbing or changing the natural arrangements they used to conceal their presence from the Jews. He also was able in the new body to vanish from the sight of His followers and leave them wondering. His resurrected body was immortal. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Romans 6:9, 10). "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:36). "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). Without the resurrection of Christ there are at least four facts unexplainable which are the empty tomb, the Lord's Day, the Chris-

tian Church, and the New Testament; or if they can explain these as some have claimed, no one has yet been known to give an adequate and acceptable reason other than His resurrection for them, and will not be able to as long as there are believers on this earth.

Dr. R. A. Torrey says on Page 41 of his book, *Questions Answered*, "The fact that Jesus Christ rose from the dead proves beyond a question that He is the Son of God." Jesus repeatedly declared Himself to be the Son of God while He carried on His incarnate work here upon this earth. "Having yet therefore one son, his wellbeloved, he sent, him also last unto them, saying, They will reverence my son" (Mark 12:6). In contrasting Himself to the prophets, even those regarded as the greatest by the Jews, He declared them to be servants while He regarded Himself to be the Son. "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:22, 23). Here He indicated that all men should honour Him. Again He says that those who had seen Him had also seen the Father who sent Him to the earth. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father" (John 14:9). It was because He claimed deity for Himself that the Jews hated Him and for the same reason He was put to death. "But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God . . . Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy" (Matthew 26:63, 65).

This would therefore brand Him as either the greatest hypocrite ever to live or the greatest person and the Son of God. He indeed proves Himself to be the Son of God by claiming to be and fully proving His claim. No one on this earth ever did the miracles that He did even though there were several before and several after His ascension who proved themselves to be in God's hands for the performance of the task assigned them; such as, Moses, Elijah, Peter, Paul, and the other apostles, yet they never for one moment pretended to be the Son

of God. Why is it that both friend and foe of Jesus Christ acknowledge His character almost without exception? Is it not just simply because He so portrayed Himself on all occasions? Indeed it is. He met and rejoiced with those who rejoiced even though it required that He change water into wine to save the host from embarrassment as He did in Cana of Galilee. (See John 2.) He wept with those whom He found weeping, and in order to dry the tears of His friends He caused Lazarus to come forth from the grave even though he had been there for four days. "Then when Jesus came, he found that he had lain in the grave four days already" (John 11:17). When it comes to the influence of His life upon the history of the world there is none to be found that follows Him in a close second place. This wonderful Christian civilization in which we live though decadent as it now appears, there has never been one to anyway equal it since there was a nation. What all might have happened had He not appeared on the scene and had He not given His disciples the directive that caused them to await and thereby encounter the Holy Spirit on the day of Pentecost? "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). This is rather suggestive for with the Greek, Roman, and Hebrew worlds of civilization, as it were, at the end of their roads, something of necessity must appear to redeem the race or it must plunge into a chaos more severe than any in the past to which it fell. But just then Christ died to redeem the world. His disciples were commissioned and they responded favorably to that commission. Furthermore Jesus proved to have divine power while here in the flesh and now exercises that power among us who obey Him today. "And Jesus came and spake unto them saying, All power is give unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20).

Just what He told John's disciples was happening and gave to them to give John as the sign of His deity, while John was in prison and just before he was executed, those same miracles are happening today, which could not be a fact except for His deity. "Now when John

had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew 11:2-5). The gospel is still preached to the poor and all else that Jesus said of Himself is happening this day. The ears and eyes, etc., of the spiritual understanding of the heathen are being brought into an active use by the proclamation of the gospel, and many people living in deep sin are entering into a useful life of service to Christ. Jesus still has and exercises the power to forgive sins.

The church in all of its decadence of today still has many in its ranks that are actually born-again believers that rejoice in being able to give witness to the grace that saved them from a life of sin. He has the power and is still today setting Satan's victims free from sin. He sets one chained by drink free from its death grip; also, the one bound by opium and other forms of dope come free and are freed from all the powers once controlling them, to go forth proclaiming Jesus' power to save and keep all who allow Him. He changes the impure, vile men into those of dignity, love, and charity. He still exercises the power over sin that reaches down to pick up the fallen woman, giving her a new life enabling her to use it in a way of purity and mercy to the unfortunate.

A Narrow Window

Florence Earle Coates

A narrow window may let in the light,
A tiny star dispel the gloom of night,
A little deed a mighty wrong set right.

A rose, abloom, may make a desert fair.
A single cloud may darken all the air,
A spark may kindle ruin and despair.

A smile, and there may be an end to strife;

A look of love, and hate may sheathe the knife;

A word—ah, it may be a word of life!

—*The Watchman-Examiner.*

"Covetousness was undoubtedly the cause of Judas' fatal choice."

Just Jesus

The light of heaven is the face of Jesus.

The joy of heaven is the presence of Jesus.

The melody of heaven is the name of Jesus.

The harmony of heaven is the praise of Jesus.

The theme of heaven is the work of Jesus.

The employment of heaven is the service of Jesus.

The way to heaven is the blood of Jesus.

The fullness of heaven is Jesus Himself.—Selected.

ATTENTION!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina; will be held Monday, September 11, 1961, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President

Be Still with God

To be idle sometimes is the part of wisdom. It is the needful rest and relaxation which Christ invited His disciples to share with Him when they were overstrained and worn out with labor. The best way to enjoy it is to get away from the crowd into some quiet place where the heart can be still with God in the open air. It is most sweet when it is shared by true friends.

Such idleness may be very fruitful. It reaps "The harvest of a quiet eye that broods and sleeps on his own heart."

To each generation is committed its peculiar task; nor does the heart which responds to the call of duty find rest, except in the world to come.

STORIES for our BOYS and GIRLS

NEW FRIENDS

by Margaret N. Freeman

IT WAS GLENN'S first day at the new school. He felt a little shaky, and also a little silly riding in the big black limousine with a chauffeur. But Mr. Hall had insisted, saying three miles was just too far to walk.

He saw a big red brick building down the block. That must be the school. Yes, some boys were already playing ball.

The big car glided to the curb and Nick, the chauffeur, turned around and grinned. "This is it. Hope out! I'll see you at four!"

"Wow!" Glenn heard one of the boys say, "look at that car! It's even bigger than the one your dad drives, Bob."

The boy called Bob said: "Oh, that's Mr. Hall's car. I've seen it in his driveway." He walked up to Glenn, grinning broadly, and said, "Hello, I'm Bob Crawford."

"My! everyone looks friendly," Glenn thought. "I'm going to like it here." He looked about the circle of faces and grinned. "I'm Glenn," he said.

The boys watched the big car purr away. "I'd like a chance to ride in it," said Tom.

"You can, after school today," offered Glenn.

"How about me? How about me?" clamored other voices.

Glenn looked doubtful. "Nick says three at a time is enough, but" he added brightly, "there's tomorrow and the next day, and the next—so you can each have a turn."

"Your dad must have a pile of money to own that car," said Tom. "It's even bigger than Crawford's."

"Why—it isn't my—" began Glenn.

"Come on! Let's play ball!" interrupted Bob. "Do you want to catch, Glenn?" Glenn caught the catcher's mitt and ran happily to position.

When the bell rang, the boys trooped into the schoolhouse. Bob Crawford stopped beside Glenn for a moment. "I'm having a birthday party tomorrow after school, and I'll be looking for you."

"Aren't you special?" said the boy behind Glenn. "Crawfords have their own swimming pool, and Bob has every-

thing to play with. You sure rate for a new boy!"

Glenn looked puzzled. He was about to ask what special rank you had to have to get invited to a birthday party in this town, but the line moved on so he followed Tom and Bob into the classroom. The teacher assigned him a seat. "What is your name?" she asked him.

"Glenn Turner," he answered.

The boys looked amazed. Tom stared open-mouthed, and Bob Crawford, in spite of the fact that they were in the classroom, sputtered, "But you rode to school in Mr. Hall's car—Mr. Hall who just moved to that big estate on the edge of town."

Glenn nodded. "That's right. My mother is his cook. Mr. Hall is very kind to send me to school in his car. He thinks it is too far for me to walk."

Snickers broke out as the boys looked at Bob's red face, but the teacher quickly quieted them.

When the afternoon dismissal bell rang, the boys tumbled out into the yard.

"Here comes the cheat!" yelled Bob. "Come on, gang, let's give it to him!"

"Cheater! cheater! cheater!" others yelled.

"Tried to make us think you were a rich man's son," scoffed Bob.

"But you're only the cook's son," taunted another.

"I tried to tell you my name isn't 'Hall,' but you wouldn't listen," Glenn explained unhappily. "What difference does it make anyway?"

"Yeah," Tom agreed, "what difference does it make? Cooks are okay. I like to eat."

"It makes enough difference so you can forget I asked you to my party," Bob glared. "And if the rest of you fellows want to get along with me, you'll go along with me."

Nick pulled up to the curb then and honked the horn. "Coming, Tom?" Glenn urged.

Tom looked longingly at the car, then at Bob's threatening face. "Naw!" he decided.

Glenn rushed to the car and scrambled in. "I'll never go back," he thought, "never!"

But as they drove along, Glenn knew he couldn't manage that. He couldn't

play hookey; besides he wanted to go to school. And he couldn't tell his mother what had happened. That would hurt her too much. She was so glad to have this good job. "But I can tell Jesus about it," he thought, "and I'm so glad I can." When the car stopped, he ran into the garden and began pulling the weeds furiously.

"Well! well! such energy!" teased his mother as she came into the garden for some greens. "You must have had an easy time of it in school today."

Glenn tried to smile. "Mr. Hall said he'd pay me fifty cents an hour to keep the garden clean. I think I can get it finished tomorrow if I work awhile tonight."

All day Saturday, thoughts of the party kept coming to Glenn. Bob had seemed to like him so, too. "But that was when he thought I had a rich dad," Glenn was forced to think honestly. He shook his head. He just couldn't imagine that, being important. Bob had all the rest of the boys under his thumb, too. "Bob needs to be prayed for," Glenn thought, "and I'm going to do it." Having made that decision, he felt a little better.

But, oh, how he dreaded to go back to school Monday morning!

To his surprise, Tom ran to meet him as soon as he got out of the car. "Awful sorry about last Friday," he mumbled.

Glenn's heart lifted. Here, at least, was one friend. "Oh, that's okay," he said in surprise.

The other boys came crowding around. They all looked sheepish.

"C-can't we play ball?" stammered Glenn.

"Sure!" yelled the boys. "Want to pitch? Glenn?"

"Sure," he grinned. "Say! where's Bob?"

"Oh, he'll come late today," laughed Tom. "He won't act so smart today."

"What's the matter?" Glenn asked curiously.

"It's in the morning's paper. Bob's brother, Gary, was arrested for writing a bad check."

Glenn stared at Tom's smiling face.

"Aren't you glad?" Tom stared back.

"No. Of course not!"

"Should think you would be, after the

way he treated you.” Glenn just looked at Tom. Tom blushed and dug the toe of his shoe in the ground as he stammered: “Well, I know we were mean, too, but Bob put us up to it. He’s always wanted to be boss, and he’s always giving treats and presents and parties for the boys who do what he wants. I think he had this coming to him. Now he won’t think he’s so much better’n the rest of us.”

“Bob’s coming down the street now,” Glenn said. He cupped his mouth in his hands and yelled: “Hurry, Bob. We need a catcher!”

Bob looked surprised. He looked around the circle of boys. Some stared at him with embarrassed smiles; others looked grim; and some just stared at the ground refusing to look at him.

He shrugged his shoulders and said in a voice without much expression: “I-I guess I’ll go inside.”

“Let him go,” Tom laughed. “He’s been bossing us around long enough.”

Glenn’s eyes flashed. “I know how it feels to be left out, and it’s no fun. You guys should be ashamed. Weren’t you all his friends last week?”

“Oh, well, okay, you tell him to come out then!” they muttered.

Glenn ran after Bob. “Come on out and play. We need you!”

“The boys don’t want me. They’ll tease me about Gary. Gary is the best brother there is!” he insisted defiantly. “I just can’t understand it,” he choked. “He got in with the wrong crowd. He’s been doing wrong things ever since, but nothing like this. Now Mom’s sick over it. Dad is almost wild, he’s so mad. Oh, it’s awful at home. And no one will want me for a friend.” He shivered.

“I will,” said Glenn.

“You will?” Bob asked, hope shining in his eyes. Then he looked sadly away. “Oh no, you wouldn’t. Not after what I did to you.”

“Try to understand this, Bob,” Glenn said earnestly. “My best Friend is the Lord Jesus. He wants me to treat everyone the way I want to be treated. He’ll be your best Friend, too, if you ask Him, Bob, and He’ll help you through all your troubles.”

“And you’ll truly be my pal and stand by me?”

“Of course, I will, Bob.” He gave Bob a little push. “Now come on, we’ll go out and really play a good ball game!” —My Pleasure.

What Is the Connectional Form of Church Government?

(continued from page four)

power of authority to the yearly meeting and the bodies which go to make up the yearly meeting or conference. It is obvious from the formation of the yearly meeting that the annual conferences have been the highest tribunals in our church just as presently stated in our *North Carolina Statement of Faith and Discipline for Original Free Will Baptists*. This is nothing new. A check back through the North Carolina Treatise reveals it to have been a continual practice for the annual conference to be the highest tribunal in our denomination.

What do we mean when we use the term, connectional form of congregational church government? We mean exactly the things set forth in the North Carolina Treatise, Pages 47, 49, under the heading, *The Ministry*, which states in part: “Each conference or association assumes and exercises authority over Original Free Will Baptist ministers in its jurisdiction or bounds.” We also mean the things set forth on Pages 52 and 53 of the North Carolina Treatise which, while guaranteeing a great deal of independence to each local church, recognizes that serious difficulties may arise. Therefore, it is plainly stated, “The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church.”

Now, why has the annual conference become the highest tribunal rather than the local church? It came about through necessity. Our history has been one of independent churches and pastors forsaking the denomination, and as a result Free Will Baptists have lost members as well as property. It has become the work of the annual conference to protect those, who remain faithful to Free Will Baptist principles, from loss. Our history reveals that certain men have led many of our people and sometimes entire congregations away. Local conference minutes reveal that often there have been discovered in our ranks ministers of unsound doctrine, immoral character, and those who would be church dictators, and sowers of discord among the brethren. Dodd in the “Free Will Baptist Story,” Page 49, mentions a case of the eighteenth century and says: “The defection first began with the ministers and spread from them to the laity.”

To protect our churches from the above mentioned evils, it was thought best to invest the highest power of authority in the annual conference; therefore, the annual conference, through its ordaining council or ministerial character committee, attempts to protect our churches from ministers who “. . . are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Philippians 3:18, 19). Since it does become necessary to deal with problems of church and ministry, isn’t it obvious that the annual conference, composed of ministers and delegates from churches joined together for mutual strength and common goals, is the most suitable body to deal with such problems? In North Carolina we have thought so for a long time.

Think on These Things

(Continued from page five)

with the practices and usages of church government as stated in their State Treatise, then they are not only free to change the treatise, but it behooves them to do so. It must be remembered, however, that these changes cannot be forced upon us by any outside interest, nor should they be attempted merely because they have been suggested by some self-styled spokesman for an association that has no judicial authority over the State Convention of North Carolina, nor over the churches within her bounds.

We must think on these things. This State Treatise constitutes the faith of our fathers, as conceived by them and practiced by the thousands of loyal Free Will Baptists who have followed after. We must hold fast to the faith that has served us so well through the long flight of many troubled years. We must not sell ourselves short. We must not trade our birthright and our glorious heritage for a mess of compromise porridge, cooked up on the spur of the moment without even the benefit of recipe.

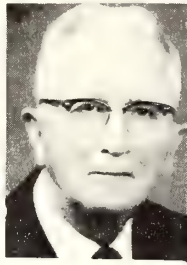
“There is a fountain opened in the house of David for all sin and uncleanness.”

“Where Jesus is allowed to dwell and reign heaven has already begun.”

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

A CONTINUATION OF GOVERNMENT

We are still talking about connectional government. Section 2, Page 53, Paragraph 5 of the National Treatise reads: "When a church in good standing requests a letter to unite with another Quarterly Meeting or Association, a letter of dismissal and recommendation is given . . . But it is contrary to the practices of the denomination for any church to dissolve its connection or to disband without the approval of the Quarterly Meeting." Brethren, this looks like connectional government. Let us do a little thinking: *when a church in good standing* (in good standing with what?). It must be in good standing with the quarterly meeting in which it is connected. It cannot get recommendation unless it is in good standing. This looks like connectional government. The congregational government cannot act here. It must be the connection that acts. What kind of action? Action by the quarterly meeting, not the autonomy of the local church; but the autonomy of the quarterly meeting. It is the quarterly meeting that the church must secure the letter from (union meeting in North Carolina), and it must be in good standing before a letter can be given or received. We definitely take this to be connectional government. Notice that it is contrary to the practices of the denomination for a quarterly meeting to dissolve its connection without consent of said yearly meeting or association. Why? because it is part of a connection that can be dissolved only on conditions laid down by the connective body. Not the local churches, as the churches have delegated their government to the quarterly meeting.

FURTHER CONNECTION

Chapter 5, Section 1, gives us this connection: "The National Association is designed to comprise all the Annual Associations in the Original Free Will Baptist denomination, and to complete

the organization of the connection in the national body, to consolidate the body by harmonizing its different parts, keeping a common interest in view, and producing unity of sentiment and discipline." May we notice that the national is formed by the connection of all the annual associations in the Original Free Will Baptist denomination. The National Association is a connected body which has adopted one common cause. Now may we notice the relationship of the National Association to the local church. Let us see the connection: "The National Association sustains the same relationship to the State Associations, that they do to the District Associations, or the District Associations to the Quarterly Meetings, or the Quarterly Meetings to the churches which compose them." —Section 1, Paragraph 2, Page 57. This certainly is a connectional form of church government, all the way down from the National Association to the local church. Is all of this church autonomy? It looks like a connectional set up from the church to the National Association, and all the way back down from the National Association to the local church. I say and will always say that this is the tie of connectional government that I know of. I do not think that it takes an educated man with several degrees to find this connection.

THE CONNECTION IN PURPOSE

"Purpose—The object and purpose of this organization shall be to unify the work of the various bodies composing the National Association, and to devise and execute measures for the extension of the Kingdom of God in connection with the various bodies in the Association, or that hereafter may be represented."—Page 58, Article II.

Here we see that the purpose of the connection is to execute measures for the extension of the Kingdom of God. There must be a connectional government to execute the Kingdom of God. Thus, we, in this section of the country, believe in a connectional form of church government. We do not believe in complete independent, congregational government.

Any Free Will Baptist church can pull out of the denomination and set up an independent body. This is the privilege of any church. But is it right? I definitely say no! It is a sign of jealousy and fear. Jesus prayed for the Church to be one. John tells us so in Chapter 17. A church that pulls out and goes independently of all others, severs its relationship with the parent body and in many cases sets its goals toward destroy-

ing others with whom they have forsaken. There may be exceptions, but from my observations, many turn to be bitter enemies of those with whom they disagree.

I have been cut off from holding office in the National Association of Free Will Baptists because I signed an affidavit that our fathers practiced a connectional form of church government, and that we have that form and believe in the connectional form. I thank God for our heritage. I shall continue to believe in it and continue to preach it and practice it. This is my individual right and no group, be it national, state or district has a right to hold a stick over my head to prevent me from my freedom in Christ. For fifty-one years I have preached it, and to my last day, unless God shows me that I am wrong, I shall not let man control my belief.

I CAN LOVE THOSE WHO DIFFER WITH ME

I have found people, who claimed to be children of God, who, if you disagreed with them, they would get mad with you and try to destroy you. They would hardly speak to you. God's Word tells me to love others and even to pray for our enemies.

I saw a couple of lawyers a few years ago who were pleading for their clients. It appeared that they were mad at each other, but when their arguments ceased, they both walked out together from the bar. As they went into the room where lawyers would go to relax, I saw one slip his arm around the other, and begin laughing and talking. But I have seen preachers get mad in conferences and associations, and for years they would not speak to each other. Every time one spoke of the other, it was with a sneer, and often I have known some to twist the truth, until it was untrue and then say they were led by the Holy Ghost.

The Lighted Pathway

(Continued from Page Three)

Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky."

"For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:3, 4).

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Mark: Making Good After Failure

(Lesson for August 13)

Lesson: Acts 12:25; 13:4, 5, 13; 15:36-39; Colossians 4:10; 2 Timothy 4:11; 1 Peter 5:13

Golden Text: 2 Timothy 2:3

I. INTRODUCTION

Paul must have felt very deeply the untrustworthiness of Mark because of his desertion on the former journey, or else he would not have made so much of the matter. Barnabas was the one man who had done most in befriending Paul immediately after his conversion. Barnabas had also gone to Tarsus and brought Paul to Antioch to preach the gospel in the revival which was so successful that the Holy Spirit spoke out for Paul and Barnabas to become the first foreign missionary team. One does not press an issue to the point of separation from a true friend if deep convictions are not involved. We do not believe that this difference of opinion involved emotional outbursts on the part of either of these servants of the Lord; however, the difference could be dissolved only by Barnabas' taking Mark and setting out, while Paul selected Silas for his companion on his second missionary journey. Moreover, let us note that God can use such divisions which come about because of honest convictions and are made in the spirit of Christ for the advancement of His cause. Because of this situation, instead of one missionary party going out to carry the gospel there were two. Although we do not have any definite record of the journey of Barnabas and Mark, we believe it did great good because strong churches grew up in Cyprus and other places where they were reported to have gone—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

We study today one of the less known characters of the New Testament. This does not mean that he is not important, but that he is not as well known as some

others. We believe that a good way to begin this lesson is by getting a summary of the facts the Bible gives us about John Mark. Then we can go into the lesson and try to get something of the story behind these facts and what they teach.

1. John Mark was the writer of the Gospel of Mark.

2. Mark was his surname (Acts 12:12, 25; 15:37); his first name was John, by which alone he is designated in Acts 13:5, 13.

3. Mark accompanied Paul and Barnabas from Jerusalem to Antioch (Acts 12:25), and afterward on their missionary journey (Acts 13:5). For some unstated reason, he left Paul and Barnabas at Perga and returned to Jerusalem. Whatever was the reason for Mark's conduct on that occasion, Paul disapproved of it so much that he refused to take him with them when a second journey was proposed. This caused a contention and separation between Paul and Barnabas. Barnabas sailed with Mark to Cyprus to resume his evangelistic work.

4. Barnabas was a relative of John Mark (Colossians 4:10). Some commentators say that they were cousins; others say that Barnabas was Mark's uncle.

5. Mark's mother, Mary, was in comfortable circumstances, and her house was one of the meeting places of the Christians (Acts 12:12-17).

6. The statement in 1 Peter 5:13 may mean that he was converted by the ministry of Peter.

7. Later, we find John Mark in Rome with Paul joining with the apostle in sending salutations (Colossians 4:10; Philemon 24).

With these basic facts about the life of John Mark in mind, let us go to our Scripture lesson and see them in their setting and try to get the message God wants us to get from them.—*The Advanced Quarterly* (F.W.B.).

The Holy Spirit had called Barnabas and Paul to the work as missionaries (Acts 13:1-5), and He would have settled the problem concerning John Mark had it been referred to Him.

Please take time to read Acts 15:30-

35. Now read Galatians 2:1-21. While Paul addressed only Peter, who was the leader, yet Paul's remarks could have stung Barnabas deeply, and he may have secretly resolved to end the partnership between himself and Paul by proposing that John Mark go with them again. Paul carried the endorsement of the church.

III. ADDITIONAL TRUTHS

1. Of all the Gospel writers, Mark alone tells of a young man who curiously watched the arrest of Jesus until he was frightened away (Mark 14:51, 52). This naturally leads us to wonder if that young man was Mark; but we can only wonder.

2. Barnabas was always generous. He was one of those who sacrificed his own property for his brethren. He was the one who spoke for Saul himself and won his acceptance among the disciples at Jerusalem. He was the one who later sought Saul and brought him to share in the glorious work at Antioch.

3. So it was Barnabas, ever generous, who was ready to let bygones be bygones and take Mark into the party as before. But Paul drew the line at including the deserter. At first thought, we are tempted to think it Barnabas who was right and Paul was wrong. But who knows? If Paul had accepted the young man as readily as Barnabas did, perhaps Mark would have quit again as readily as he had before. He needed the second chance offered by Barnabas, surely; but perhaps he needed also the stern rebuke of Paul's rejection to put steel in his soul and make him resolved never to quite again.

4. At any rate, we can see what happened. With the gentle forgiveness of Barnabas on one hand and the stern rebuke of Paul on the other, young Mark got another chance and he made good. And instead of one team, there were two teams of evangelists at work. Doubtless each one did a great work.—*The Standard Lesson Commentary*.

Wherein He Failed

Confessed an evangelist: "I get so worked up over what is happening in the world that I forget to preach the Word!"

Said Rowland Hill: "I do not like those fine preachers who so beautifully round out their sentences that they are sure to roll off the sinner's conscience. David might have gone unconvicted of his terrible sin had not the prophet probing said: 'Thou art the man!'"—*Rev. Walter B. Knight*.

An Amazing Challenge

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(This offer does not apply to those associated with the Free Will Baptist Press: namely, employees, and board members.)

In Accepting This Challenge, You Benefit, and So Do We. Begin Today!

LS
IN THIS ISSUE—

Conference Report
Second of a Series

Out of State Views
By S. C. Minister

Tribute to Wootens
Retired from Cragmont



LUOMA PHOTOS

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 9, 1961

EDITORIAL

TO DO WHAT IS RIGHT

An editorial is an expression of the views of an editor. It may be his personal views, or it may be those who control the publication. In the case of "The Free Will Baptist," the editorials are, in the strictest sense, the opinion and views of the editor. To be sure, we (the word, we, is used editorially in preference to the personal pronoun, I, but it nonetheless is used in reference to the editor) have often spoken the sentiments of others who are associated with the Free Will Baptist Press. May we say again, therefore, that our hands have never been tied; we have been able to speak freely without fear of any censuring. In this editorial, we shall speak those things which are bearing on our heart and mind with the hope of understanding. Now I shall speak in the first person.

I am a member of the National Association of Free Will Baptists. I am a member by virtue of being an ordained minister who belongs to the North Carolina State Convention of Free Will Baptists, and the North Carolina State Convention is a member of the National Association. I believe in the purpose of the National Association—to promote growth in grace and knowledge of gospel truth among its members. Although this primary purpose is being fulfilled, the opinion of many, and the opinion of this editor, is that even the National Association has leaned too far toward the area of legislation in the passing of rules and regulations to its member bodies: that it has become a higher body to satisfy only a part of our denomination.

I am also a member of the North Carolina State Convention of Free Will Baptists. I am a member of this State Convention by virtue of being an ordained minister of the Central Conference, and by virtue of the Central Conference belonging to the State Convention. I believe in the purpose of the State Convention—to advance, promote and increase the cause of Jesus Christ.

I shall support the programs of both of these bodies in those areas wherein I am able. At the same time, however, as editor of this paper, I shall determine to speak out on any discrepancy which might exist or come into being. For this reason, I have spoken out against the action of the National Association regarding North Carolina, and men within the state.

I am opposed to any rash, inconsiderate, inconsistent, unethical and immoral action on the part of any of our higher bodies. I am opposed to the attitude of fighting fire with fire when such action may conflict with truth or better judgment. Truth as based upon facts, is what counts. Truth may go through a trial, but it always prevails. The general rule is to fight fire with water, or that chemical which extinguishes the flame, rather than adding to it. In matters of misunderstanding, dispute, and abuses, the best thing to use is Christian love and consideration of others to put out the flames of bitterness.

In brief, we are opposed to the North Carolina State Convention of Free Will Baptists doing anything

that would be morally or ethically questioned, just because of mistreatment on the part of some outside body or individuals. North Carolina must seek to do what is right, and in so doing, she must not be harsh. There must be kindness and love manifest on the part of all those involved. Although the National Association is unwilling to sit down to reason as brethren to brethren, the North Carolina State Convention must rise above that level. It would be dangerous for North Carolina to do anything beyond the purpose for which it exists.

To say that either side in this issue is without discrepancies is to close our eyes to human weaknesses and tendencies. Both sides are now distinct, but both sides believe they are right; therefore, it behooves us to seek to get back to a common ground if at all possible. There are many who feel that it is too late, and it may be with the feelings that now exist. It has never been right, nor shall it ever be, for any group to purposefully set about to take over any organization for the purpose of controlling it as they see fit. Yet, such has sometimes been the case. Perhaps we would be safe in saying that such has existed at almost every level. There have been tactics unbecoming to those who profess Christianity. Perhaps there has existed, on the part of leaders on both sides, the attitude, "We'll show you."

Can the problem be corrected? We do not know, for if the attitude manifested at the National Association prevails, even though there is a willingness on the part of the objectors to seek a reasonable correction, there is little hope. We offer the following suggestions which at least would improve the situation:

(continued on next page)

Volume 76

Number 31

August 9, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The National Association

THE 25th session of the National Association recently held in Norfolk, Virginia, had what was considered a record attendance, and the well planned program was rendered with precision. The music, the preaching, the lectures and drama, along with devotions were all on a high plain, informative, instructive, entertaining and inspiring. The good Christian fellowship will long be remembered. The reports of the various departments were encouraging, even though some were not quite up to past years.

In a democratic body such as the National Association, representing cross sections of mind and matter, no one can expect every thing to be unanimous on all issues; but when elements of a disturbing nature which can effect the continuity of the brotherhood is brought to the front it is cause for alarm. Such was the case during this session which should have afforded the greatest joy. Never before has a local problem been introduced and such drastic action taken. Many believed that such a problem should have had no place on the floor of the National Association, but those in authority thought different and so the majority went along. The matter in question was regarding a new terminology of the relationship of local churches and the district body to which it is affiliated. Many who were present probably never heard the term, *connectional government*. Before and after all the discussion, there were those who did not fully understand. The issue came about because of a lawsuit which involved the pastor, the local church and the connected conference in North Carolina. Since the case was decided in fa-

Rev. E. C. Morris
Tifton, Georgia

vor of the minority of the local group and the conference, many seemed to sense a danger of a trend toward ecclesiastical power becoming invested in the group of the associated churches rather than the local congregation. What many can't understand is why something has not been done about this before now, or why bring it up in the National Association at all. Some remember that when the National Association was organized and the National Treatise adopted without a formal discussion, it would be better for the association to unite its efforts toward missions, education and benevolent causes and leave it to the various sections to work out their own differences, and that the National Association blend all efforts toward weightier matters.

The chances are that had there been no lawsuit, or had the court ruled in favor of the other group, the situation would have been altogether different; in fact, the case would probably never have been known, so far as the National Association is concerned.

Certain customs and usages have been practiced in North Carolina far back in history and there are those who think it unfair to penalize until the issue is finally settled. Of course, North Carolina as a state is still a member, and in good

standing, of the National Association; but the chances are that fellowship will be withdrawn eventually unless the state become obedient to the mandates of the National Association. This was evidently manifested when the offices being held by those who stood by the Treatise and Discipline of the North Carolina State Convention were declared vacant. It is well for the National Association to admonish those who may seem to be out of line, but to impeach without a trial or even a chance to be properly heard certainly seems to be too stiff a penalty.

The Free Will Baptists of North Carolina, especially the eastern section, where the denomination originated under the leadership of Paul Palmer, has had a written discipline since 1812 and the usage and customs were revised in 1948 in order to bring it more in line with the National Treatise. This revised discipline has been in use for the past twelve years and its validity has never been questioned before by the National Association. When rash, premature actions are taken, it is subject to bring persecutions that many will regret.

This is being written by one having been born and brought up in North Carolina in a Free Will Baptist home by a Free Will Baptist minister and laborer in the cause there for 22 years, having served several churches and being well acquainted with those brethren involved, it can be said that a more conscientious group and lovers of the denomination can nowhere be found, and it is our prayer that reason and tolerance will be the governing factor in this situation and that North Carolina Free Will Baptists will soon be restored to the good graces of the entire brotherhood.

EDITORIAL . . .

(continued from page two)

Let us acknowledge that personalities have entered into the struggle, and there has been an unjust label placed on innocent people who merely stood up for that which is right. Let us acknowledge that there has been a maneuvering of situations to the satisfaction of certain individuals to the neglect of the wishes of the people. Let us seek to understand each other, and the differences of interpretation; let us recognize that there has been a misunderstanding and a mistreatment of the situation. Let us acknowledge and confess that there have been slanderous accusations hurled in every direc-

tion. Let us recognize that all are brothers in Christ and He is the basis for our love and consideration one for another. Let us truthfully admit that two wrongs do not make a right.

Some have said that the North Carolina State Convention should withdraw from the National Association. We hope this never happens. If the National Association has to act, let them act; but may the North Carolina State Convention preserve her integrity among the people who support her. May those who have opposed her understand her and may those who have been mistreated receive apologies from those who were responsible; may we all seek forgiveness for all bitterness and ill feeling.

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NO. 2

(The reader should read Report No. 1 before reading this.)

In our last report we told of the developments in this dispute up to the time that the pastor and accused faction of Edgemont Church failed to attend a joint meeting of the Executive Committee and Board of Ordination of the Western Conference, on August 22, 1960. Notice of this meeting had been received by the pastor and accused faction but they did not attend, nor did they send any message.

The Executive Committee took action, as mentioned in our first Article, and renewed the request for another meeting, on August 29, 1960. The pastor was notified of this request in a letter of August 22 and another letter dated August 27, 1960. In the letter of August 27 the pastor was told, "You are free to bring any member of your church you may wish to bring."

The pastor and three members of Edgemont, along with several others not members of Edgemont and some not members of the Western Conference *did* attend the meeting on August 29. This was the only time the pastor ever met with this joint committee. In this meeting, he refused to recognize the jurisdiction of the Western Conference and comply with the customs and practices of the Western Conference, as will be seen from the minutes of this meeting. Because we believe our people should know as much as possible about the meeting of August 29; we are reporting the actual minutes of this meeting as complete as we can without violating the modified restraining order.

"MINUTES OF A JOINT MEETING OF THE EXECUTIVE COMMITTEE AND BOARD OF ORDINATION OF THE WESTERN CONFERENCE OF ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

August 29, 1960.

"A joint session of the Executive Committee and Board of Ordination of the Western Conference was held in the Pine Level Free Will Baptist Church on August 29, 1960.

"Members present: Executive Committee—M. L. Johnson, R. N. Hinnant, R. H. Jackson, Dewey Boling, proxy for Ralph Barnes.

"Board of Ordination—B. L. Shook, Albert T. Coates, W. E. Renfrow, Leonard B. Woodall, Wiley Farrell.

"Others present—Ronald Creech, Eugene Waddell, Lonnie Graves, L. D. Creech, L. D. Creech, Jr., Herman Hersey, Amos

White, Eugene Boyce, L. V. Williford, Conrad Williford, Billy Morris, Arnold Goodman, George Lee, Frank Davenport, L. R. Ennis.

(Not members of Western Conference: Eugene Boyce (the attorney); Eugene Waddell, Herman Hersey, Frank Davenport, and L. R. Ennis, (members Cape Fear Conference).)

"The Reverend R. H. Jackson, pastor of the local church, welcomed the group to the Pine Level Church and extended the courtesies of the local church.

"Prayer was offered by the Reverend Dewey C. Boling.

"The moderator declared the meeting officially open for business and called the two committees into executive session. The two committees returned to a Sunday school classroom to review the previous minutes and the latest correspondence in regard to the Edgemont dispute. The formal charges against the pastor and a faction of the members of Edgemont Free Will Baptist Church were reviewed.

"The two committees returned to the main auditorium to continue the session.

"The moderator stated that the main item of business for consideration was the matter of formal charges which have been filed against the pastor and a faction of the members of Edgemont Church by other members of said church. He asked for a listing of all members of Edgemont present and the following were recognized:

"Ronald Creech, pastor; Amos White, department superintendent of the young adult Sunday school and president of the adult league department; Arnold Goodman, clerk and teacher of young adult men; and L. V. Williford, deacon.

"The moderator stated that, since the matter for consideration affects the pastor and members of Edgemont Church, they were entitled to a hearing in private and that the visitors and others not members of the church or the two committees could remain only upon the agreement of the pastor and members of Edgemont. The pastor, Ronald Creech, asked that the visitors be allowed to remain in the meeting for observation only and not for discussion. The moderator and members of the committees agreed.

"The pastor of Edgemont asked for a written statement of the charges along with the names of the signers. The moderator read a copy of a letter mailed to Mr. Creech under date of August 27 which contained the charges. Mr. Creech agreed that this was a true copy of a letter he had received. (This letter has been used, in part, as basis of Mr. Creech's \$400,000 libel suit and due to the modified restraining order, cannot be reproduced here.)

"The moderator asked Mr. Creech if he or any member of Edgemont Church would speak in reply to the charges. Mr. Creech stated that no member of Edgemont Church had been authorized to speak for the church, but that his attorney would

(continued on page thirteen)

Wootens Retire From Cragmont

by Mrs. Jerry Bridges

OUR thanks and gratitude go to Rev. and Mrs. J. E. Wooten, who, until June 1961, served as host and hostess of Cragmont Assembly, Black Mountain, North Carolina, for four years. They are better known to visitors of Cragmont as Mom and Pop Wooten.

Mr. Wooten is a retired Free Will Baptist minister, who entered into the ministry in 1912. He was ordained in 1917 and during his ministry, he served Free Will Baptist churches in nine different counties of North Carolina; he served these churches for half a century and was writer and editor of Free Will Baptist Sunday school literature for over seventeen years.

Mom and Pop Wooten came to Cragmont Assembly in January 1955 and took the position of manager, treasurer, host and hostess. They worked hard and long at Cragmont, for it was in the center of their hearts and they longed to see it grow and improve. During that time, Mom Wooten wrote letters pleading with North Carolina Free Will Baptists to send in their dollars for a much-needed food freezer for the assembly; her prayers and efforts were blessed and we were able to purchase the freezer.

Due to the amount of work and responsibility that goes with Cragmont Assembly, Mom and Pop Wooten felt that it was more than they were able to do, so in 1958, they left and went back to their home in Ayden. But they left their hearts in Black Mountain, North Carolina, nestled at the foot of Mount Allen, so in 1960 they came back. At this time, finances at Cragmont were low and actually the assembly could not pay a full time host and hostess, but Brother and Mrs. Wooten accepted it at a mere \$300.00 a year.

Smiles spread across the faces of visitors when they came again to Cragmont and saw that Mom and Pop Wooten had

come home again. They also saw the light of satisfaction in the eyes of the Wootens.

During this time, they sent out another letter of appeal and requested that we send in our dollars to give the old assembly house a face lifting as the paint was old and the roof leaked in several places. Friends of the Wootens and of Cragmont responded and the assembly house was painted inside and out and a new roof was added.

They were also able to see another dream come to reality: namely, the motor lodge, which was an answer to prayers and dreams for the Wootens. Mom Wooten again worked, wrote and prayed, and the lodge was furnished with linen, curtains and all the other necessities.

But, in June 1961, Mom and Pop Wooten began packing up again to leave their new found love, they felt that with all the people who had come to Cragmont and who would be coming again this summer they just couldn't stand the strain and the responsibilities that the crowd offered. They've gone back to Ayden, which is their home, but we, in the mountains, grew to love them and somehow, when going to Cragmont, we strain to see around a corner, feeling that soon the sweet face of Mom Wooten will appear or the outstretched hand of Pop Wooten will soon come to us.

Mom and Pop Wooten have retired from Cragmont, but it seems they left a piece of themselves in the mountains and I'm sure they feel that a little of Cragmont is embedded in their hearts to stay. Thanks doesn't seem to be enough to say to Mom and Pop Wooten for all they've done and meant to us, but at the present time we are at a loss for words. We will say this, "You're a symbol of Christian living and love, and we'll always remember you as the 'Mom and Pop' of Cragmont Assembly."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

OBEDIENCE

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

We all know the meaning of obedience: doing the things we are told to do. We also know that we ought not to obey those who have no right to command, and that we ought to obey those who have that right. Parents have the God-given right to tell their children what to do with the expectation of being obeyed, teachers have the right to command their pupils, employers to direct their workmen, rulers to command their citizens, army officers to command soldiers, and Christ has the right to command His followers. All who have the right to command us except Christ may sometimes err and command us to do what Christ has told us not to do; in that case Christ alone is to be obeyed, because He alone is allwise and always commands which is right. We know all these things, but we do not always carry them out in our lives, because we sometimes lack the motive of obedience. What that motive is, Christ told His disciples in His wonderful farewell discourse in the upper room in Jerusalem: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). And He had also said to them in no uncertain words: "If ye love me, keep my commandments" (John 14:15).

That obedience has its difficulties cannot be denied. If you will read Genesis 12:1-4, you will find one of the best illustrations of this fact. Abram, later renamed Abraham, was the son of Terah, a man of considerable importance in Ur, a city of Chaldea, on the lower Euphrates. Terah, with his family, emigrated north-
(Continued on page fourteen)

NEWS AND NOTES

Of Denominational Interest



Rock Springs Church Announces Successful Bible School

The Rock Springs Free Will Baptist Church, Bailey, North Carolina, held its vacation Bible school June 12-16, each evening, beginning at 2:00 until 5:00. They had an enrollment of 102 in school with average attendance of 86 for the entire week.

The school feels it was a great success, as based on the compliments after the commencement was given on the following Sunday night. Each group gave an illustration of what they had studied during the school. Mrs. Betty Lou Brown and Nancy Strickland taught the nursery class. They sat the children and babies on small benches about 6 inches high, with a curtain for background and pictures of what was taught. Mrs. Brown told the story for the nursery group. Beginners sang the songs they had learned with Mrs. Peggy Whitley and Mrs. Berdie Whitley, teacher. The primaries illustrated the story of Moses and the burning bush with the songs. The teachers were Mrs. Joyce Whitley and Mrs. Mary Lamm. The junior class had the Ten Commandments and songs they learned. The teacher was Mrs. LaRue Manning, and helper, Mrs. Edwards.

The intermediate class gave the life of Moses and sang their songs, with Mrs. Luther Bisette and Agnes Lamm, teachers. Each class was very interesting to work with, with the co-operation. Also, the school would like to thank the parents of these children and do appreciate the children who came to the Bible school. Also the school is grateful to the teachers, helpers and all those who made it one of the best that Rock Springs has ever experienced.

Holly Springs Church Holds Open House

On Sunday afternoon, July 2, open house was held in the parsonage of Holly Springs Free Will Baptist Church, New-
port, North Carolina, in way of welcome to the new pastor, the Rev. M. L. Johnson and family.

Receiving the guests at the door were

Coming Events

August 8-10—Writers' Conference,
Mount Olive College
September 4—Labor Day
September 13, 14—North Carolina State
Convention, Mount Olive College

Mr. and Mrs. Roy Garner, Mr. and Mrs. Leo Gray, Rev. and Mrs. M. L. Johnson and Wanda. Punch was served by Mrs. Edna E. Hill and cake by Mrs. Janice F. Garner.

The guests were invited to inspect the beautiful new parsonage, which is a brick veneer home consisting of three bedrooms, living room, dining room, kitchen, bath and study. During the afternoon, approximately 100 guests called on the Johnsons, who are the first to live in the parsonage. The event was sponsored by the woman's auxiliary of the church.

Bethel Church Withholds Support

On Friday night, July 21, 1961, the Bethel Free Will Baptist Church, Merritt, North Carolina, voted unanimously to withhold support from the National Association of Free Will Baptists until harmony prevails between the National Association and the North Carolina State Convention of Free Will Baptists. There was much discussion about the attitude the National Association had toward the North Carolina State Convention in general, and some of the dedicated leaders in particular. The members think they were treated unfairly and that an apology should be made to them. The pastor of Bethel Church, the Rev. Bobby G. Bazen, urged the members to pray for the beloved denomination in this crucial hour.

Rev. Billy Morris to Conduct Revival

The Rev. Billy Morris will be the guest evangelist at the Stacy Free Will Baptist Church, Stacy, North Carolina, in their revival, which begins August 14 and runs through August 27. Services will begin each evening at 8:00.

As a special attraction, the Prescott Brothers' Quartet of New Bern, North Carolina, will be featured in the second week of the revival. Both the evangelist, Billy Morris, and the quartet, are well known in this area, and so capacity crowds are expected each night of the meeting.

The pastor, the Rev. Gordon R. Sebastian, invites all who can to come and visit this meeting. The new air-conditioned sanctuary, which has just recently been completed, took care of a record attendance of 300 in the last meeting. It is expected that even larger numbers will have to be provided for in this revival.

**Children's Home Report
For July, 1961**

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for July, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund	
Albemarle Conference	\$ 60.65
Blue Ridge Association	23.29
Cape Fear Conference	298.18
Central Conference	627.89
Eastern Conference	666.93
French Broad Association	73.42
Jack's Creek Association	12.00
Mount Mitchell Association	61.00
Pee Dee Association	175.00
Piedmont Association	50.00
Western Association	326.02
Miscellaneous	2,013.12
Farmer Concert Class	1,108.16
Bennett Concert Class	1,961.03
McLeod Educational Fund for Boys	
Miscellaneous	478.01
	<hr/>
	\$7,934.70

**Second Union
Passes Resolution**

The Second Union Meeting of the Central Conference of North Carolina, meeting at Hope Free Will Baptist Church, Scotland Neck, North Carolina, on July 29, passed the following resolution:

"Whereas, the 1955 revision of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* has been adopted by the Central Conference of Original Free Will Baptists of North Carolina, and

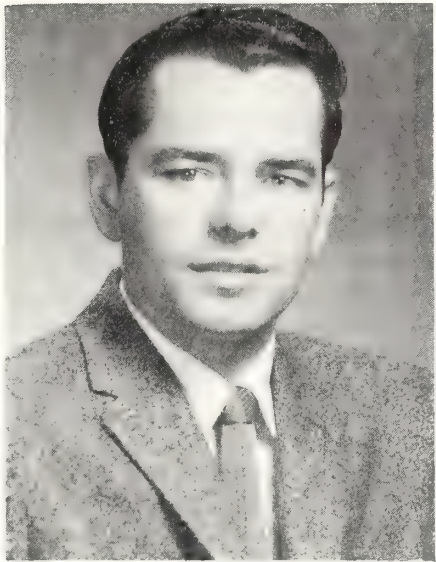
"Whereas, in order to change or amend this treatise would take a four-fifths vote of members present at two-thirds of the conferences or associations in their regular sessions, and this would take from one to two years, and

"Whereas, there has been no major changes in our state discipline for at least the past 45 years; therefore, be it

"Resolved, that this Second Union Meeting of the Central Conference go on record as reaffirming our confidence in and adherence to the *Treatise of Faith and Discipline for Original Free Will Baptists of North Carolina*."

The moderator is the Rev. Raymond Gaskins, pastor of Ayden Church.

**Rev. Irvin Hyman Resigns
Pastorate at Unity Church**



On Sunday, July 23, 1961, the Rev. Irvin Hyman submitted a letter of resignation to the members of Unity Free Will Baptist Church, 2816 Edison Avenue, Jacksonville 5, Florida, to become effective October 22, 1961.

Mr. Hyman assumed his duties as pastor of Unity Church in the fall of 1958. During this time, the group has erected a new six room educational building; remodeled and air-conditioned the church auditorium; purchased a new fully electric mimeograph machine, and two hundred Free Will Baptist Hymnals. The membership has increased from 125 to approximately 300.

In addition to Mr. Hyman's pastoral duties, he is serving as moderator of the Florida State Association of Free Will Baptists, moderator of the North East Florida Association, and Florida correspondent for *Contact* magazine of the National Association.

Mr. Hyman's plans after October 22 are indefinite.

**Fourth Union
Passes Resolution**

The Fourth Union Meeting of the Central Conference of North Carolina, in its regular meeting on July 29, at Antioch Free Will Baptist Church, passed the following resolution:

"Since there has arisen a misunderstanding concerning our church government; and since there has been no major change in our government for many years; and since many Free Will Baptists have become upset over terms, therefore, be it

"Resolved that this Fourth Union Meeting of the Central Conference of

Original Free Will Baptists of North Carolina reaffirm its belief in our *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*; that we notify the Executive Committee of the State Convention, and the Executive Committee of the Central Conference; also, that we express our confidence in the integrity of the five North Carolina men who were ousted from office, without hearing, in the National Association meeting at Norfolk, Virginia, July 11-13."

The resolution was unanimously adopted.

The moderator of the Fourth Union Meeting is the Rev. Fred S. Powers, pastor of Saratoga Free Will Baptist Church, Saratoga. The clerk is the Rev. Hubert Burress, Pinetops.

**Palmetto and Union Chapel
Reaffirm Stand**

On July 20, 1961, the Palmetto Free Will Baptist Church, Vanceboro, North Carolina, voted unanimously to reaffirm its stand on congregational church government as set forth in the National Association *Treatise of the Original Free Will Baptists*. The pastor is the Rev. Melvin Worthington.

At another business meeting of Union Chapel Free Will Baptist Church, Chocowinity, North Carolina, the church voted to reaffirm its stand on congregational church government. Mr. Worthington is also pastor of Union Chapel.

Christian Education

A Call to N. C. Alumni

by the Rev. Carroll Alexander, President
N. C. Chapter

We hope to see each member of the North Carolina Chapter of Free Will Baptist Bible College Alumni on August 15, 1961, at 10:00 a. m., at Grace Free Will Baptist Church, Greenville.

We will be looking forward to a lot of good fellowship and recreation. Bring a picnic lunch and plan to stay for a good time in the afternoon. We do not plan any weddings, graduations, or formal dinners, so dress comfortably. White shirts and ties will be out of style at this meeting! Dress for the occasion.

Brother Charles A. Thigpen will be the speaker.

All students and prospective students and friends of the college are invited to attend the fellowship meeting.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Fairmount Park Church Honors National Winners



At the Sunday morning service, following the Woman's National Auxiliary Convention, Fairmount Park Free Will Baptist Church, Norfolk, Virginia, honored their national winners. Shown above is the pastor, the Rev. Fred A. Rivenbark, presenting Amplified New Testaments to the winners.

From left to right: Mrs. David Stump, youth chairman; Janet Dail, second place essay winner, Y. P. A.; Deborah Jones, first place winner, declamation, G.T.A.; Faye Davis, second place essay winner, G.T.A.; Rev. Fred Rivenbark, pastor.

Norfolk, Va.—At the Fairmount Park Free Will Baptist Church, the Laura Belle Barnard Circle met recently with Mrs. Wayne Temple for an outdoor barbecue chicken supper. Mrs. Sherman Overman, chairman, expressed her delight at the large number present. There were approximately 35 members and guests in attendance. The Rev. Fred A. Rivenbark, pastor, gave a talk on, "Family Altars," for the program. The message was very inspiring to those present.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church held their meeting on July 24, 1961, at the home of Mrs. Witt. The meeting was called to order by the vice-president, Arliss Grimsley. Mrs. Witt led in prayer. The secretary's report was given by Betty Ann Edwards. Old business was about the Mother and Daughter Banquet. It was decided to send a card to Mrs. Everton for the personal work. The group discussed the program. Lynn Everton and Arliss Grimsley took the first topic. Betty Ann Edwards and Bonnie Daniel took the second topic. Sandra and Sheila Suggs took the third topic. The collection was 54¢. The group adjourned with prayer by Lynn Everton.

Kingsport, Tenn.—The Fellowship Free Will Baptist Woman's Auxiliary had their July meeting in the home of Lula Parker. The Lord has blessed graciously the work of the women in all phases of the church the past year. Meeting the standard of achievement, it is an A-1 auxiliary. They have quilted many quilts for the Greenville Children's Home, had projects to help the medical work in Africa, sent checks to many of the missionaries and helped needy families of the community.

The group installed the officers for the coming year with an installation service Wednesday night. Knowing the strength must come from the source of Christ the Redeemer, there was placed a cross on a grassy mound with spotlights upon the cross and the ones filling the office. They were as follows: President, John Parker; vice-president, Oma Lee Beverly; secretary, Nannie Maude Smith, correspondence secretary, Jewel Sweeney; treasurer, Lula Parker; Y.P.A. director, Adole Williams; G.T.A. director, Mary Davis, June Holbrook; study course chairman, Catherine Jennings; program prayer chairman, Mary Smith; personal service chairman, Edna Vicars.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist

Church met Tuesday evening, July 4, for its regular monthly meeting.

The meeting opened by the group singing, "I Gave My Life for Thee." Scripture was read by Mrs. Rena Kirk, and Mrs. M. L. Johnson led the group in prayer.

A short business session was held and a tract board presented to the church by Mrs. Elizabeth Slaughter. Various other members agreed to keep it filled with tracts.

The program topic for the evening was, "Stewards for Denominational Loyalty." Participating were Mrs. Rena Kirk, Mrs. Nina Kelly, Mrs. Pat Gurganus, and Mrs. Ruby Fleming. The meeting closed with prayer by Mrs. Agnes Garner.

A social hour was then enjoyed and the hostess, Mrs. Nina Kelly, served cake and punch to the 15 members and two visitors who were present. The next meeting will be held at the home of Mrs. Lucille Garner.



Pink Hill, N. C.—Pictured above are the members of the first G.T.A. meeting of Christian Chapel Free Will Baptist Church. Front row, left to right: Marla Ard, Joe Ard, Gayle Howard, Billy Blizzard. Second row: Martha Howard, Brenda Sanderson, Susan Taylor. Third row: Mike Taylor, Paulette Taylor, Mrs. William Blizzard, sponsor.

The G. T. A. of Christian chapel Church held its first meeting on June 20, 1961, at the home of their pastor, the Rev. Norman Ard. Mrs. William Blizzard, sponsor, and Mrs. Ard assisting, carried out the meeting with the children.

Mrs. Blizzard explained the G. T. A. watchword, colors, creed, motto, and gave each member a copy to learn by the next meeting.

Mrs. Ard gave the lesson on children of the Bible, using pictures to represent each child. She told how Moses, Samuel,

David and the Lord Jesus began their lives for Christ in their early youth and what great men of God they became.

Mrs. Ard and Mrs. Blizzard served pepsi and cup cakes. A game of, "Pin on the Donkey's Tail," was played while waiting for the children's parents to come.

On July 17, 1961, the second meeting of the G. T. A. was held at the church. Three new members were added: Gail Taylor, Paul Webber, and Deborah Kennedy.

The group chose to name their auxiliary after their pastor and his wife; therefore, "The Ard Auxiliary," became the official name.

The essay and declamation contest were discussed and the children were most interested.

Officers for the auxiliary were chosen as follows: President, Paulette Taylor; vice-president, Mike Taylor; program chairman, Gayle Howard; missions, Gail Taylor, social chairman; Martha Kennedy, personal service; Billy Blizzard and Brenda Sanderson; secretary and treasurer, Paul Webber.

The offering taken at this meeting was \$1.97.

Mrs. Ard introduced the rank drill and the children participated very nicely.

Scripture was on the subject, "The Need to be Saved." Parts were given to each child to learn by the next meeting.

Mrs. Blizzard gave the lesson on Nehemiah rebuilding the walls of Jerusalem. She explained that they succeeded because they had a mind to work.

Mrs. Blizzard served pepsi on ice and cookies to the children.

The August meeting will be held at Paul Webbers. Future plans are to invite the children from ages 6-12 to join the auxiliary. By the first of the year, the group can be divided into midgets and G.T.A.'s. They plan to order program books and begin work on an A-one auxiliary. This is a great work and most enjoyable! It would be so nice if every church would try it.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met on Tuesday night in the home of Mrs. Jean Langley. The meeting was opened with prayer by the president, Mrs. Ruth Rose. The group sang, "I Gave My Life for Thee." Mrs. Rosalie Jones read the Scripture. The roll was called and treasurer's report given by Mrs. Lilly Thomas, treasurer. Reports were given by various committee mem-

bers. The corresponding secretary, Mrs. Florence Taylor, urged everyone to subscribe to *The Free Will Baptist*. There being no further business, the program, "Stewards for Denominational Loyalty," was given by Mrs. Jean Langley, Mrs. Florence Taylor, Mrs. Etta Harrell, and Mrs. Martha Bartlett. Mrs. Freddie Vinson closed the meeting with prayer. members and three visitors.

Mt. Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met July 3 at the church. The meeting was opened by singing, "I Gave My Life for Thee."

Jean Holmes was in charge of the program. The ones taking part on the program were as follows: Christine Jackson, Lorraine Sutton, Inez Patts, Mrs. Davidson and Mildred Best. During the business session, the auxiliary voted to give the money that was taken up during Bible school to missions. Miss Bonnie Farmer from the Children's Home, Middlesex, North Carolina, was a visitor for this meeting. The meeting adjourned by praying the benediction.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

GLAD OF STAND

"I have just read your editorial in *The Free Will Baptist* of July 26. I cannot say how glad I am that the fine people of North Carolina and other states will know both sides of the issue that now stand before our beloved church. Too long our people have been misled in their thinking on our Free Will Baptist doctrines and our form of church government. Too long we have waited to inform the masses of the people of the crises that confront us today. We have let others creep in from all denominations with all beliefs and we have accepted them with open arms only to be stuck in the back by vicious attacks by those who claimed, in the name of Christ, to be our friends. Because of the belief of indoctrination, injustice has been done by those believers in the name of good. However, God did make us with a free will, and that makes us a free thinker with God to determine our kind of thinking, and only God to judge.

"I am aware that you will receive many letters that will cause you many heartaches. Many will be from professed Christian that will be unchristian. Yet, I for one am glad of the stand that our *Free Will Baptist* is taking. If at any time I can be of assistance I will be glad to do so."—Rev. Melvin K. Everington, Route 1, Sims, North Carolina.

APPRECIATES STAND

"This letter to thank you for your editorial, July 19 and July 26, 1961, and it is my sincere hope that you will con-

tinue to tell the truth about our North Carolina Free Will Baptists. Please don't let anything stop you from putting this matter before all good Free Will Baptists and let them know what you and I stand for. . . . I have seen this issue building from 5 to 10 years. If possible, make your editorials two pages or even three pages, so as to get this before our people as soon as possible. . . ."—Mr. Armie Strickland, Route 1, Middlesex, North Carolina.

LACKS SPIRITUAL DEPTH

"In noticing some news items in the last edition of *The Free Will Baptist*, I was amazed at the lack of spiritual depth in some of our churches. I think it is a shame that we have no more burden for souls than was evidenced in the actions. I am referring to some of our churches withholding their support from our foreign missions board and other agencies of our National Association that are dedicated to winning the lost to Christ, simply because they could not have things their way.

"It's rather childish, don't you think? and certainly not a Christian way to act. No wonder our churches fail to win souls."—Rev. Charles Bryant, Washington, North Carolina.

APPRECIATES STAND

"I appreciate your stand in the last editorial. Keep up the good work. . . ."—Rev. A. B. Chandler, Ahoskie, North Carolina.

LIKES ARTICLES

"I am submitting two (2) articles to be published in the 'Baptist.' I enjoy very much reading the excellent articles in the paper and wish that it could be read by every Free Will Baptist in North Carolina every week."—Mrs. Lorraine Garner, Newport, North Carolina.

AVAILABLE FOR EVANGELISTIC WORK

"This letter is to inform Free Will Baptists that I am available for full-time evangelistic work.

"After fasting and praying for quite some time, I am fully persuaded in my heart that God would have me to do full-time evangelistic work. I desire your prayers. (Read Matthew 28:19, 20.) May God bless you."—Rev. Robert "Bob" Vernatter, 1220 Dickerson, Detroit, Michigan.

3% N. C. SALES TAX

Effective July 1, 1961, there will be 3 per cent North Carolina Sales tax added to all North Carolina sales.

Churches and church institutions are not exempt, but must also pay this tax. Please remember this when ordering or buying from the Free Will Baptist Press.

Thank you
The Management

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What does the Bible teach about the second work of grace and the Baptism of the Holy Ghost?—*Janet Bloomgarden, Illinois.*

Answer: The Bible teaches, I think, that when a person receives the Lord Jesus Christ as his Saviour, being regenerated by the Holy Spirit, he is then at that very instant baptized by the same Holy Spirit into the body of which Christ is the head. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

I believe that this second work of grace, as some call it, is a crisis that comes later in the history of the life of some believers when they realize the need of living a more holy life than what they are active in at the time of this realization. At such a time, some seek this closeness in fasting, prayer, and whatever else may seem necessary as they study and meditate on God's Word. Then when such a Christian throws himself unreservedly on Christ in a full belief in His holy Word, he becomes more fully consecrated and in some cases

dedicated to a calling to serve in some capacity that he has heretofore felt a calling or inclination to. Sometimes instead of a sin of this type the Christian may have wronged a fellow Christian or some other person and held back from full confession. But now that he has submitted to his conviction he makes full confession, and therefore restitution. This gives him a relief and a peace at mind that bring him close to God and in this new experience he feels relieved. The Spirit who dwells in the heart and even in the whole life of the believer may express Himself in that life where in He had been quenched from the time that the disobedience became dominant. The spiritual life of such a believer henceforth takes on a renewed aspect of vigor and liveliness, while the Christian enters a time in which he becomes more truly separated from sin while the Holy Spirit continues His quickening work motivating the yielded life of this Christian into a separated life of service for his Lord.

God withholds the privilege of such a separated life from no individual Christian. The only reason why anyone does not enter into it is that he fails to obey the Scriptures that give instruction on this subject. It is the privilege and may be the pleasure of every single born again child of God to have this experience from the moment of his acceptance of Christ as Saviour, and indeed there are some who do enter into its enjoyments then without any retarding period or time of recession. The great Apostle Paul seems to have entered it immediately upon his conversion while on the road to Damascus and remained in that close relationship with God, being all the time on fire for God until the day of his execution. Many do not, however, and when it comes to them, if it does come, they regard it as a second work of grace and baptism of the Holy Ghost. It is a Scriptural fact, however, that there is but one baptism of the Holy Spirit and the rich experiences sometimes referred to as a second work are

those which grow out of it, when the soul actually and completely surrenders to God, who in the person of His Spirit indeed dwells within the believer. One of the professors I studied under used to often remark, "One baptism, but many infillings." I believe that to be sound doctrine that is contradicted nowhere in the Bible.

Question: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). For whom does Jesus intercede? Is it all mankind or does He limit His intercession to His own believing children.—*James Craft Jr., Illinois.*

Answer: The Scriptures are quite clear in teaching that Jesus' intercession in His present position is for His own. It is true also that He prayed for all that would at some future time become Christians when He prayed in the garden just prior to His arrest and crucifixion. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:9, 20, 21). The book of Hebrews has a few passages in it that teach about the same thing, "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24 R. V.) Christ is of course now in heaven as: (1) Our forerunner—"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedek" (Hebrews 6:20). (2) Intercessor—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). (3) Our host—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). (4) Our benefactor—"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men" (Ephesians 4:8). In all these offices, He appears in behalf of us, His own people, and us alone.

NOTES

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QUOTES



By J. C. Griffin

A CHURCH BULLETIN

I just received another church bulletin which speaks with great authority on the subject of connectional and congregational government as set forth in the National Treatise. I wish to inform the editor of the aforesaid bulletin, and this is not bragging, that perhaps I know as much about the National Treatise as he or any other living man.

I was chairman of the revision committee that got out the first treatise for the National Association in 1935. This edition was more of a compiling of all the various treatise, than an outright writing. A treatise that was arranged in 1905 by Dr. T. E. Peden, E. T. Phillips and Rev. W. H. Frost of North Carolina, together with the Treatise of Discipline of the Cape Fear Conference and what we called the North Carolina Blue Back Discipline, were used very much to make up the first treatise.

When the treatise of the National Association was in print, Brother Willie Jackson, then clerk of the Cape Fear Conference, said to me, "Brother Griffin, I believe that you have more of the Cape Fear Conference Discipline in the National Association Treatise than any other."

Then when there was another slight revision of the National at Paintsville, Kentucky, (I was chairman of the committee), this revision was mostly to get out typographical errors and punctuation; however, I said to the committee, "Let us put tithing into the treatise." One said, "All right, but I have my doubts as to getting it in." Then I said, "Well it is Bible and they will have to turn the Bible down if they turn tithing down. So I wrote the present chapter on tithing myself, and it went through all right.

When I arrived home and told one of the leading ministers of one of our conferences what we had done, he said, "We will never accept it." We have, and I am informed that he has also.

Then when arrangements were made to enlarge and revise the National Treatise in Detroit, Michigan, I was placed on the committee with the Rev. John L. Welch, as chairman. Then when the committee met in Nashville to do the work assigned to them, I was right there and took part in the revision. So it is *kinda funny* when someone so far away desires to inform one who was in on the whole thing. After preaching for 51 years and doing evangelistic work in eight states, including my home state of North Carolina, and working with revision committees on three occasions, writing the *preface* and placing the Scripture under Chapter 1, and writing every word of Chapter 16, it is funny that I should be told what it all means by someone on the sideline. Yes it is *kinda funny* to me.

Now I want to say, that in all my work with committees on revision, I have never heard the term *congregational government* used at any time as the treatise teach and as the practice and usages have been observed. No one has ever questioned the congregational government; therefore, it is set forth very definitely that the local church has the power to rule its own household. But no where is it set forth that a local congregation has any power beyond its own domain.

As we have said before, when a local church delegates its power to a union, or quarterly meeting, or a yearly meeting, it is connected in government and becomes a part thereof, and is subject to the constitution and bylaws.

In the revision made at Nashville, Tennessee, in 1948, also the treatise of the National Association, November 7, 1935, and published by the board of publication and literature in the year 1948, the word, connection, is used four times: namely, on Pages 52, 55, 57 and 58. The term, *congregational*, is used on Page 44, and that in speaking congregational singing. But connection, as said before, is used four times in speaking of rules of government, and I have already referred to the connection on Page 52 in a former discussion. I leave that alone in this writing, also the word, *connection*, Page 55, in which a quarterly meeting is trying to become disconnected from one organization to be connected with another. We will consider the connection as stated in the connection of all the states. "The National Association is designed to comprise all of the Annual Associations of the Original Free Will Baptist denomination, and to complete

the organization of the connection into one national body to consolidate the body by harmonizing its different parts, keeping a common interest in view, and producing unity of sentiment and discipline; to concentrate its strength in the common cause of the Redeemer; and, by a fraternal, interchange of views among its members, to promote growth in grace and knowledge of Gospel truth."

We claim that this is connection with power. With this connectional power, the National Association slipped six men out of office and several of those prior to the time of expiration office. A congregational government could not have done it. May I go further with the connectional form, Page 58, Article 2:

"Purpose—The object and purpose of this organization shall be to unify the work of the various bodies composing the National Association, and to devise and execute measures for the extension of the Kingdom of God in connection with the various bodies in the association, or that may be hereafter represented therein."

It is said by some of the best lawyers in this state, North Carolina, that the wording of the National Treatise is that of connectional government. So the men kicked out of the National Association were kicked out by a connectional form of government which is permissible under and in, connectional government.

My church at home, under a congregational form of government, cannot take any one out of our union meeting or conference, or the state convention, because the congregational powers end at the door of the congregation.

The union meeting, or the Eastern Conference, or the state convention, may declare me out of office at any time when I shall be disobedient to the rules and regulations of the organization in which I am connected.

INDEPENDENT CHURCHES

We hear of several independent churches rising up and old churches which have been loyal to the connection pulling out and becoming independent. One that I know of has gone so far as to start a new denomination, but choosing to call itself the original Free Will Baptist; thus, pulling out, or separating itself from all fellowship of the conference to which it belonged. This church with all others who shall follow in such action, separate themselves from all others bearing the name Original Free Will Baptist. Why should they want the name, and refuse to fellowship with those who

(Continued on page fourteen)

STORIES for our BOYS and GIRLS

THE REMINDING GAME

Hannah Moor

AND FATHER, help me to tell someone of Thy love today. Amen."

Twelve-year-old Donna Grove rose from her knees and tidied her room. Then, following the smell of sizzling bacon, she reached the breakfast table as the old mantle clock struck nine.

"You must hurry dear," Mrs. Grove spoke. "You're to be at Carter's in half an hour."

"I know, Mother. I'm just so happy. Going to the Carter's cottage at Lion's Lake seems too good to be true. I'll take a promise from the Scripture box to help me today."

She took a small card and read, "Whosoever therefore will confess me before men, him will I confess also before my Father which is in heaven." It was just what she needed! The week before, Donna had knelt at Bible Club and asked the Lord Jesus into her heart. Now she wanted to tell others. It seemed hard to know how to explain this inward peace, but each day she prayed for her Heavenly Father's guidance and help.

Recently June Carter had moved into the big house on the corner of Nayton Street. Now her mother had asked all the girls of grade six to spend Saturday at their cottage at Lion's Lake! Twenty-one girls! Surely Donna would find an opportunity to speak to at least one of them of her new-found joy.

The drive to Lion's Lake was an experience of real delight. First there were city streets, followed by farm lands, then rough, hilly country with thick trees lining the dirt roads. Around a sharp curve, down a slope, and there, nestled by the bluest water Donna had ever seen, was a yellow and brown cottage.

"We're here," the cry went up in unison as the girls tumbled out on the green grass and ran toward the lake.

There was lunch, then boating and swimming. A hike up over the rocks netted many treasures of pretty stones,

pieces of birch bark, and leaves of various plants.

As the twilight shadows encompassed the lake, a fire was built on a huge flat rock in preparation for a corn and weiner roast.

Donna was having a wonderful time! She watched the fire cast a warm glow into the water. She thought of how lovely it was of Mrs. Carter to ask the girls to this place. She felt inwardly grateful to the Lord for this outing. But as yet she hadn't spoken of Him! Each time that it seemed she had an opportunity to speak, someone interrupted and the subject was changed.

The girls sang songs and told tales of adventure while waiting for the flames to die down and the coals be prepared to cook the food. And now "Please pass the mustard," "Where's the relish," and "Oh, Susan, your hot dog is on fire," were heard amid the crickets' song in the stillness of the evening.

The moon shone across the water; and the fire glowed cosily.

"Is there something we can play quietly while sitting here waiting for the fire to die?" Mrs. Carter wanted to know.

"How about the reminding game? It's real fun!" Susan Janes offered.

"Tell us about it," Kay Harkness said. "I've never heard of it before."

"Nor I," broke in many voices.

"It's very simple," Susan started to explain. "You choose an object and tell what it reminds you of—and see how far you can travel with it. I'll go first so you will understand. Let's take the fire as our object. Let's see—the color of the fire now reminds me of the roses at home, and they remind me of the vase on our dining room table, and the vase reminds me of my Uncle Ben who gave Mother the vase, and Uncle Ben reminds me of airplanes (he's a pilot), and airplanes remind me of trips around the world, and trips around the world remind me of—oh dear, I can't seem to think any more. I guess you have the idea though. June, what does the fire remind you of?"

The girls joined in the game heartily. It was fun—and wonderful to find so

many things just by looking in the fire.

At last Donna's turn came. She had been thinking seriously, but did she have the courage to speak her thoughts? Hadn't she prayed for a chance to witness to someone? The verse came forcefully to her mind—"Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven." She hesitated only a moment, then began:

"The warm glowing embers of the fire remind me of true love, and love reminds me of the love of God in sending His Son into the world, and the love of God makes me think of Calvary; and Calvary reminds me how Jesus suffered so I could have my sins forgiven and peace in my heart. The peace in my heart reminds me that I must live for Jesus and tell others of Him."

Donna could think no further. There was silence among the girls. Each was thinking of the words spoken. Other girls had taken them to England, Italy, and even around the world, but Donna had taken them to Calvary.

The waves were softly lapping against the beach, the crickets chanting their night song, and the stars twinkling in the heavens as Mrs. Carter rose to light the lanterns and guide the girls back toward the cottage and the trip home.

A very tired Donna knelt by her bed and sleepily thanked her heavenly Father for the courage He had given to confess His name.—My Pleasure.

Days and Years

Sixty seconds make a minute,
How much good can I do in it?

Sixty minutes make an hour—
To make it count is in my power!

Twenty-four hours make a day,
Time for work and time for play.

Of days, three hundred sixty-five
Make a year in which to strive

That I may be both wise and true.
Help me, dear Lord, to live for You!

—Lois Truett.

Western Conference Report No. 2

(continued from page four)

speak for him. He then presented Mr. G. Eugene Boyce as his attorney, (no member of the two committees knew that Mr. Boyce was an attorney until this time). Mr. Boyce proceeded to speak before he was recognized by the chair. The moderator asked Mr. Boyce to be seated until it could be determined whether or not an attorney-at-law would be permitted to speak for Mr. Creech in this meeting.

"The moderator expressed the opinion that it would not be proper for an attorney-at-law to represent Mr. Creech in this meeting, but he declined to make a final ruling without conferring with the other members of the committees. The two committees retired to a classroom for an executive session. The two committees agreed that unless Mr. Boyce is a member of the Edgemont Free Will Baptist Church he could not represent Mr. Creech in this meeting, since this is a church matter and not a court of law.

"The two committees returned to the main auditorium where the group was informed of the decision about the attorney. Mr. Boyce attempted to challenge the decision of the committee. The chair ruled that Mr. Boyce was out of order and asked that he be seated.

"The moderator asked if the pastor and members of Edgemont would enter into a discussion of the possibility of mutually agreeing upon a time and place when the two factions would meet with these committees for a hearing and mediation on the charges. Mr. Creech asked if such meeting was agreed to would his attorney be allowed to represent him. The moderator expressed the opinion that, so long as this matter remains in the jurisdiction of the church and the Western Conference, no attorney-at-law would be recognized to represent either faction unless said attorney was a bonafide member of Edgemont Free Will Baptist Church prior to the beginning of the present dispute. Mr. Creech stated that any further statement for him would come from his attorney.

"Mr. Eugene Boyce again spoke up and asked if he might read an item not directly connected with this matter under consideration, but which would give the members of the committees information about action to be taken against them. The chair ruled that such item could not be made a part of this proceeding. Mr. Boyce continued to argue with the chairman; whereupon, a member of the executive committee moved that Mr. Boyce be requested to remain silent. The chairman asked that, rather than take a vote on this motion, by mutual consent of all members of the committees Mr. Boyce be respectfully requested to remain silent during the remainder of the session. This decision was concurred by the members of the committees.

"The moderator again asked the pastor and members of Edgemont Church if they would discuss the possibility of a mutual agreement upon a time and place for a meeting of the accused and accusers in the presence of this joint committee for the purpose of a hearing and mediation of the charges. Mr. Creech's reply was to ask that the secretary record the name and address of his attorney as follows: Mr. G. Eugene Boyce, Fletcher and Lake, Attorneys, Box 1406, Raleigh, North Carolina.

"The moderator again asked the pastor and members of Edgemont Church if they would discuss the possibility of a mutual agreement upon a time and place for a meeting of the accused and accusers in the presence of this joint committee for the purpose of a hearing and mediation of the charges. Mr. Creech again replied that any further statement would come from his attorney.

"The moderator declared that, in view of the failure of the pastor and members of Edgemont Church to enter into the desired discussion, the two committees would go into executive session to consider any further steps to be taken. The pastor and members of Edgemont Church and the visitors were invited to remain until the committees had reached their decisions or be excused if they desired. The moderator offered to call the committees into executive session in a classroom, leaving the main auditorium for use by those not members of the committees. The moderator also informed the above persons that, if they do not wish to remain until the executive session was over, the persons involved would be informed through the regular channels of communication. The group elected to be excused. As the group left the building, Mr. Boyce, the attorney, resumed his argument with the chairman and continued speaking until he had left the building. (As he went out the door, he said to the moderator, 'Mr. Johnson, how do we know you did not trump up these charges yourself.')

"The joint committee entered a period of general discussion of the matter before us, after which the following motions were passed:

(The first motion passed is omitted since it is listed as one of the causes of action in Ronald Creech's lawsuit against the conference officials and is included in the modified restraining order.)

"Motion, that in view of all the evidence that has been presented to these committees, it is the opinion of this joint session that the persons filing the above mentioned complaints and charges were within their rights.

"Motion, that it is the opinion of this joint session, based upon all the evidence presented to us, that all members of Edgemont Church who have been excommunicated or removed from office because of their contact with the Executive Committee or as acts of reprisal against them for joining in the above mentioned charges should be restored to membership and office before a good-faith hearing or mediation can be possible.

"Motion made and carried that it is the opinion of this joint session that the accused should have the privilege to face the accusers and answer the charges; the place of such meeting in our opinion should be Edgemont Free Will Baptist Church; we offer to meet with the two groups for the purpose of hearing the charges and mediating said dispute; this offer shall hold good for a period of ten (10) days, said ten (10) days terminating September 8, 1960, at 6:30 p. m.

"Motion, the chairman of the executive committee be authorized to furnish to the accused a complete statement of the charges together with the supporting evidence if seemed advisable.

(A statement of the charges has been furnished to the accused. A statement of the evidence supporting the charges has been prepared for the accused since the first of September, 1960, but Mr. Creech and the James A. Miles Faction have refused to meet with the joint committee.)

Other motions passed in this meeting did not pertain to the Edgemont dispute.

Our next article will be about the annual session of the Western Conference and events leading up to the session.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

MISSIONS

To All Ministers

Dear Brother Ministers:

I pray you will read this letter! Realizing you are a busy man, I will make it brief.

We have three missionaries among the Latin people in Miami, Florida. They have worked hard and long, and God has blessed their labors. However, they have been, and are greatly handicapped because they have no regular meeting place.

Today I sent a check to help make a down payment on property for them. We need \$1,331.44 more now!

I do not ask for myself but for our Latin brethren. Please help us help them have a chapel.

Yours for Christ and missions,
H. E. Willis

3801 Richlands Ave.
Nashville 5, Tennessee

The Lighted Pathway

(Continued from page five)

westward to Haran in Mesopotamia, probably because the Hammurabi dynasty introduced into Babylonia a lower form of religion. The career of Abram, a noble son of a noble father, is therefore one of the best illustrations of the difficult life of obedience. We find here that obedience to God takes precedence over family ties or national loyalty.

Rev. J. G. Greenhough puts it as follows: "Abraham went out, not knowing whither. God filled the blanks with golden lines as he went along. All the men who have done great and good things in the world have gone out like Abraham in the dark. Paul did not foresee that he would become the great interpreter of Christian thought to the world. Luther and Wesley did not anticipate that they would be the leaders of great religious revolutions. 'None mount so high as those that know not whither they are going,' said Cromwell. Do what God bids you every day, and He will see to the results."

The results of obedience are many, and are to be sought after and enjoyed by all Christians. The concluding verses of the Sermon on the Mount illustrates by contrast the results of a life of disobedience and a life of obedience.

He said, "By their fruits ye shall know them." The test of a plant or tree is not its roots, or branches, or leaves, but its flower and its fruit: so the test of a life is not its hidden thoughts or its outer show, but its practical results.

The story of the rich young ruler in Luke 18:18-30 is an acted parable of obedience. The young man was willing to obey all the commandments—except the one that aimed at his own special failing, the love of money. Christ promised him treasure in heaven, on the condition that he would give away the dross of earth. Christ promised all men who would give up, for His Kingdom's sake, what is dear to them on earth, manifold more in this time, and in the world to come eternal life." What a magnificent exchange that is as a result of obedience!

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19).

The Signboard

The face is a signboard. It tells what is kept inside. It tells what is in the heart. It shows whether we are thinking good or evil thoughts. It tells whether we are happy or unhappy. It gives us away; that is, it reveals to others the real condition of our heart. If we are unhappy and dissatisfied, and full of murmuring and complaining, the face will tell on us. Even if we are young, we will look old and distressed, if there is no happiness in the heart. "A merry heart maketh a cheerful countenance." If you are miserable, sad, and unhappy, let Jesus give you a new heart.—Selected.

ATTENTION!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 11, 1961, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

**Rev. R. N. Hinnant
President**

Notes and Quotes

(continued from page eleven)

bear the name. Do such people plan to dispossess us of the name, *Original Free Will Baptist*?

I do not believe in lawsuits in churches, because the Scriptures condemn such action. But when these *slab-offs* begin to take our name away from us, there may be some action from the legal standpoint. Some of these churches that want to *slab-off* and become independent have already denounced some of our institutions and even boy-cotted our Children's Home and canceled itineraries, holding the little children out of their churches, so I have been informed. We see what the spirit of man will do. As I learn more and observe the actions of some people, I realize that everybody is not led by the Holy Spirit. "By their fruits ye shall know them," says the Lord.

Fix Your Heart on Things Above

Oh, fix your heart on things above

If you would live a life sublime,
And walk with Christ in blessed love
Throughout your days of earthly time;
For all that's worth our best to gain
Is in the homeland of the soul,
Where there is no more death nor pain
While long and happy ages roll!

Oh, fix your heart, my fellow dear,

On things above this earthly shore,
Where all is peace and love and cheer
And life is sweet for evermore!

Oh, fix your heart on heav'nly things

While passing through this pilgrim land,
For here we have so many stings
As firmly for the Lord we stand;
But in the place where angels dwell,
Beyond this world of sin and woe,
We can redemption's story tell
With martyrs of the long ago!

Oh, fix your heart on heaven's throne,

For fleeting are the things of earth,
And work and pray that you may own
The treasures of eternal worth;
Therefore be faithful to life's end
And win the souls of all you can,
And prove to them you are a friend
By word and deed and noble plan!

—Rev. Walter E. Isenhour.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Silas: A Trustworthy Co-Worker

Lesson: Acts 15:22, 30-32, 39-41; 16:19-25; 1 Thessalonians 1:1; 1 Peter 5:12

Golden Text: 1 Peter 3:14

I. INTRODUCTION

Silas held a position of honor in the church at Jerusalem. When the Lord called him to assist in the missionary labors of Paul and Barnabas, he readily answered that call, even though he knew that it meant leaving the safety and security of Jerusalem to brave danger and persecution.

Silas identified himself with the efforts of Paul and Barnabas to make the gospel of Christ known to the entire world. Through their efforts the revolutionary impact of Christianity at work was brought to bear on the world about them.

We can learn from the ministry of this servant of God that the cause of Christ under our leadership can triumph over all of the difficulties of our times.—*The Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. A companion, in missionary work, is a necessity. Did not the Lord send forth His disciples in twos to evangelize Israel? Companionship is necessary because one servant of the Lord is apt to become discouraged. But more important, they make a team, one prays while the other speaks for the Lord.

2. Silas was all that Paul could have desired in a companion missionary. He made up for the failure of Mark. Not all men are compatible to each other. That does not mean they are useless or worthless. It does mean that the human element enters into Christian work. Barnabas, and, in the end, Mark, proved to be stalwart servants of Christ, but the Paul-Barnabas team was not compatible after their first period of work together.

3. Silas was an authority on the Word of God. His skillful use of the Scripture was demonstrated when he was at Antioch. Paul was a master of truth, and he required a man who was skilled in the

same truth. All missionaries should be sound Bible teachers, otherwise, the new converts will never grow under their ministry.

4. The true test of a man of God is the fire of persecution. How will he react when trials come? What will he do when everything goes wrong? How will he endure bodily suffering and mental torture? Will he give up? Will he become despondent and critical? Will he go to pieces psychologically?

5. If you had been unjustly beaten and placed in the stocks, suffering intense pain, what would you have done? Would you gripe? Would you become angry and sour? Would you decide to give up the ship and return home? Would you bear your cross silently, enduring it but not with victory within your soul? Or would you take the hot poker of suffering in your hand and fight the devil with it? Would you turn your defeat into victory and praise God in the midst of your sufferings? Could pain dim the song within your soul?

6. The untouchables in prison now had cellmates who sat where they sat and stood where they stood. These new prisoners had a testimony for God. The others were willing to listen to the gospel from those who knew by experience their sorrow. Otherwise, they could not have been touched. Many were doubtless saved as a result of the singing prison evangelists.

7. Judson used prison suffering to reach Burma for Christ. God works in strange ways to evangelize nations with the gospel and to take the gospel to every creature.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The mission of Barnabas and Silas from the apostles in Jerusalem was to bear to the church at Antioch the decisions which were reached in a great conference in Jerusalem. Previously, some teachers from Jerusalem had gone to Antioch and insisted that the people who were converted under the preaching of Paul and Barnabas would have to be circumcised according to the Jewish law in order to be saved. When Paul and Barnabas had denied this allegation, and

a controversy developed among the believers at Antioch, Paul and Barnabas had gone to Jerusalem to have this matter settled by the apostles and elders. The outcome of the conference was that Paul and Barnabas were sustained in their position. Therefore, Barnabas and Silas were appointed by the church in Jerusalem to accompany Paul and Barnabas to Antioch to verify the fact that the church had indeed sustained the position that believers in Christ were not required to be circumcised.—*The Bible Student* (F.W.B.).

2. *And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers* (Vs. 19). The paragraph of which this verse is a part actually begins back at Verse 16. In telling the story, Luke, the writer of the book of Acts, says that they were at prayer when this woman with a spirit of divination appeared. She was possessed of an evil spirit and there were evil men ready to take advantage of the situation to make money. This woman began to cry out, “. . . These men are the servants of the most high God, which shew unto us the way of salvation” (Vs. 17). She spoke the truth, but this grieved Paul. Why should the truth bother Paul? Paul knew the truth from the wrong sources used with the wrong motive can be dangerous. “A grave error in the history of the Christian Church has been that she has been content, again and again, to admit the testimony of evil men, because the testimony in itself was true. God will have no testimony of truth which is not spoken by those who are true, for behind the method there is a motive, and the motive is not that of helpfulness but of destruction. Admit the devil into the fellowship of the propagation of the gospel, and ere long he will twist his fingers round the gospel and distort it, until it becomes a deadly and damnable heresy.”—G. Campbell Morgan. — *The Advanced Quarterly* (F.W.B.).

3. Another proof of a good leader is his endurance in the face of opposition. If his insistence upon a certain course involves only his own opinion or personal likes, the trait shown is mere stubbornness. But if the issues at stake involve right and wrong, God's Word versus the precepts of man, then loyalty under physical torture or social demands gives assurance of true faithfulness. Silas exhibited this as he sang and prayed with Paul in the Philippian jail.—*The Standard Lesson Commentary*.

An Amazing Challenge

Never before has "The Free Will Baptist placed such an amazing challenge before its readers!

THIS IS IT!

Any person who solicits as many as 100 one-year subscriptions to "The Free Will Baptist" during the next three months (July, August, September) shall receive a set of **Clarke's Commentaries** (six volumes) which sells for \$24.50, FREE!

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When as many as 5 subscriptions have been sent in, the solicitor's name shall appear on our Subscription Honor Roll each month for the next fiscal year (July—June).

Also, those who send in as many as 10 one-year subscriptions (applies to first four offers) shall receive one subscription free which may be sent to some shut-in or used as the solicitor sees fit.

HERE'S WHAT YOU DO

You may write the Free Will Baptist Press, Ayden, North Carolina, for subscription blanks or receipt books, or you may simply keep the record on your own. Take the subscriber's name and complete mailing address, \$2.00 for his subscription state whether he is a new subscriber or renewal, and mail to: Editorial Department, P. O. Box 507, Ayden, North Carolina. For our convenience, mail you complete list of subscriptions at the same time. (For safety in receiving payment, mail only a check or a money order.)

Each subscription can be new or a renewal, just so long as at least twenty-five per cent of the subscriptions sent in are new.

(This offer does not apply to those associated with the Free Will Baptist Press: namely, employees, and board members.)

In Accepting This Challenge, You Benefit, and So Do We. Begin Today!

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 16, 1961

LUOMA PHOTOS



Jesus said: "I am the good shepherd, and know my sheep, and am known of mine. . . . I lay down my life for the sheep" (JOHN 10:14, 15).

I WAS AFRAID!

The Bible scholar is familiar with the parable of the talents. The Master, our Lord Jesus Christ, gives talents to His servants according to their ability. To some He gives five talents; to some He gives two talents; to others He gives one talent. The number, however, is not important. The important thing is to use that which has been entrusted to us for the glory of God. We may not double them, as the five-talent or two-talent man did, but we can at least add to that which we have.

The one-talent man had as much responsibility to God as the others, but he refused to put his talent to use. He reasoned in this manner: "... Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine" (Matthew 25:24, 25).

His action was based upon his fear, and his fear was completely unjustifiable. He had convinced himself that a lie was the truth. This led him to take drastic measures, without thought as to their consequences. In brief, he was confused in his thinking.

It seems most evident that a parallel situation exists among many Free Will Baptists today. Ministers say, by word and action, that they are afraid. Sincere, conscientious, Free Will Baptist Christians are also afraid. Things are taking place which are completely unfounded and out of reason. The fear of certain of these ministers is not the same fear that faithful Free Will Baptists possess.

Some ministers are leading their churches (or factions in the churches) to do things which are absolutely wrong out of fear for the conferences of which their church is a member. There is a cry issuing from their lips that the conferences are going to take over the churches if something isn't done. How absurd this is! Some churches have formed a corporation so the conferences will have no jurisdiction over them, even in matters of disputes. According to reports, the articles of incorporation of these churches give the church the right to ordain its own ministers and to organize churches anywhere in the world. We believe some churches have been misled to do this without realizing what they have done, all because the minister was afraid that he could not always have things his way. Like the one-talent man who buried his talent and then had it taken from him and given to the servant with ten talents, some may lose their talents to another who will put it to use for the glory of God and the true cause of Free Will Baptists.

True Free Will Baptists are afraid also, but their fear is quite different from the other type fear. It is a sincere, conscientious fear; it is a fear of dictatorial power from the pulpit; it is a fear of the independent

attitude resulting in the loss of connection with the beloved Free Will Baptist denomination. It is not without basis! We have stated on several occasions that we have no sympathy for the independent attitude and movement within our denomination, or any denomination. The very thing which we feared is now upon us, and there is confusion. We can be sure of one thing, God is not the author of it. There are many authors, to be sure. They are the ones who have misrepresented and distorted the facts; they are the ones who are not willing to seek to come to an understanding agreement; they are the ones who conduct a so-called congregational meeting to explain only one side of an issue and refuse to allow anyone to ask a question, discuss a matter, or even to come to his own defense; they are the ones who have acted hastily, without thought, without carefully weighing the issue to see what is involved; they are the ones who suddenly say that there is a discrepancy in our church government and a conflict in our treatise.

If there is proper grounds for claiming there is a conflict, why hasn't it been pointed out before? Why did some, who claim such, agree to abide by our rules of government to begin with? Was it wrong then? or did they neglect to study to their own misunderstanding, and thus acted in untruth in accepting the responsibilities of preaching the gospel as a Free Will Baptist minister? We believe there are other reasons which have led to such opinions and actions.

Why would a church vote to reaffirm its stand on congregational church government as set forth by the National Association? The answer is found in their fear—fear of that which Free Will Baptists have been practicing for years and years, and never before has it been questioned. The fact is this: there is more involved than meets the eye. We say again, "Many feel that they have found their Eureka. The harm is yet to be felt, unless correction is sought.

Volume 76

Number 32

August 16, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	.....	\$1.00
1 Year	.....	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW.....	Manager
C. H. OVERMAN.....	Editor of Literature
LEON DUNN.....	Treasurer

Church Government and The Great Commission

ARE Free Will Baptists independent?

Webster says, "Independence is a state or quality of being independent; freedom from control by others; self-government."

Freedom means: Quality or state of being free. No individual, no group of ministers, no organization or institution has any right to dictate, legislate or impose upon a church to interfere with its self-government. Local Free Will Baptist churches are independent in the policy of self-government, self-supporting, and self-propagation.

Are Free Will Baptists nondenominational?

Webster says that nondenominational means not restricted to a denomination. The person or church that does not have a name, or is not identified with some family or group of churches, would be nondescript.

Webster says that nondescript means not easily described; unclassified, belonging, or apparently belonging, to no particular class or kind. Why did God have Adam name everything according to class or kind? (Read Hebrews 12:8.)

Are Free Will Baptists interdenominational?

Webster says that interdenominational means occurring between or among or common to different denominations; as, interdenominational fellowship or belief. Interdenominationalism, as we know it today, says that we have so much in common we should forget our name, and our distinct doctrines, and unite. Thus, we have the National and World Council of Churches. Now the Roman Catholic church is saying that the major aims of the ecumenical council will be unification of the world's Christian forces and opposition to communism. Khrushchev is crying for peaceful co-existence. Shall we forget our differences and co-operate? The Roman Catholic church and the World Council of Churches are courting.

Communism is standing by to steal the show.

Are Free Will Baptists denominational?

Webster says that denomination means a class, or society of individuals called by the same name. Are there not those in our ranks who make much of our heritage and use the name, Free Will Baptist, and at the same time advocate co-operating with many things?

Free Will Baptists have a good name, a distinct doctrine, a distinct covenant, a distinct treatise, a distinct people and we are a distinct denomination with a distinct baptistic policy, and a distinct congregational government. We can co-operate only where it will promote the Great Commission and remain true to the Bible.

We need to think without confusion and unite our forces for the evangelization of the world. We need to love our fellow man by loving one another as Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

We need to act with honest motives by respecting the rights of others who may not agree with us; we need to trust in God and heaven by trusting Jesus Christ as Saviour, Lord and Master, and as the great Commander-in-Chief. Instead of complete dedication to one phase of our work, or to one institution, we need to dedicate ourselves to one all-important cause: namely, the preparation of youth for the Great Commission and the proclamation of the gospel to all the world.

What is the Free Will Baptist's citadel? The word means, "A fortress that commands a city for control or defense, as a stronghold." The Bible and the Great Commission is to never take second place. The Bible, and not philosophies of men, is our citadel.

When we start loyalty to this or that, how far can we go? How far can we go

by the Rev. Rashie Kennedy
Greenville, North Carolina

with our heritage? When we start co-operating with the public schools, how far can we go without compromising our stand for separation of church and state? or without compromising on our moral or spiritual conviction? When we start co-operating with other denominations, it becomes interdenominational. How far can we go? How far can we go with the local, national and world councils of churches, and catholics. How far can we go in civic clubs and community organizations without compromising our dedication to one cause: namely, the Great Commission?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

We do not need new Free Will Baptists, but we do need a renewed Free Will Baptist people with only one goal—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Our Master says for us to go. Go we must with the gospel of salvation to all the world.

As always, the Jeroboams and the Amaziahs of our day hate the true prophets of God and try to tell them what and where to preach. (See Amos 7:12, 13.)

Thank God there are a few like Amos left who will listen to the voice of God and realize with Peter that we ought to obey God rather than man.

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NO. 3

(The reader should read Reports No. 1 and 2 before reading this.)

IN our last article, we told of the joint meeting of the executive committee and board of ordination on August 29, 1960. This was the only time that Ronald Creech or any member of the accused faction of Edgemont Church appeared before this committee and then they refused to discuss the possibility of a mutual agreement upon a time and place for a meeting of the accused and the accusers, in the presence of the joint committee, for the purpose of a hearing and mediation of the charges. (See Report No. 2 for minutes of August 29, 1960.)

In the above mentioned meeting, action was taken against Ronald Creech as a minister for his refusal to discuss with the joint committee the possibility of a meeting with the joint committee and his accusers to answer the charges. Said action was "until such time as he agrees to meet the accusers face to face, with this joint committee." (Because he has made the publication of this motion a part of the basis of his \$400,000 libel suit, we are not free to list it here.)

In the above mentioned meeting, an offer was also made to meet with the two factions for the purpose of hearing the charges and mediating the dispute.

Ronald Creech was notified of the action taken against him and urged to change his mind and agree to co-operate with the committee in the interest of an early settlement. The two factions of the church were also notified of the offer to mediate the dispute.

Although Ronald Creech had requested on August 29 that the visitors *be allowed to remain in the meeting for observation only and not for discussion*, the members of the committee later received a three page letter, dated August 31, 1960, from Mr. G. Eugene Boyce, Mr. Creech's attorney, also signed by Ronald Creech. In this letter they complained of the reading of the letter of August 27, 1960, *to and in the hearing of persons not members of Edgemont Original Free Will Baptist Church, persons not members of the Western Conference and persons other than Reverend Ronald Creech and his attorneys*, and demanded that the members of the committees re-

nounce and retract the statements of said letter and also threatened court action.

The letter of August 31, 1960, from Mr. Boyce and Mr. Creech reads in part as follows:

Therefore, we hereby give notice and demand from you individually and as a member of the group responsible, which group purports to act through you, that a retraction be made forthwith renouncing and retracting the libelous statements and libelous so-called charges contained in the letter as aforesaid, and others, and openly published by being read aloud on August 29, 1960 as aforesaid. We expect such retractions be made according to the laws of this jurisdiction—the State of North Carolina—in the same manner as the libelous statements were published (at least); and we furthermore expect the said retractions to be made at least to all persons before whom and to whom such libelous statements were uttered or written. Also the said libelous matters must be expunged from all records, private, public or quasi-public. The acts of libel and slander are considered to be the joint and several acts of the group or groups and persons in whose name or names the libelous matters were published, as well as the acts of the individual members thereof—either members or proxy representatives at the time of said publications.

This demand for retraction is made for two reasons: (1) To try to stop the spread of mass republication, as a direct result of your actions, of the aforesaid libelous and slanderous statements throughout the City of Durham and the State of North Carolina, and (2) To afford you the opportunity of retraction under the law and statutes of North Carolina and the decision of our Supreme Court in accordance with the principle that a defendant should be afforded the opportunity to retract his libelous statements so as to cause a possible mitigation of the damages later to be assessed in the courts.

It should be remembered by the reader that the persons who were not members of the Western Conference were L. R. Ennis, Herman Hersey, Frank Davenport, and Eugene Waddell, of the Cape Fear Conference, and Mr. Boyce, the attorney. Those who were members of the Western Conference, but not members of Edgemont, were Lonnie Graves, L. D. Creech, L. D. Creech, Jr., Conrad Williford, Billy Morris, and George Lee. None of these persons had been invited to the meeting, or informed about the meeting, by the joint committee. It was the understanding of the members of the joint committee that these persons were present at the request of Mr. Creech. They were allowed to remain in the meeting only after Mr. Creech requested that they be allowed to remain for observation only and not for discussion. In fact, it was later revealed that, before Mr. Creech ever responded to the request of the committee to meet with them, he had met with some or all of the above mentioned persons, and per-

(continued on page thirteen)

Advice to Sunday School Superintendents and Others

by the REV. L. E. BALLARD,

Field Secretary, North Carolina Free
Will Baptist Sunday School
Convention

In this time when our denomination seems to be somewhat confused and in conflict because of misunderstandings and differences over some questions of policy, authority and methods of operation, I wish to humbly offer a bit of advice to our auxiliary leaders. Because of my particular association with the Sunday schools, I am directing this advice to Sunday school superintendents especially, but I believe it would be well if others also consider it.

First, let's keep calm! The world has not come to an end! God has not vacated His throne! Our beloved church is not hopelessly lost in confusion!

Many of our troubles come from growing pains, and are not an unnatural result of the progress we have made over the past twenty-five years. Take for instance the matter of church government. Prior to 1935, about ninety per cent of our denominational program was being promoted only by our local churches. At that time, we had no missionaries on foreign fields. We had no educational institutions. We had no assemblies. We had only one home for children. There was little to be operated through co-operative agencies above the local church level. There was, therefore, but little need for any authority within our conferences, associations and conventions.

We have changed considerably since then. We now have missionaries in many fields. We have educational institutions. We have assemblies and camps. We have a number of other denominational enterprises. The co-operative bodies that sponsor these enterprises must have some authority to operate them.

Within the framework of our treatise and constitutions, it is possible for the

representatives of the churches to delegate to our general bodies such authority as they need. The big questions before us are: How much authority is needed? What are the limits under our rules and practices of the authority which has been delegated by the churches to the larger bodies? Surely God will lead us to a true understanding if we pray sincerely and seek in brotherly love.

Second, let's keep these controversies out of our Sunday schools. The Sunday school is not in any sense a policy-making, nor a policy-interpreting agency of the denomination. It exists for one purpose—to teach God's holy Word. It is composed in the larger part of children and young people who had nothing to do with bringing about the present situation, and are not now in position to do anything about remedying it. To bring issues into Sunday school will only confuse and discourage our young people. The same goes for bringing them into our youth conferences, etc. In the conferences sponsored by the Sunday school convention, at Cragmont Assembly, we have not had them brought in last year, nor this year. Our staff members have been pledged to avoid discussing them. Young people, whose parents and pastors have been aligned against one another, have been together at Cragmont in sweet fellowship. Students of both our colleges have enjoyed a beautiful fellowship together. Young people, who have dedicated themselves to the Lord's work, have made resolutions to attend both—to go to Mount Olive for two years junior college work, and then to the Bible College for special training for service.

It is my desire to see our auxiliary organizations, such as the Sunday School Convention, the Free Will Baptist

League Convention, and the Woman's Auxiliary Convention function for their appointed purposes, staying free from involvement in controversies. In time, our growing pains will be over, or at least there will be relief. Let's try to have something left that is free from the scars of misunderstanding, prejudice and strife.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Cassie Elmore Womble

She departed this life on June 13 as quietly as she lived. Mother lived a quiet Christian life, setting a worthwhile example for her children to follow. Though her leaving leaves a vacancy in our home, we know she is happy with our Lord. She was faithful to her church. Truly she could say, "I have fought a good fight, I have finished my course and am ready to receive my crown of glory that will never fade away."

Her daughter,
Mrs. Eddie Bowen

Resolutions of Respect

Whereas, it has pleased the all-wise heavenly Father to call from our midst our brother, the Rev. G. E. Hester, on June 19, 1961,

Whereas Mr. Mester was pastor of New Covenant Church and member of our resolutions committee,

Whereas, we desire to express our sympathy to his family and many friends, therefore, be it resolved that we stand in a moment of silent prayer after which we shall be led in prayer by person designated,

And be it further resolved that a copy of this resolution be sent to his family, a copy to the Free Will Baptist paper for publication and a copy placed in our minutes.

Mrs. Alta Lee Miller

Great beauty, great strength, and great riches are really and truly of no great use; a right heart exceeds all.

NEWS

AND

NOTES

Of Denominational Interest

Current Issues to Be Discussed at Piney Grove Church

Friday evening, August 18, the Rev. Burkette Raper will discuss, "Current Issues Among Free Will Baptists," at Piney Grove Free Will Baptist Church in Pitt County, North Carolina. This is an effort by the Executive Committee of the North Carolina State Convention to inform our people concerning the problems which we face. An opportunity to ask questions will be given. All interested persons are invited to attend.

Antioch Association Holds Quarterly Meeting

The Quarterly Meeting of the Antioch Association met the latter part of July at Moreland, Arkansas, with twenty-four churches represented.

The Rev. Henry Hill of Atkins was the Friday evening speaker. The Rev. T. J. Robertson of Moreland was the Saturday morning speaker. The Rev. R. G. Webb spoke at the afternoon service and the Rev. R. H. McCuin spoke for the evening service.

Devotions, congregational and special singing, prayers and business were enjoyed throughout the sessions.

The Rev. Tommy Brashears of Russellville served as moderator and Miss Clytie Coffman of Hector as clerk.

Fifth Union Meeting Of Eastern Conference

The Fifth Eastern Union of the Eastern Conference of North Carolina convened with Juniper Chapel Free Will Baptist Church, Craven County, on July 29, 1961. The Union reports a very nice session.

The Union passed a motion voicing a protest to the action of the National Association in the removal of five North Carolina men from office. The Union also reaffirmed its faith in and support of the Statement of Faith and Discipline of Original Free Will Baptists of North Carolina. The action was taken by vote of a large majority of those present.

The Rev. A. J. Lyczkowski was elected

moderator; the Rev. John Grimsley, assistant moderator; Rom W. Mallard, secretary-treasurer; Annie Mallard, reading clerk; Mrs. Velma Lyczkowski, Mrs. James Lupton, and Mrs. Annie Heath, program committee; the Rev. J. C. Griffin, Jessie Rice, and Bobby Bazen, temperance committee; the Rev. Graham Lane and the Rev. C. B. Hansley, representatives to the Free Will Baptist Press; Rom W. Mallard, representatives to the Church Finance Association.

Children's Home Color Slides Itinerary

The Free Will Baptist Children's Home, North Carolina, will present a program of color slides during the months of August and September, 1961. Miss Bonnie Farmer of the home will present the program, and all programs will begin at 7:30 p. m.

Cape Fear Conference
Sunday, August 27, Smithfield
Sunday, September 3, Goldsboro
Tuesday, September 5, St. Johns
Wednesday, September 6, Casey's Chapel

Central Conference
Thursday, September 7, LaGrange

Eastern Conference
Friday, September 8, White Oak Grove
Sunday, September 10, Kinston

Cape Fear Conference
Monday, September 11, Riverside

Tuesday, September 12, Tee's Chapel
Thursday, September 14, Hopewell
Friday, September 15, Lanwood Chapel
Sunday, September 17, St. Mary's
Monday, September 18, Steven's Chapel
Tuesday, September 19, Johnson Union
Wednesday, September 20, Powhatan
Thursday, Sept. 21, Wooten's Chapel
Friday, September 22, Buie's Creek
Sunday, September 24, Prospect
Monday, September 25, Corinth
Tuesday, September 26, Lee's Chapel
Wednesday, Sept. 27, Robert's Grove
Thursday, September 28, Oak Grove
Friday, September 29, St. Paul
Sunday, October 1, Shady Grove
Monday, October 2, Smyrna
Tuesday, October 3, Clinton

Piedmont Association

Wednesday, Oct. 4, East Rockingham
Thursday, October 5, Maple Street
Friday, October 6, New Hope
Saturday, October 7, Bethany
Sunday, October 8, Glenwood

Coming Events

September 4—Labor Day
September 13, 14—North Carolina State Convention, Mount Olive College

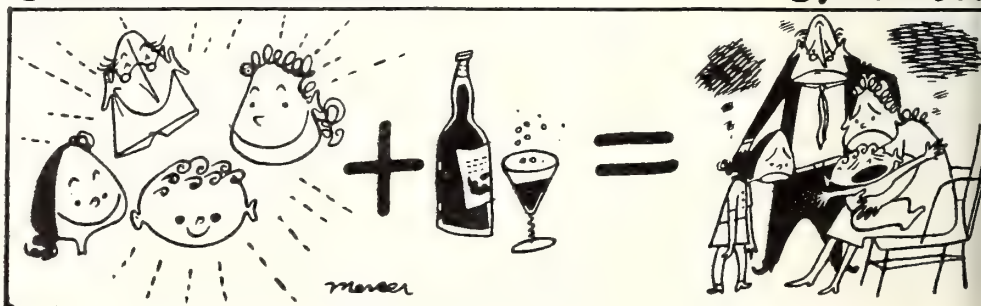
CORRECTION PLEASE!

We offer our apologies to the Rev. E. C. Morris of Tifton, Georgia, for the error which appeared on the cover of last week's "Free Will Baptist" in which we referred to him as being from the state of South Carolina.

—The Publishers

SIMPLE 'RITHMETIC

by Mercer



The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

DEVOTION TO CHRIST

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:7, 8).

Last week we were thinking about our obedience as the followers of the Saviour who purchased us with His own blood. I think that a perfect sequence to that is the subject above.

The true spirit of Christianity is essentially a public spirit. It ignores all selfishness. It is benevolence embodied and alive, full of plans for the benefit of the world, and actively at work to make them effective. Its wishes are commensurate with the needs of mankind, and the will of God, who gave His Son to die for us sinners and for our salvation, is the authority for its labors and the pledge of its triumphs.

The text is a comprehensive description of a Christian's life, a decisive test of character. It is the language of one who well knew what Christianity is, and who himself exemplified its principles and spirit.

Avoiding minute details, I shall try to give the meaning of the terms "living unto the Lord" and "dying unto the Lord."

"Living unto the Lord" may be considered as implying that we distinctly recognize the will of God as the rule of life. He has an unquestionable right to our obedience.

Religion to be saving must be supreme. God claims both the body and the spirit. He will not divide the empire which is His by right. Unless, therefore, His approval is the predominant motive, we not only base our Christianity upon mistaken apprehensions of the Divine claims, but we repudiate the only principle which can

subjugate the rebellious elements and passions of our fallen nature.

To live for Christ and to live for ourselves is so utterly impracticable that such a union is a moral impossibility. We love a good name; but they who would live Godly in Christ Jesus must suffer persecution.

This is the spirit of the text. Life is not to be measured by days and months and years, but by a succession of services to Him who loved us and gave Himself for us.

To love God, this is joy; to know Christ, this is gain; to do good, this is life. Here we die while we live!

"Whether we die, we die unto the Lord." This is an important declaration. The Bible says, "Precious in the sight of the Lord is the death of his saints." The death of a righteous person is of too much importance to happen by chance. It is an important instrument in God's plans of mercy and the joys of eternity.

But it may be asked: "Why, if the righteous are so dear to Christ and so valuable to the world, are they doomed to death at all? Why does not the religion, which saves us and keeps us from a thousand other evils, release us from this law of mortality?" The reasons are obvious on reflection. Exemption from death as a reward of piety would appeal so strongly to the love of life—the quickest, most enduring instinct of our being—as to override the freedom of choice, and thus make rational, voluntary piety impossible. On such a plan, Christianity would have to approve what it now repudiates; and the holy considerations by which it now seeks to win us from error to wis-

dom, from earth to heaven, would all be neutralized and lost, and the world to come would be doomed to borrow the forces of time to achieve its noblest victories.

The text may find its fulfillment in that God hides His children from the evil to come by way of death. I once heard of a Christian man who, in dying, said, "My God is housing me from a storm;" and the declaration was prophetic. Soon evils that would have broken his heart and brought him in sorrow to the grave came upon his family in an overwhelming disaster.

"Whether we live therefore, or die, we are the Lord's." Living and dying, dead and buried, we are His—His when we rise, His when heaven and earth are fled and gone, His in the New Jerusalem forever and ever!

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:15).

The One Who Loves Me

JACKIE HILL, 9 years old
Kinston, North Carolina

He goes with me all the way,
He talks with me every day,
He loves and cares for me,
In ways that I can see,
He's with me whenever I need Him
most,

And tells me He's the Holy Ghost.

If you want to know this man,
Let me help you to understand;
He died on the Cross,
That we would not be lost,
Far beyond the blue skies,
He will meet me home on high.

So ask Him to forgive your sins,
And He will say, come little child,
Come right in,
Can you guess who this Man can be?
It is Jesus, who died for you and me.

A mind unbraced and nerves relaxed
are not fit company for each other. It
was not a man whom the poet tells us
pined in thought, and sat like patience
on a monument, smiling at grief.

The confidence characteristic of friendship
disdains the fetters of distrust and
suspicion.

ATTENTION!

Stockholders of Free Will Baptist
Press

**The annual meeting of the
stockholders of the Free Will
Baptist Press, Inc., Ayden,
North Carolina, will be held
Monday, September 11, 1961, at
10:00 a. m. The meeting will be
in the assembly room of the
Press.**

**If you own or represent stock,
be sure you are present for the
meeting on the above date.**

**Rev. R. N. Hinnant
President**

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Now Is the Time

Vacation time is an old thing by now; a new school year waits ahead. During August there is, seemingly, an unmotivated interim of time. Make this time count for your young people! Youth chairmen, sponsors, educational directors, ministers' wives, anyone interested in the youth of your church, meet with individuals *now* and help them write declama-

tions. These can be filed away until next year. During the school year students are so busy that they can hardly find time to write.

It's too late now! Oh, no! In one day you can collect magazines, newsletters, and other material on missions. Look in your own home, call your neighbors, or borrow from the preacher. Value the last two weeks of August!

Make an announcement in your

church. Let the young people know you will be available to go over material with them and even help them write declamations.

You may give suggestions for essays but you cannot help in the actual wording. Essays must be original.

Don't expect a lot of young people to come to you; you must go to them! Speak to them or call them individually. That "individual attention" will help produce winners in your church.

The young people in your church have talent. Let God use you to bring that talent to light.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church met on Friday, July 28, 1961, in the ladies classroom at the church. The president, Mrs. James Gillespie, presided. The meeting began by singing, "There Shall Be Showers of Blessings,"

NORTH CAROLINA WOMAN'S AUXILIARY TREASURER'S REPORT

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the first quarter, July 31, 1961

Balance in Bank, End of Last Convention		\$1,788.58	
Receipts:			
Convention General Fund (by mail)	\$ 172.00		
State Auxiliary Missions	86.23		
Designated Denominational Enterprises	1,604.28		
Convention General Fund (at convention)	93.00		
Total for which to account		1,862.51	
Disbursements:			
Convention Expenses	991.50		\$3,651.09
Denominational Enterprises	1,604.28		2,595.78
Balance in Bank, end of first quarter, July 31, 1961			\$1,055.31
Summary			
Bank Balance Accounts:			
State Auxiliary Missions	\$ 516.57		
General Fund	538.74		
Total		1,055.31	
Banks:			
Edgecombe Bank & Trust Co.	355.31		
Tarboro Savings & Loan (at 3½%)	700.00		
Total		\$1,055.31	
Summary			
Convention Expenses:			
Finance Committee Allocations (at the convention, itemized in the minutes)	\$ 700.00		
Mt. Olive Junior College Appreciation Fund	100.00		
State News Magazine "LOOK" (May \$45.00, July \$38.00)	83.00		
Mrs. L. E. Ballard, Editor			
Program-prayer Chairman Expense	13.10		

Secretary's Expense	9.00
Youth Chairman Expense	12.75
Treasurer's Expense	3.65
Treasurer's Salary	60.00
Miscellaneous	10.00
Total	\$991.50

Denominational Enterprises Report			
Home Missions, Special:			
Alaska, D. L. Whaley	\$ 81.50		
Alaska, General	4.00		
Billows, Mexico			
		90.50	90.50
Foreign Missions, Special:			
Carlisle Hannas	6.00		
Anita Sparks	7.50		
Bobby Aycock	15.00		
Japan	9.25		
Dan Cronks	42.31		
Tommy & Emma R. Willey	371.00	451.06	451.06
Foreign Missions General Fund	182.35	182.35	
Free Will Baptist Bible College	54.50	54.50	
Mt. Olive Junior College	75.76	75.76	
Free Will Baptist Children's Home:			
General Fund	47.39		
Bedspreed & Curtains	14.00		
Kitchen Fund	20.71		
Convention Offering	46.12	128.22	128.22
Superannuation:			
General Fund	76.00		
Adopted Widows & Ministers	40.00	116.00	116.00
Cragmont Assembly, Inc.		116.00	116.00
Co-Laborer Band		62.39	62.39
1960-1961 National Project		136.40	136.40
Milev's African Mission:			
G.T.A.	15.50		
Y.P.A.	38.57		
Woman's Auxiliary	233.03	287.10	287.10
Anna Phillips Loan Fund		20.00	20.00
Totals		\$1,604.28	\$1,604.28

and was led in prayer by Mrs. Ralph Osborne. The secretary's report was read by Mrs. Wilton Edwards due to the absence of the secretary, Mrs. Leslie Ward. Mrs. Witt gave the treasurer's report.

The Ruth Circle report was given by Mrs. Emma Faulkner. The Dorcas Circle report was given by Mrs. Wilton Edwards and the Rebecca Circle report was given by Mrs. Effie Suggs. Betty Ann Edwards gave the G.T.A. report. Mrs. W. P. Brett gave the personal service report, study course by Mrs. Ralph Osborne; youth chairman report, Mrs. Evelyn Witt.

The Ruth Circle will serve at the Christian service men's center next Tuesday night.

There was no old business to be discussed, so new business was taken up. Mrs. J. A. Alexander made a motion to notify all members to be sure and attend the next auxiliary meeting in order to vote on the attendance contest. The motion was seconded by Mrs. Effie Suggs and voted on. Everyone was in favor of this. Another motion was made and seconded to have the secretary of each circle send cards to their absentees. They were also in favor of this motion.

Mrs. J. A. Alexander gave a report on the National Association concerning the auxiliary.

The devotions and program were presented by the G. T. A., with Mrs. Evelyn Witt in charge.

The group was dismissed with prayer by Mrs. Wilton Edwards.

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church of Vanceboro met Friday night, August 4, in the home of Mrs. Lila Cleve.

The meeting was opened with the hymn, "Beautiful Garden of Prayer." Mrs. Jean Gaskins led in prayer. The Scripture was read by the president, Mrs. Sally Oliver. The roll was called and treasurer's report given by Miss Jean Fillingame. There were seven members present.

The Woman's Auxiliary project has been pulpit furniture. The pulpit furniture was presented to the church on the first Sunday in August.

There was no further business and the program, "Prayer Life," was presented. The topics were given by Jean Fillingame, Sally Oliver, and Lila Cleve.

The meeting was adjourned by praying the benediction.

Deep Run, N. C.—The Gray Branch

Free Will Baptist Y. P. A. held their regular fifth Sunday services, July 30, 1961. Mrs. Clarsie Merritt and Miss Libby Smith directed the services.

District Auxiliary Convention Moreland, Arkansas

The District Auxiliary Convention of the Antioch Association of Arkansas Free Will Baptists met in quarterly session (Continued on Page Sixteen)

3% N. C. SALES TAX

Effective July 1, 1961, there will be 3 per cent North Carolina Sales tax added to all North Carolina sales.

Churches and church institutions are not exempt, but must also pay this tax. Please remember this when ordering or buying from the Free Will Baptist Press.

Thank you
The Management



Cathedral Filmstrips

THE FINEST FILMSTRIPS AND
RECORDINGS FOR YOUR CHURCH

The following sets of Filmstrips and Recordings are available for immediate delivery. For additional information write: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

PARABLES FROM NATURE

Filmstrips from this series include "The Busy Bee," "Corky the Crow" and others. The purpose of this series is to present parables in terms more readily understood and appreciated by younger children. About 32 frames each.

SYMBOLS OF THE CHURCH

A set of six filmstrips subtitled as "Symbols of the New Testament," "Symbols of the Faith," "Symbols of the Cross," "The Lost Symbols," "Symbol of the House of God," "Symbols of the Old Testament." Symbols of the church are signs and pictures which tell us about man's religious feelings and experiences. They are perhaps the best way to show man's thoughts of God. Symbols are not to be taken literally for the picture of the symbol is incidental to the thought it suggests.

HEROES FOR GOD

Set of six filmstrips about great Christian men and women. No. 1 of Series, "Patrick," is designed to show that by answering the Call of Christ, one can have a great influence upon others by doing what God wants. Setting: England, France, and Ireland, 389. Time 461 A. D. Age Level: Juniors, Junior and Senior High.

LIFE OF ST. PAUL

Available in three parts, each with six filmstrips. Included are "Stoning at Lystra," "Second Missionary Journey," "Visit to Corinth," "Third Missionary Journey," "Trial at Jerusalem," "Voyage to Rome." With dual purpose records; one side for general use, the other side for children.

THE STORY OF JESUS

Available in four, six-strip parts. One, "The Marriage at Cana," enables the viewer to see that Jesus enjoyed life and happy times, like a wedding party; to realize something of the trust and conflict between Jesus and his mother.

DEFENDERS OF THE FAITH

This series tells about Joshua, Gideon, Samson, Elijah, and Elisha. This is our newest filmstrip. Each character takes about 15 minutes running time

FOR SALE OR RENTAL

The records and filmstrips are for sale or rental. Projectors and sound equipment not available. Filmstrips are 35mm single frame; records are 33 1-3 rpm, and will fit all record players of this speed.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Is the great tribulation to begin as soon as the church is translated?—Avery Jones, N. C.

ANSWER: No, I do not think so, but rather than then I think it will begin in the middle of Daniel's seventieth week or three and one half years after the rapture. The so-called seventieth week of Daniel is to be a period of seven years that the true Jews are to meet unparalleled persecutions and hardships here upon this earth. When the church is translated, and the restraining influence of the Holy Spirit with it, and that wicked one be revealed, as a great peacemaker to the whole ungodly world. "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (2 Thessalonians 2:7-10) He will also pretend to the Jews to be their Messiah. He will make and confirm a covenant with them, and will receive their allegiance until he sets up his own worship. See Revelation 13. Daniel refers to this as *the abomination of desolation*, and Christ quotes Daniel, using the same words concerning this tremendous event which will occur then. Dr. Louis Talbot says, "An abomination to a devout Jew is idolatry; and the believing remnant of Israel will spurn the pretention of the false messiah. Then the anti-christ and all the hosts of Satan will turn upon Israel, and persecute her; and that will be the great tribulation of which our Lord spoke."

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations

he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Daniel 9:27) "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) (Matthew 24:15) When the two verses above are compared it is easy to see what our Lord had in mind when He spoke the word later. The end of the great tribulation will occur at the coming of our Lord in His triumphant glory, then and not until then, He will take over this earth with every single creature whom He will control, to His own glory. When He begins to reign, there will be relinquishing of this reign. His is an eternal Kingdom.

Only one more uprising will occur after this and it is depicted in the Bible. That is when Satan shall be released from the bottomless pit for a little season, and when he is through with this, he goes about to tempt all the people over whom Christ will have reigned a thousand years, to revolt and at which time many shall revolt and defect to Satan, but this is offset by our Lord's calling fire down from heaven which will bring to naught the rebellion with all the rebels. (Read Revelation 13:1-18; 20:1-5.) The tribulation thus ends with Satan imprisoned for eternity with all persons, both angels and men that defected to him.

When the great white throne judgment is over, God's people are never to be in the presence of any kind of evil any more, but until then evil will run it's sinful course. No one should expect conditions to be better for the church until then. Quite to the contrary, they grow worse day by day until the rapture, and the conditions of world and worldly people shall become more and more like those that preceded God's judgment on the antediluvians and of Sodom and Gomorrah when all the evil was destroyed until the world is destroyed and they are cast into the lake of fire where *the worm never dies and*

the fire is never quenched. (See Revelation 19:19-21.) "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:10-15) Note the contrast to be observed in the following two verses. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:7, 8). There is to be more difference between the doom of the wicked and the bliss of the overcomers than we shall while here ever be able to imagine. So let's strive to enter into the straight gate if we have not done this, and then for us who have and those who are now entering, and let's determine by the grace of God to be overcomers of all things for Christ.

QUESTION: Some whom I have heard discuss the subject say Paul was a member of the Sanhedrin, others say he was too young. What is your answer?—James Sutton, Illinois.

ANSWER: It is not only thought possible by many scholars, but also quite likely that Paul was a member of the powerful ancient governing body, the Sanhedrin. Some say that Acts 26:10 has reference to his membership in this body. "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice (continued on page sixteen)

NOTES

QUOTES



By J. C. Griffin

QUESTIONS TO ANSWER

Can there be a union meeting without separate churches uniting, or forming a connection? The word union to us means putting together. Putting together means a connection. In North Carolina, we have union meetings where churches come together and form a connection that we call union meeting. This union meeting is an organization, which elects a moderator, an assistant moderator, a secretary and a treasurer. We have a constitution and a set of bylaws. This constitution and bylaws are for the local churches, only as the local churches have become members by their congregational rights. They choose to elect a delegate or delegates and send them to the union meeting to apply for membership. When the church is united in fellowship with the other churches, it becomes a part of the connection. Remember there is no union without churches being connected together. The congregational government is left at home with the local congregation and by virtue of being a member of the union, a connectional government is adhered to; therefore, resolutions and motions are presented and made to become rules and regulations for the union, which takes procedure to carry out plans of action. Every church that gets into the union meeting is elected after the request for membership has been presented. No church is forced to unite with the union, but when brought into fellowship by request and a vote of the union members, it is connected with the fellowship. So we North Carolinians call a union meeting a connection of churches that guides the organization by a connectional form of government.

What is true of the union meeting is also true of our various conferences—Eastern, Western, Central—and all the rest so far as I know.

These conferences have moderators, assistant moderators, secretaries, treasurers, and various officers. All, so far as I

know, have examining boards or committees to examine applicants for the ministry. The congregational government of the local church recommends the applicant to the examining board. Then the connectional government examines the applicant and if found all right, he is sent back to the local church with recommendations for the local church to license the applicant for one year. Then, if the licensed minister has made good as a licensed minister, the church recommends that the applicant be examined for ordination. If the applicant is found qualified, according to the judgment of the examining board, he, the applicant, is ordained by the ordaining council, which is elected by the conference. This being true, ministers are licensed and ordained by a connectional government formed by the local church and the conference or association. It is a congregational act in the beginning and a connectional act in its ending. The church has no right to license and ordain ministers without the conference or association, neither has the conference any right to license and ordain ministers without a recommendation from the local church. So again we see the congregational government in the local church and the connectional government in our conferences and associations.

In North Carolina, the conference is the highest tribunal, due to the fact that the churches have delegated that authority to the conference or association, in regular annual sessions, by duly elected delegates from the local churches. The congregational government of the local churches have elected and sent delegates to the annual meeting, largely without instructions as to how to vote on matters. Resolutions and motions are brought to the floor and accepted or rejected. If accepted and adopted, the act becomes a law for the activities of the conference; thus, it becomes a connectional act for the promotion of the plan as set forth by the majority vote of the delegates present—it is a connected wish of all the churches connected. If a church or a minister should lose his, or its vote, they are supposed to abide by the majority vote.

Why should our conference have an examining committee to inquire into the character of an applicant who wants to preach, not only to his character, but his qualification in doctrine, in education, and his ability in general? We have this and I am persuaded that we will continue to have it this way.

Why should we have a character com-

mittee? Should we just turn all preachers loose and let them preach what they want regardless?

Why should we have an ordaining council if every church is an independent body to act as it pleases in licensing and ordaining ministers? That is absolute congregational and since we, in North Carolina, have connected our churches in union meetings, conferences, and a state convention, which we call connectional, why should we be allowed to connect our churches with a body that is formed without connecting states and associations and preachers?

Some of our best and most respectable citizens of North Carolina were voted out of office by a connection; yet, they say they are opposed to connection. Again I ask, "Can there be a union meeting without a connection of churches and ministers?" Can there be a conference without connection of churches and ministers. Can there be a National Association without a connection of states, associations, quarterly or union meetings, and ministers?

Perhaps there is something else which caused our men to be turned out. (I am not included, for my office was abolished.) It seems that the reporter wanted to put my name in for some reason, even after it was deleted from the first list. When the report was released, it placed my name before the public. But thank God it did not make me mad. You see I am a child of God, and if I were to get mad for one minute, Jesus might come during that minute and I would be a pretty thing, meeting Jesus with my lips stuck out. So I don't want to run the risk.

The aforesaid statements are what has been practiced in North Carolina for more than a hundred years, so far as I am concerned. I think that it will continue to be practiced. In fact you cannot have a union or quarterly meeting, annual, or yearly meeting, a state convention, or a national association of Free Will Baptist only by a connection of the state bodies, or annual or yearly meetings. It was a connectional government that deprived North Carolinians of office in the National Association. No single church nor any yearly meeting could do it, but all connected together did it. A connectional put them in office and a connectional government put them out.

MY CONCLUSION

This makes four times that I have written concerning the matter of congregational and connectional government.

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STORIES for our BOYS and GIRLS

A TRIP TO THE CITY

M. Alexander Arthur

ARBARA was very happy. She was going to the big city, all alone, to visit her uncle and aunt.

Her mother put her in charge of the conductor and told Barbara she would send a telegram to her uncle and aunt to say she was coming. Then she saw her settled in a seat next to the window, before she said good-by. Her bag was under her feet for safekeeping, and she could watch the trees and the little towns from the windows, for the hour and a half the journey would take.

She was looking out the window when the lady came through the car and sat down in the empty seat beside Barbara.

"Are you traveling alone, little girl?" she asked after a while, when no one came forward to speak to her.

Barbara looked at the lady. She was so pretty and well dressed. Barbara was pleased that she had such a nice companion.

"Yes," she answered. "My mother works and couldn't come, so my uncle will meet me at the station and the conductor on the train is in charge of me while I'm here."

"I see," said the lady, "but what would you do if your uncle didn't meet you?" she asked as if interested.

"Oh, he'll meet me all right," she said confidently, "but Mother gave me the fare to pay my way back in case something did happen. But the conductor is in charge of me on the train."

"Your mother is very wise," the lady replied, smiling at Barbara. "I'm glad I sat down beside you."

"I'm glad, too," replied Barbara. "It might have been somebody who was cross, and you are so nice."

"You are rather a sweet little girl yourself," smiled the lady. Then she leaned back and closed her eyes, remaining so quiet that Barbara decided she had gone to sleep and began to play with the little boy sitting in the seat in front of her.

When the train stopped at a station,

a young man came through with candy and ice cream for sale.

"Do you mind if I buy your little boy some ice cream?" Barbara asked his mother.

"Why, no," his mother said smiling. "That would be very nice!" So Barbara bought a little cup of ice cream for the boy and one for herself.

When the train began to leave the station Barbara looked up to see the lady looking down at her.

"You shouldn't spend your money in that manner," she reproved. "You won't be able to buy your return ticket if you do that!"

"Oh, but this is my spending money," Barbara answered. "I can do what I like with my spending money."

"Well, that's different," replied the lady. "How much did your mother give you for the ticket?"

"It isn't alone for the ticket. It's in case I need it. She gave me a ten-dollar bill."

"Don't you think it would be wise if you let me keep it for you until you arrive? Then you won't lose it when you open your purse. It would be safe and then I would give it back to you when you meet your uncle."

The lady was very kind and pretty, but her mother had told her to hold the money very tight herself. She hesitated only a moment before she shook her head. "Mother said I must keep it tight myself, not even give it to the conductor unless I was afraid."

"You're a wise little girl," the lady said with a laugh. Then she shut her eyes again and left Barbara to continue playing with the little boy.

As they approached the city the lady got up from her seat and took her bag from the rack.

"I must freshen up a little," she said, "We'll arrive in ten minutes. But I'll be back. I have a little present for you." Barbara was to wait until the conductor came for her. He would turn her over to the station attendant if her uncle was late in arriving.

The train had emptied, but the lady had not returned.

"I must wait until she comes back," Barbara told the conductor when he came for her. "She would think I'm not polite if I don't wait for her. She went to freshen up."

"You didn't give her anything to take care of, did you?" the conductor asked anxiously.

"Well, she asked me to let her take care of my money. The lady told me she knew you very well, and you were too busy today to be bothered."

"She would say that," he commented grimly, shaking his head. "Well, it's a good thing you didn't. Anyway, the lady's gone with the rest. We'll go find your uncle and forget her."

The conductor, with the small girl holding his hand, left the train shed and entered the big station. They looked around. Barbara couldn't see her uncle anywhere.

"I have to go and make my report," the conductor said after waiting a few minutes. "I'll turn you over to the station attendant and he'll keep you safe."

After the station attendant found a place for Barbara to sit, she waited patiently. Her uncle had always met her before and she was sure he would come.

"Of course, if he was at court taking care of a case he might be delayed. I forgot he's a lawyer and not always at his office," she thought.

She felt better after she remembered that and waited more patiently.

But Barbara was getting hungry. All she had to eat since breakfast was the ice cream.

Still her uncle didn't come. She said a little prayer to herself. "God feeds the sparrows and He won't forget me."

Barbara sat in the station until at last the station attendant said, "I'll have to call the Traveler's Aid. There must be a mistake of some sort."

Only then did Barbara begin to feel afraid. Big tears began to flow down her cheeks. They fell faster and faster. This was such a big place and she was so very small! What had happened to her uncle?

Then the verse popped into her head

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The Western Conference Reports

(continued from page four)

haps others, and planned the course of action to be followed. In his sermon, "What Would Cause a Preacher to Sue Ten Conference Officials for \$400,000?" which Mr. Creech preached at Edgemont on October 16, 1960, and which was tape recorded and used in a number of churches and published in *The Challenger*, January 2, 1961, Mr. Creech said in part:

After much prayer and after serious consultation with spiritual and mature leaders of our denomination, I have sued the members of the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina for the sum of \$400,000. Before I did this, I prayed and prayed. I also got serious and mature advice. I took church records, covering my entire ministry at this church, plus conference minutes, etc., and spread them out before an older, spiritual and extremely wise Free Will Baptist minister in this state with several others present and reviewed our entire church situation with him and them. I spent a half-day consulting them before ever going to the lawyer's office.

The reader should remember that the above mentioned conference with the older, spiritual and extremely wise Free Will Baptist minister in this state with others present took place before Mr. Creech ever responded to the request to meet with the joint committee.

The joint committee responded on September 3 to the letter of August 31 from Mr. Boyce and Mr. Creech, and in the response informed them that the matter of the charges were being dealt with according to the provisions of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, the Constitution and Bylaws of the Western Conference of Original Free Will Baptists, and the historic practice of the denomination in dealing with such matters. This response also pointed out that, "Mr. Creech has been notified of the action taken by the joint committees in the meeting on August 29. Our committees stand ready to hear Mr. Creech at any time he is willing to comply with the customs and practices of the conference from which he sought endorsement." This response also stated, "Your demand for retraction cannot be given by our committees in as much as the charges on file are not our charges and the accused has failed to face the accusers and answer the charges."

The joint committee considered that it had done all that it could in regards to Ronald Creech, as a minister, until he agreed to meet with the committee and answer the charges. However, the matter of the charges against a faction of the church by other members and officials of the church remained to be dealt with.

The joint committee met again on September 9, 1960. At this meeting, it was noted that the accused faction had declined the offer made by the joint committee on August 29 to mediate the dispute, and had denied that there was any dispute in the Edgemont Church. After reviewing again all the charges and evidence filed with it, the joint committee passed the following motions:

Motion, that it is the opinion of this joint session that an official hearing on the Edgemont dispute should be held at an early date.

Motion, that the moderator be instructed to arrange for a time and place, within the next three weeks, for an official hearing on the above mentioned Edgemont

dispute and that both factions be notified of the hearing and requested to attend.

Motion, that both factions be informed that this will not be a public meeting and that only persons directly involved will be permitted to be present; it being understood that members of Edgemont Church, former members of Edgemont Church who have joined in the charges, and the personnel of these two committees are directly involved.

Motion, that the joint committees will give serious consideration to all evidence presented during the official hearing; review the evidence in executive session; and make reports and recommendations based upon such evidence.

After permission to hold the meeting at Edgemont had been denied, the above mentioned meeting was arranged to be held at Kings Chapel Free Will Baptist Church. The Teasley Faction was present for the hearing and presented evidence to support the charges they had filed. No one was present to speak for the Miles Faction, although it is reported that some members of that faction parked their cars in front of the church and watched while the meeting was being held. The joint committee heard the charges and evidence and then went into executive session. The committee made its decisions based on all the evidence presented and informed both factions of its findings. The decisions and recommendations will be listed in a later article which will deal with a report made to the Western Conference on January 18, 1961.

The members of the joint committee felt that they had done all that could be done until the accused would submit themselves to the jurisdiction, customs, and practices of the Western Conference. They were ready to make their report to the annual session of the Western Conference. There was reason to believe that Ronald Creech and the Miles Faction were willing for the Conference to act on the matters to be reported. Ronald Creech had stated in *The Challenger* on three different times; September 12, 1960, September 27, 1960, and October 3, 1960, that the conference would make the final decision. The *Challenger* of September 12, 1960, reads in part as follows (pages 3 and 4):

However, I believe that there is a brighter day for Free Will Baptists. Remember, what these ten men have done is not our Western Conference actions. They have to report to the Western Conference and the pastors and delegates have to either accept or reject and repudiate their report. If the Conference accepts their report, then the Conference will be saying, in essence, "What you men did was right. You were acting for us. What you did is what we believe should have been done." If the Conference rejects their report then the Conference will be saying, "You ten men acted unwisely and overstepped the bounds of your authority. The Western Conference will not accept responsibility for your actions."

It is yet to be seen whether or not the Conference will ratify the action of these ten men. It will be up to the church delegates and pastors. All the churches should have their full delegations present at Micro, October 12, 13. Each church is allowed one delegate for each 100 members or fraction thereof. That means if your church has 205 members you are allowed three delegates and your pastor will make four. The representation to the State Convention (is not as I said last week but) is one delegate per church and the pastor makes two.

I trust that all the churches will have their full delegations present at Micro to decide this most far-reaching, historic and important case.

As late as October 7, 1960, Mr. Creech sent a letter to
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The Western Conference Reports

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the members of Edgemont Church, the first paragraph of which reads as follows:

This Sunday is the last Sunday before the convening of the Western Conference. The important matter of the autonomy of this local church will be decided at that Conference next Wednesday and Thursday, October 12, 13, at Micro, North Carolina, Church. The session begins at 10:00 a.m.

Yet, in spite of his indication that he was willing for the Conference to act on the reports of the joint committee; Mr. Creech made it impossible for the Conference to hear the reports by reason of his lawsuit for \$400,000 and a temporary restraining order which had been filed by him and which papers were served on the members of the executive committee and board of ordination as they arrived at the Free Will Baptist Church in Micro on the morning of October 12, to begin the annual session of the Western Conference. So far as we know, this was the first time in the history of Original Free Will Baptists that an annual conference was prevented from tending to its business because of legal action taken by one of its own members.

The temporary restraining order which was served on the officials of the Western Conference at the very time and place for the opening of the session reads in part:

ORDERED, ADJUDGED AND DECREED that the aforesaid named defendants and each of them, and all persons acting in concert with them or under their direction or the directions of any of them, and all other persons to whom notice and knowledge of this order may come, are, until a hearing is held, the merits of this cause are determined, and until this Court orders otherwise, hereby enjoined and restrained from

1. Publishing in any way, directly or indirectly, any words or writing stating that plaintiff is not an ordained minister of the Original Free Will Baptist denomination or words to that effect.

2. Interfering with plaintiff's position, offices and status in the Western Conference of Original Free Will Baptists of North Carolina.

3. Interfering with plaintiff's contractual relation-

ship and his position as pastor of Edgemont Original Free Will Baptist Church of Durham, N. C.

4. Interfering with plaintiff's professional activities as an ordained minister and position and standing in the Original Free Will Baptist denomination.

The acts which persons are hereby enjoined and restrained from doing, they and each of them are hereby enjoined and restrained from doing, they and each of them likewise are hereby enjoined and restrained from aiding or procuring or causing them to be done.

(The above order was later modified after the show cause hearing.)

In view of the above temporary restraining order; the conference did not hear the reports of the joint committee on October 12, 13. However, the conference did pass the following motions:

In view of the public press carrying the news item relative to a suit being brought against the conference officials, it was moved and carried by a vote of 66-18 that a rising vote of appreciation and confidence be extended to the Executive Committee and Board of Ordination for their work during the past conference year.

Motion that the Executive Committee and the Board of Ordination be, and are hereby, authorized to attend to any matters involved in, or limited by, the Restraining Order and Libel suit, brought against these boards by Ronald Creech; said boards are authorized to deal with these matters, after the restraining order has been lifted, or the exact limitation of said restraining order has been clarified, with the full authority and power of the Conference, or to reconvene the Conference if thought necessary (this motion passed by a vote of 87-3).

In our next article we will report on developments following the regular session of the Western Conference on October 12, 13, 1960.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

Boys' and Girls' Stories

(continued from page twelve)

that she had learned in Sunday school the week before. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The teacher had told them always to remember it when they were in trouble. "That's it, I must remember the verse," she thought. "Everything will be all right then."

She said it over and over to herself, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." She was such a little girl, alone in a big city, but if she kept on saying it she wouldn't be afraid!

A woman came into the office and began to ask her questions.

"What does your uncle do?" she asked. When Barbara told her he was a lawyer she said, "He must be in the telephone book then. We'll telephone his office right now!"

Then Barbara heard her uncle's voice as he answered the telephone, and she smiled through her tears that had begun to come again.

"We didn't know she was coming," Barbara heard him say when the woman told him she was at the railroad station waiting. "Hold her," he said. "I'll start right down."

The woman hung up the receiver and turned to smile at Barbara. "He didn't know you were coming."

Barbara frowned in a puzzled way. "Mother promised to send a telegram."

"Well, everything will be all right in an hour," she said.

"Why aren't you crying and making a great, big fuss?" she asked curiously. "This hasn't been easy for a little girl like you."

"I remembered a verse I learned in Sunday school last week," Barbara said simply. "'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' I knew everything would turn out all right and my uncle would come, even though I had to wait."

The woman looked at Barbara thoughtfully. "Yours is a wonderful faith, my dear," she said.—*Gospel Herald*.

We have all of us our weak side. Would to God that were the worst!

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Lydia, a Christian Business Woman

(Lesson for August 27)

Lesson: Acts 16:11-15, 35-40

Golden Text: John 1:12

I. INTRODUCTION

Although Paul's vision of a man standing in Macedonia, crying, "Come over into Macedonia and help us," led him to make the momentous decision to carry the gospel to Europe for the first time, he did not know the whole story behind the vision. It was not until he should reach the city of Philippi in Macedonia that he would know just why God had sent that vision to him at that particular time. When he did reach the city, he found that the real power behind the vision was a prayer meeting of a group of Godly women who were prevailing with God to send them someone to tell them the latest news from heaven; thus, the vision was both God's call to Paul and His answer to the prayers of the women.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. The Lord is pleased with an immediate response to His call for service (Acts 16:11).
2. Obedience to God's direction does not insure a grand and glorious reception (Vs. 12).
3. The Christian worker, who does not neglect the meeting for prayer, will often find a place for service there (Vs. 13).
4. Is it true in your church that more women than men attend the prayer meeting? If so, what is the reason? (Vs. 13).
5. Perhaps God is waiting for us to open our mouths before He will open hearts to hear us (Vs. 14).
6. Christian hospitality is a blessing for the one who is entertained, and also for the host (Vs. 15).
7. It seems Paul and Silas were set free from prison without any further trial after the earthquake (Vs. 36).

8. Paul did not reveal his Roman citizenship in order to escape scourging and imprisonment (Vs. 37).

9. The men who had suffered great indignities left the city of Philippi with dignity (Vs. 38, 39).

10. Instead of looking for comfort the released prisoners comforted the brethren before they left (Vs. 40).—*The Bible Expositor*.

11. This same chapter tells of the conversion of a jailer and his household in Philippi. In that case, it is stated that all the household believed in God along with the jailer (Vs. 34). This is in harmony with the rest of the book of Acts, where there is no record of the baptism of any except those who believed in Christ and repented of their sins.

III. ADDITIONAL TRUTHS

1. Acts 16:11. God sent a vision to call Paul and his companions to Macedonia. It was a rich field, ready to harvest. This is the first time that author, Luke, says "We," so we suppose he joined the party at this point. Paul had an infirmity of the flesh (Galatians 4:13) and may have needed Luke from time to time. Luke was a doctor (Colossians 4:14). It is always good to have a good doctor near. Modest Luke! He never mentions his own name.—*The Standard Lesson Commentary*.

2. Lydia was a native of Thyatira in the province of Lydia. Although the Bible does not say so, we feel that this is probably the origin of her name. Thyatira was noted for its dyeing, and Lydia made her living at Philippi, where she had moved, by selling purple dyes. The Bible does not give us any facts about her parents or family background. Perhaps Luke, the writer of the book of Acts, did not consider this pertinent to his purpose. But he did tell us that she was already a worshiper of God before Paul came to her town. Even though she had not heard about Christ, we may be sure that her sincere belief in and loyal devotion to God made her a ready recipient of the gospel.

3. It should be pointed out in passing that Lydia was a native Asian. She

was born in Thyatira which was located in the province of Lydia on the western coast of Asia Minor. However, the fact that she had moved to Philippi of Macedonia made her the first convert in Europe.

4. At Lydia's urgent invitation, Paul and his associates lived in her home while they were at Philippi. This reveals two things about Lydia: First, she was a kind, hospitable woman; and, in the second place, she was financially able to take care of this group while they stayed in her city.

5. As we study this lesson, we should remember that this was on Paul's second missionary journey that he came to Philippi and led Lydia to Christ. The first missionary journey of Paul covered only the lower part of what is now Asia Minor. After staying a short time at Antioch, Paul felt that he must return and visit the brethren where he had preached the gospel. He took Silas with him this time and returned. This time he extended his trip across the Aegean Sea into Macedonia, the northern part of Greece. You will remember that God gave a vision that called him to go over into Macedonia.—*The Advanced Quarterly* (F.W.B.).

6. There are more women missionaries than men missionaries. They have blazed trails through jungles where men have feared to go. For instance, Alma Doering was a pioneer missionary among the Africans of the Congo, Africa. When she started to enter the jungle the first time, an official of the Belgium government said to her, "If you dare to go into those jungles, there are cannibals who will eat your flesh. It is too dangerous for a woman to venture into the forest alone."

7. Alma Doering answered, "Governor, the worms will eat your flesh some day. I had just as soon be eaten by cannibals." And away she went, fearlessly facing the unknown. She was successful where a man could have failed. The natives respected the white woman.

8. Before she ever sailed for Africa, she was a missionary among the lumberjacks of the north woods. She opened a church and Sunday school in a district where men had tried to do so, but had failed. Only because she was a woman did they not molest her.

9. The Salvation Army has sent their bonneted soldiers into the worst districts of London and other cities, to sing and preach the gospel. The wicked have
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Questions & Answers

(continued from page ten)

against them" (Acts 26:10). It is, I think, quite likely that he was a member of this group unless he could have had membership in some other such body in which it was his duty to cast a vote on such an important a matter as the new sect of Christians, which I do not think likely. Since he was a student of the famed teacher Gamaliel, and a Pharisee of the Pharisees, in view of his great gifts of intellect, and of energy and intensity of character, his enthusiasm and burning zeal for the law, and his lofty place of leadership, one might well regard him as having held membership in this body. He could have well been regarded as a young man when a member of this group. Then the Rabbis entered official duty at the age of thirty. This would not be too young for his age at conversion. "And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). What all the highest honors of a Jew of Paul's day may have consisted I am not sure, but I am fully persuaded that he had attained unto them. He gave up or surrendered all of these when Christ arrested him on his Damascus bound journey. The Bible seems to indicate that he never regretted relinquishing them and that he in no way ever returned to them. It would be wonderful indeed if every Christian should be as loyal to Christ as Paul was and that they would so live as to have no regrets at the end of this life.

Notes and Quotes

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I make no apology for my stand on these matters. I am not ashamed to confess that I cannot see how that we can have a union, or quarterly meeting, a yearly meeting, regardless to where located, without a connection. I have lived under a connectional government, as churches and union meetings, yearly conferences and state conventions have connected themselves together for the pro-

mulgation of the gospel of Jesus Christ and I am satisfied with this setup. I have lived under the setup as an ordained minister for 51 years. I signed an affidavit to that effect. Now brother, I can confidentially say I signed a truth, now don't call me a liar. If you do, I can pray for you, and not get mad. As I said before, I don't want to meet Jesus with my lips stuck out. But I can say that it saddens my soul and causes me much concern to labor and make sacrifices, as old preachers used to do when I was young; sacrifices like none of the young preachers of this day have to make. It saddens my soul to be hissed at, laughed at, and deprived of official privileges in that which I have helped to build, both by time and my measly earnings. Yes, it hurts. However, I feel happy and free due to the fact that I never have made merchandise of my denomination—never served in any capacity for filthy lucre. Out of love I have served and I am prepared to meet my Lord.

St. Claire Bible Class

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respected their purity and listened to their gospel message.

10. The prayer meeting, which Paul and Silas attended, was a woman's prayer meeting. Never underestimate the potential of a woman's meeting.

A missionary in London, earnestly prayed for support. In answer to his prayer, the Lord opened to him many women's meetings. He was never asked to minister to any church groups other than small Women's Missionary Society groups. It became a standing joke among the missionaries that he was invited only to women's groups, until one noon, when he went to speak to a handful of women again, one lady arose and said, "God has touched my heart. I will undertake your full support and purchase your entire equipment. You may go to the field immediately, for I will even pay for your transportation."—Selected.

Hear no ill of a friend, nor speak any of an enemy.

Woman's Auxiliary

(Continued from Page Nine)

sion at the Moreland Free Will Baptist Church, July 22, 1961, with the President, Mrs. Henry Hill of Atkins, presiding.

Six auxiliaries were represented.

The morning session opened with singing directed by Miss Clytie Coffman of Hector. A prayer followed.

Mrs. Ellis Johnson welcomed the guests and Mrs. Geno Johnston of Russellville gave the morning devotion. Afterwards Mrs. J. D. Coffman, Mrs. Gladys Snider and Mrs. E. O. Chronister gave brief talks on the subject, *Training Our Youth*, which was the theme for the day. The Rev. Geno Johnston was the morning speaker.

Rev. Bill McCuin and Rev. R. H. McCain of Welcome Home Church rendered special music.

Mrs. Roy McCuin gave the afternoon devotion and Mrs. William Hubbard of Marrilton gave the response to the welcome.

Group and special singing was enjoyed during singspiration time.

During the business period of reports, Mrs. J. D. Coffman, Miss Clytie Coffman, Mrs. Jessie Mitchell, Mrs. Roy McCuin and Mrs. J. D. Kinder, were elected to represent the district at the State Auxiliary Convention at Conway, in September.

The Rev. R. H. McCuin was named the morning speaker at the district meeting in October. The meeting will be held at South Mountain church, near Marshall, Arkansas, October 21, 1961. Mrs. Margaret Reed prayed the closing prayer.

A man's own evidence is not to be admitted in his own cause. Why? Because it is ten to one he does violence to his conscience.

A man is never so ridiculous by those qualities that are his own as by those that he affects to have.

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DURHAM, N. C.



PHOTO BY EWING GALLOWAY

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 23, 1961

EDITORIAL

I HAVE SINNED!

The confession, "I have sinned," does not come from a proud, haughty spirit. It must always come from a contrite, broken heart; a heart which has been melted before the fire of God's righteousness and holiness. No man can experience salvation without recognizing this one great fact, for all lost men must make this confession in one way or another before Christ can be a personal Saviour.

We must remember that this confession does not just apply to the initial step of salvation, for the Christian must constantly remember that he is a sinner saved by grace. This attitude was expressed by the Apostle Paul when he said, "... Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:15). Even as a minister and missionary, the apostle confessed his sinfulness. He did not imply that he was not a Christian; instead, he was simply confessing his unworthiness within himself. At the same time, he knew that his right relationship with Christ was contingent upon Christ's righteousness which was imputed to him.

It has been said that the confession of admitting wrong is the most difficult thing for anyone to acknowledge. It is so easy to blame all others without seeing the wrong of our individual lives. Thus, we often develop the passive attitude regarding the importance of confession. It becomes so easy to look at the other fellow and conclude that he is wrong with no qualification. But is the other fellow completely wrong just because someone thinks he is? Of course not! Wrong is not determined by what others think or say about a thing. It is determined by God's moral principles. These do not change; they are the same for all men. The trouble comes when we condemn wrong in others when we may be equally as wrong. We point at others, but when we do, three fingers point back at us.

It seems that many Free Will Baptists have reached the point that they seek to justify wrong on their part due to the wrong of others. Thus, the matter of principle is sadly neglected. The fact remains that regardless to which side of an issue one is on, he is not on a perfect side, for all have sinned; human nature is the same. Each person is an individual, and when he stands before God, he will stand on his own merits, not those of others. When any Christian looks for a perfect group among imperfect human beings, he is looking for that which cannot and does not exist. Paul said, "I am what I am," but he recognized this to be true only through the grace of God. Only those who have allowed the grace of God to work in their hearts can make such a statement.

Many of the great men of the Bible sinned before God. Their willingness to confess their sins, however, was the test of their faith. Balaam's conduct had not gained God's approval, and when God intervened in Balaam's life and made him see his mistake, Balaam

confessed, "... I have sinned; ..." (Numbers 22:34). He made his mistakes to be sure, but he then confessed the same. Achan, who had taken the accursed things from the Babylonians, upon being found out in his sins, said, "... Indeed I have sinned against the LORD God of Israel, and thus have I done" (Joshua 7:22). The consequences of his sins remained, and they were so great that he had to pay with his life.

David, who is spoken of as the man after God's own heart, was guilty of the sins of murder and adultery. When confronted by Nathan the prophet, he said, "... I have sinned against the LORD. ..." (2 Samuel 12:13). He confessed and God forgave him, and his name is listed among the heroes of faith in Hebrews 11:32. There is also the name of Jacob who erred greatly from God's path of righteousness, but he went back to Bethel to make things right with his God. The names of Samuel, Barak, and Samson are also listed. They possessed the secret; they were willing to confess their sins. May we all be willing and ready to confess our sins before God daily!

THE WRITER'S CONFERENCE

The first writer's conference to be held in several years was held August 8-10, at Mount Olive Junior College, Mount Olive, North Carolina. There were thirteen writers in attendance, with several visitors, plus the speakers for the conference. We feel that the Free Will Baptist Press benefited greatly in promoting this conference, and we feel that writers will be more qualified to write for our Free Will Baptist publications. We hope to make it a regular event. Our expressions of appreciation are extended to the officials of the college in providing a meeting place with all their facilities.

Volume 76

Number 33

August 23, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

Information on Church Corporations

IN the very outset of this article, I want you to know that I am not posing as an authority on North Carolina corporate law. I have, however, made some observations and sought information from those who do know. So I shall endeavor to share this with those who really want to know the truth about what is involved when a church incorporates.

In giving a definition of the term, *corporation*, I should like to quote from *Black's Law Dictionary*: "A corporation is a collection of natural persons, joined together by their voluntary action or by legal compulsion, by or under the authority of an act of the Legislature, consisting either of a special charter or of a general permissive statute, to accomplish some purpose, pecuniary, ideal, or governmental, authorized by the charter or governing statute, under a scheme of organization, and by methods thereby prescribed or permitted, with the faculty of having a continuous succession during the period prescribed by the Legislature for its existence, of having a corporate name by which it may make and take contracts, and sue and be sued, and with the faculty of acting as a unit in respect of all matters, within the scope of the purposes for which it is created." It is hard for a minister, such as myself, to understand legal terminology; so, let's say that a corporation is a body created by law with special functions, rights, duties and liabilities.

Many are wondering why a Free Will Baptist church would incorporate? I do not know the complete answer to this question, but I have heard some expressions and have drawn some conclusions. There are a few ministers who have misled their people into believing that the conference could and would come in and take their church property if they do not incorporate. First, let me assure you that this is legally impossible; second, I know of no conference that has ever come into a church and taken the property away from the membership. I do

by the Rev. Walter Reynolds
Snow Hill, North Carolina

not believe, however, that this is the real reason why a few ministers are trying to direct the church to incorporate. An incorporated church would insure the minister of greater control and authority over them. The control and authority in the local church should be vested in the laymen, not in the minister. The minister should be a servant, not a master. The reason expressed (that is, the conference will come in and take the church property), by those who want the church to incorporate is only a subtle maneuver to gain selfish advantages.

What are some of the legal aspects which are involved when a church incorporates? I am sure the laymen would like to know how the business is carried on in a corporation. Generally speaking, a corporation is controlled by a board of directors or trustees who are answerable to the members or stockholders. The board of directors or trustees have broad powers given to them by law, limited only by the bylaws drawn up by the corporation. This could give the board of directors or trustees authority to employ the pastor of a church. They have the right "to accept donations, contributions and gifts of all kinds of property, whether real, personal or mixed, and to rent, lease, purchase or otherwise acquire, mortgage, sell and convey all kinds of property, whether real, personal or mixed, or any interest or estate therein in this state or in any of the states of the United States, territories or dependencies."—*Articles of Incorporation*. In other words, a corporation takes on personality and can deal and be dealt with as an individual, and the board of directors or trustees are the ones to do the dealing or to be dealt with *in behalf* of the corporation. The authority which is left in the hands of the members or stockholders is mainly the right

of electing the board of directors or trustees.

What about the church property when a church incorporates, does it automatically go to the corporation? It should be thoroughly understood by all ministers and laymen, especially trustees of a church, that the property of a church does not automatically become the property of the incorporated church. In order for the incorporated church to become the owner of the church property, it must be conveyed from the church to the incorporated church. There are many things involved in conveying church property and the following should be carefully noted and followed: "*Board of Trustees*: They shall hold title to all property, maintain all legal rights to said property, convey said property in the discretion of a four-fifths majority of the members present at a regular quarterly conference; said anticipated sale or conveyance having been previously announced at the last regular quarterly conference of said church, and public notice of anticipated sale or conveyance having been made in the local paper, or posted as the law requires."—*Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. It should further be noted that should the incorporated church cease to have any members or stockholders, the property would automatically revert to the State. You will readily recognize from the explanation above that the property of a church is much safer under a trusteeship, with the provisions in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, than it would be under a corporation.

It is very possible, in churches that have incorporated, if there are those that did not vote in favor of incorporating they, in reality, are not members of the corporation but are still members of the original church. The corporation is a new and distinct organization separate and apart from the original church or

(continued on page five)

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NO. 4

(The reader should read Reports Nos. 1, 2, and 3 before reading this.)

IN OUR LAST ARTICLE we told of the \$400,000 libel suit filed by Ronald Creech and the temporary restraining order which did in fact prevent the Western Conference from hearing the reports concerning Edgemont and Ronald Creech. While the conference could not hear the reports, it did pass motions that extended a *vote of appreciation and confidence* to the executive committee and board of ordination for their work during the past year, and authorized these committees to attend to the matters involved in the lawsuit and restraining order, after the order had been lifted or the exact limitation of the order was determined. These committees were authorized to act with the full authority of the conference or to reconvene the conference if thought necessary.

A show cause hearing was held on the temporary restraining order in Wake County Superior Court on October 24, 1960. Judge Henry A. McKinnon, Jr. handed down his decision on November 15, 1960. The original temporary restraining order was modified in that it stipulated that the four things which the defendants, *and all to whom notice of this order may come*, were restrained from doing in the first order, they are now restrained from doing, *by reason of any action taken by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina, on or before August 30, 1960.* (See restraining order listed, in part, in our last article.)

The reader should keep in mind that certain actions prior to August 30, 1961, are used as the basis of Ronald Creech's libel suit for \$400,000. In his Complaint he has sworn that these actions were *false, malicious, and libelous per se and were made with malice and with the intent and design to injure the plaintiff.* This lawsuit has not yet been tried, but is still pending.

After the restraining order was modified, and in keeping with motions passed by the Western Conference, the joint committee tried again to get Ronald Creech to appear before them to discuss the charges against him. He still refused to appear. The joint committee dealt with the matter and then called the Western Conference to reconvene in Wilson, North Carolina,

on January 18, 1961. We list below the actions taken by the conference in regards to Ronald Creech.

As soon as the meeting was declared open for business, the following motion was made from the floor:

In view of the fact that Ronald Creech has refused to recognize the jurisdiction of the Western Conference, by refusing to appear before the Executive Committee and Board of Ordination to answer charges filed against him, and has resorted to the Civil Courts, and has obtained a restraining order to prevent the Committee and Board from reporting their action to the conference, and is even attempting to extract an enormous amount of money; I move that his Ministerial rights and Credentials, held by reason of his endorsement by and membership in the Western Conference, be and are hereby declared annulled until such time as he presents himself fully to the jurisdiction of the Western Conference and its duly constituted boards and committees without restraint.

(Adopted by a vote of 98 for, 22 against.)

The conference then heard the following report entitled, *Ronald Creech*, read. (This is the report of the joint committee in regards to Ronald Creech as a minister.)

RONALD CREECH

For more than a year officials of the Western Conference have been approached by members and officials of Edgemont Free Will Baptist Church, Durham, North Carolina, with complaints of denominational irregularities of administration and doctrine within the church. For more than a year we encouraged those people to try to settle their difficulties within the local church, advising them that we could take no part in the matter unless written charges were filed with us in keeping with the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the *Constitution and By-Laws of the Western Conference.*

We declined to enter the case until the number and seriousness of the complaints became such that a group of officials and members of Edgemont filed with the executive committee and board of ordination of this Conference petitions which contained formal written charges in which they charged a faction, or group of members, of Edgemont and the pastor, Ronald Creech, with denominational irregularities in administration and doctrine and complained that acts of reprisal were being taken against some of them and that threats had been made against anyone who contacted officials of this Conference. These petitions containing these charges and supporting evidence are on file with the executive committee.

We immediately notified the pastor and chairman of the Official Board of the church that such charges had been filed and notified them that they were restrained from taking further acts of reprisal against members who contacted officials of this conference until these charges were answered.

(continued on page thirteen)

Information on Church Corporations

(Continued from Page Three)

ganization. Unless the property has been conveyed as set forth in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* they (that is the ones who did not vote to incorporate), are still the owners of the church property. In order for the property to be conveyed, those who are still members would have to follow proper procedure in order to convey the property. I would like to refer to the following example:

"But while the civil courts have no ecclesiastical jurisdiction, and cannot revise or question ordinary acts of church discipline, they do have jurisdiction where there are conflicting claims to church property. An independent church by an almost unanimous vote decided to unite with another independent church. A very small minority, less than ten per cent, did not wish to unite with the other church, so they were voted letters of dismission to any other church of like faith and order, against their protest. The majority then directed the trustees to transfer their property to the other church and voted themselves a letter of dismission to unite with that church. The church then voted to disband. The majority presented their letters and were received into the other church. The minority would not use their letters, but took the matter into the courts, which, of course, decided that they were the church and owned the property. According to the practice of churches of the same denomination, no member can be forced out of the church unless for neglect of his duties as a member. Letters of dismission are granted only on the request of members, and as a general rule the membership does not terminate until the letter has been used. The church could not terminate the membership of the minority, against whom there were no charges, by voting them letters without their consent. By not using their letters they soon constituted the entire membership and rescinded the order to the trustees to transfer the property to the other church. By the hasty, ill-advised action of almost the entire church the majority lost their property. In cases where property is involved, churches cannot be too careful, and it is usually best to act under legal advice."—*Robert's Rules of Order Revised*.

Does the New Testament set forth a

corporation as the way a church should be operated? Everyone who has studied the Scriptures knows that there are no Scriptural basis for a church corporation. Here is what Jesus said about the establishment of the church: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). Note, Jesus did not say He was going to establish the church as a corporation based on the laws of the state so the conference could not prevail against it. Then in the second chapter of Acts, where the faithful followers of Christ are filled with the Holy Spirit, and the church really begins to grow, there is no mention of a church corporation. Note the closing verse of that chapter; "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

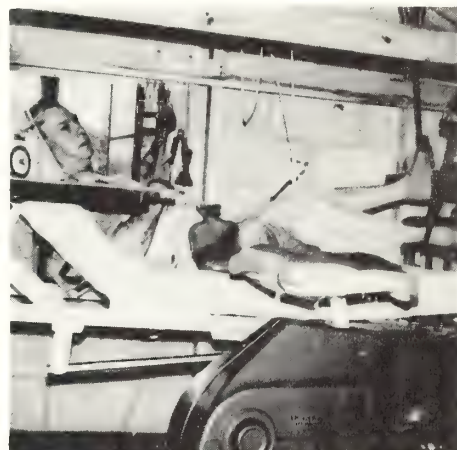
It is my conclusion that a church corporation is an independent unit, separate and apart from the union meeting, conference or association, state convention and national association and could not be in fellowship with these organizations. A church corporation is then complete within itself and not connected to any higher organization. This conclusion is based on the following facts: All the articles of incorporation that I have seen are very similar, and they set forth things that are contrary to the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. "The members of this corporation shall have the power and authority to authorize persons to conduct the marriage ceremony and power and authority to license and ordain ministers when necessary and proper from time to time.

"The corporation shall have the power and authority to establish, operate and maintain a Christian school or schools.

"The corporation shall have the power and authority to establish, operate and maintain missions and branch churches of the.....Free Will Baptist Church,, North Carolina, in the city of....., or.....County or any other place."—*Articles of Incorporation*. In the light of what is set forth in the articles of incorporation, one should restudy the section in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, entitled: *Revised Church Government*. If, as churches and ministers, we would seek to abide by this there would be no need for any of our present difficulties as a denomination in North Carolina.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

EXPRESSION OF APPRECIATION



"It was requested by the Rev. Ralph Lightsey to Mrs. Elsie Dixon that the donations on the exercise machine for the Rev. B. F. Ringgold be recorded as received and made known to everyone. They are as follows: Friendship Auxiliary, Durham, \$5.00; A. A. Rowe, Bridgeton, \$1; the Rev. Willie Stillev, Bridgeton, \$5; the Rev. N. A. Gaskins and wife, New Bern, \$7; Oak Grove Sunday School, \$22.75; Spring Hope Church, \$15; Reunion Church, \$21.60; Mrs. Margaret McGowan, Vanceboro, \$2; the Rev. J. C. Griffin, Bridgeton, \$2; Mrs. Trixie Gatlin, Vanceboro, \$2; Mrs. J. J. Blizzard, Deep Run, \$5; Mr. and Mrs. Willie Alphin, \$1; Mrs. Joe Hughes, \$.50; Julie Matthews Bible Class, St. Mary's, New Bern, \$2.50; Fifth Eastern Union Meeting, \$58.60; Juniper Chapel Church, \$16; Eastern Conference Sunday School Convention, \$20; Mrs. Florence Williamston, New Bern, \$.50.

"The price of the machine was \$209.00, and to date \$187.45 has been raised, leaving a balance of \$21.55.

"We truly praise the Lord for the wonderful response of the good Christian people who helped out in this needy cause. Pictured above is Mr. Ringgold and the machine. He is afflicted with multiple sclerosis."—Mrs. Elsie Dixon, 823 Pollock St., New Bern, North Carolina.

APPRECIATES TRUE FACTS

"We have read your recent editorials with a great deal of interest. We appreciate your efforts in presenting the true facts to your readers.

"You are doing an excellent job. Keep up the good work."—Mr. and Mrs. Marvin Barnett, Pantego, North Carolina.

DESIRES BOTH SIDES AIRED

"I have before me the last issues of *The Free Will Baptist* in which one side of the church government issue is being aired. I think in all fairness to many folks who receive *The Free Will Baptist* that the other side of the issue should be presented. I know of many who do not
(continued on page eight)

NEWS ^{AND} NOTES

Of Denominational Interest

Award of Recognition Presented to Minister

The August, 1961, issue of "The Progressive Farmer" magazine has named the Rev. Chester H. Pelt of Marianna, Florida, as the rural minister of the year from the state of Florida. Mr. Pelt is one of thirteen ministers from the South



who were honored by the magazine, and the Emory University School of Theology. The Award of Recognition was presented to Mr. Pelt and the other ministers at a banquet at Emory University on July 12.

Mr. Pelt has been in the Free Will Baptist ministry for 28 years, and five of these were spent in the Chaplain's branch of the United States Army during World War II. He attended Bob Jones University for three years and was graduated from Atlantic Christian College, Wilson, North Carolina. He holds the master of arts degree in philosophy from Florida State University. He has served as pastor of several Free Will Baptist churches in the Marianna area. Several church buildings have been built or finished under his leadership. At the present time, he is serving Jakin Free Will Baptist Church, Jakin, Georgia, and White Pond Church, Damascus, Georgia.

Mr. Pelt is also serving on the faculty of Chipola Junior College where he teaches philosophy, marriage and family education, and is director of student activities. He is recognized for his leadership as pastor, counselor, farmer and community leader. On his farm in Jackson County, he raises cattle on improves pastures and grows timber. He helped organize the Rural Community Development Council in Jackson County and serves on the board of directors. He is also writer of "The Bible Teacher," the adult teachers' Sunday school quarterly, published by the Free Will Baptist Press.

Mr. Pelt is married to the former Miss Mildred Watson of Nashville, Georgia, and they have one son, Chester Hayne Pelt Jr.

The award reads as follows: "Chester H. Pelt is hereby designated as 1961 Rural Minister of the Year for the state of Florida, in recognition of his outstanding leadership in the rural church movement, the development of rural community life, and co-operative work with agencies and organizations which have for their goal the creation of better rural living for all people. This Award of Recognition is presented on July 12."

The award was signed by Eugene Butler, president of "The Progressive Farmer," and W. R. Canna, Dean of Candler School of Theology of Emory University.

Revival in Progress at Hopewell Church

Revival services are now in progress at Hopewell Free Will Baptist Church, Smithfield, North Carolina. Services began Monday night, August 21, and will continue through August 26. The evangelist for these services is the Rev. C. F.

Coming Events

September 4—Labor Day

September 13, 14—North Carolina State Convention, Mount Olive College

Bowen, Dunn, North Carolina. The services are beginning each evening at 8:00.

On Sunday, August 27, the church will observe home-coming day. Sunday school will begin at 10:00 a. m., with the worship service at 11:00. A picnic lunch will be served on the yard at the noon hour. Beginning at 1:00 p. m., there will be holy communion and feet washing.

The pastor, the Rev. Roland Cherry, invites everyone to attend.

Bridgeton Church to Observe Home-Coming August 27

The Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, will observe its annual home-coming Sunday, August 27, with Dr. W. Burkette Raper, president of Mount Olive College, as the guest speaker. At this service the new work on the sanctuary and the new pews will be dedicated to the Lord. The



dedicatory service will be conducted by the pastor, the Rev. J. C. Griffin. Special music will be rendered both in vocal and instrumental form. The Prescott Quartet will bring several messages in song, accompanied by Mr. Joe Wright. Also local talent will be featured on the program. If other singers attend they will be given an opportunity to appear on the program.

The pastor and the church extend a special invitation to all former pastors and former members who live in other sections of the country.

Home-Coming Services at Gray Branch August 27

Home-coming services will be held at Gray Branch Free Will Baptist

Church, Deep Run, North Carolina, on Sunday, August 27. The program for the day will begin with Sunday school at 10:00 a. m., followed with the morning message at eleven by the pastor, the Rev. Norman Ard. An old-fashioned picnic lunch will be enjoyed on the church grounds immediately following the morning worship. The program for the evening will feature singing by various visiting groups.

The pastor and members of the church extend a friendly welcome to you to visit with them on this occasion.

Union Chapel Announces Revival September 4-10

The Rev. Louis H. Moulton of Georgia will be the evangelist for revival services at Union Chapel Free Will Baptist Church near Plymouth, North Carolina, September 4-10. Services will begin each evening at 8:00 p. m. and will feature special music at each service.

The pastor, the Rev. Charlie Overton, and the church cordially invite the public to attend these services, and be much in prayer for their success.

Children's Day Observed By Suwannee Springs Church

On Sunday, August 13, the Suwannee Springs Free Will Baptist Church near Live Oak, Florida, observed a special day for children. There were as many children present as there were older people. The children led the singing, called for prayers, made announcements, and received the tithes and offerings in both the morning and evening services. The pastor, the Rev. Arnold Woodlief, delivered both messages. In the morning service the subject he spoke on was

Cedar Grove Church Reports Progress

The Cedar Grove Free Will Baptist Church, Williamston, North Carolina, reports excellent progress during the past



year. The physical structure of the church has been improved by adding a vestibule to the church, building two new Sunday school rooms, one on each side, which contains space of bathrooms, and the outside has been greatly improved with the addition of white asbestos siding. Folding doors have been added to the Sunday school rooms, so that the rooms can be opened to enlarge the main part of the church. The Sunday school

has added two new classes. The school averages approximately 80 per Sunday. Services are held on every first and third Sunday. Prayer services are held each Thursday evening. The attendance at

these services for the first quarter of 1961 averaged 51. The Rev. Walter Sutton is pastor.

The church announces revival services to begin on August 27 and continue through September 1. The Rev. J. B. Starnes will be the speaker for these services. Services will begin each evening at 7:45. The church also announces its annual home-coming on September 3. The public is cordially invited to attend these services.

ATTENTION!

**Stockholders of Free Will Baptist
Press**

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 11, 1961, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

**Rev. R. N. Hinnant
President**

"Good Children Are God's Heritage" (Psalm 127:3-5). The subject for the evening service was "Let Little Children Come to Jesus" (Mark 10:13-16). The pastor and the older people of the church did all appreciate the response that the children made.

Current Issues Discussed At Holly Springs Church

An area meeting for the purpose of discussing current issues among Free Will Baptist will be held at Holly Springs Free Will Baptist Church, Carteret County, North Carolina, on Thursday night August 24, at 8:00 p. m. This meeting will be in co-operation with the Executive Committees of the North

Carolina State Convention and the Eastern Conference, and is intended to give Free Will Baptists of this area true information concerning current issues and problems.

All Free Will Baptists, ministers and laymen are invited to attend. There will be a question and answer period following the messages to be brought by designated speakers.

Current Issues Discussed At Children's Home

An area meeting for the purpose of discussing current issues among Free Will Baptists, will be held at the Free Will Baptist Children's Home, Middle (Continued on Page Nine)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

New Bern, N. C.—The Anita Sparkes Circle of St. Mary's Free Will Baptist Church met Thursday night, August 10, at the home of Mrs. Pete Thomas, with 12 members answering the roll call. Mrs. Miller Harrison, chairman, presided. Mrs. Walter Golding, program chairman, read Scripture from Ephesians 6, after which she presented a pin to each officer of the circle and a card of appreciation to each officer and member. All members then joined hands in a friendship circle with each member saying a sentence prayer.

The secretary's report was then read and approved. It was voted to bring gifts to the September meeting for our name sake missionary, Anita Sparks, to be sent to her for Christmas.

The following officers were elected: Chairman, Mrs. Ralph Morris; vice-chairman, Mrs. Lester Williams; secretary, Mrs. Linwood Ipock; corresponding secretary, Mrs. Ross Phipps; treasurer, Mrs. David Alligood; program-prayer chairman, Mrs. Miller Harrison; Children's Home chairman, Mrs. Gene Austin; personal service chairman, Mrs. Lester Hughes; study course chairman,

Mrs. C. L. Gaskins; enlistment chairman, Mrs. Make Miller; youth chairman, Mrs. Hazel Williams; sick and cheer chairman, Mrs. Pete Thomas.

After the meeting was dismissed, the hostess served refreshments of apple sauce cake and soft drinks.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met at the church Wednesday, August 9, at 8:00 p. m. The president, Mrs. Earl Tart, presided over the program entitled, "Prayer Life." The meeting opened with the group singing, "Jesus Saves." Mrs. Grace Jones read the minutes of the last meeting and called the roll. After the business session, Mrs. Emma Rose, program chairman, read the introduction and Mrs. Annie McPhail led in prayer. Others who took part on the program were: Topic 1, "Lord, Teach Us to Pray," Mrs. Grace Jones; Topic 2, "Head of the Hour," Mrs. Annie West; Topic 3, "Hindrances of Prayer," Mrs. Annie McPhail. Benediction was given by Mrs. Ellen Warren.

THE MAIL BOX

(Continued from page five)

receive the *Challenger*, and for that reason I think it should be presented.

"Next, I think many folks are really confused about this matter. As I have read these articles, . . . it seems to me that there is a plan of some sort to make everyone believe that all this revolves around whether or not a ministers' conference has the right to discipline a minister belonging to the conference. To my knowledge, no Free Will Baptist denies the fact that the ministry is subject to the ministerial conference, in so far as doctrinal views and moral conduct is concerned. We all believe this. But this is not the real issue before our denomination. The issue is whether or not the conference is the highest authority when it comes to the local church. A lot of technical terms have been used, but we need to come to the real matter.

"According to our National Treatise, Page 47, Paragraph 3, a council may be called for advice or as a board of arbitration, whose decision (as a board of

arbitration) shall be final. According to the Treatise of the National Association, if a quarterly meeting (union in North Carolina) is unsuccessful in matters of investigation of a church on matters of being charged heretical or corrupt in practice, can only withdraw fellowship from said church. Never is a higher body to come in and take over. This is contrary to anything that is Baptist.

"It is possible that many have become confused with certain words to define our church government, but what I have just stated concerning the ministry, and the church, is Free Will Baptist doctrine, belief and practice as I have known it.

"It is true that we are connected together to promote the Lord's work, but that does not mean that the local church has delegated all their government to the higher body.

"All of the articles which have appeared in the last issues of *The Free Will Baptist* would make one think that we are like the Methodists in which the conference owns the property, sends the pastor the churches, etc. This is giving a false impression.

"I am not a member of the North

Carolina Association of Free Will Baptists, and for that reason this may not be received as desired. I am writing since I am a member of the National Association, and voted my convictions during the recent setting which I have stated above, and since many of the statements appearing in *The Free Will Baptist* concerned me as I am a member of the National Association." — *The Rev. Winston Sweeney, Kingsport, Tennessee.*

APPRECIATES STAND

"We sincerely appreciate the stand that you have taken. Keep up the good work. We are supporting you.

"We have several copies of the minutes of the Old General Conference of the Original Free Will Baptists of North Carolina. Although the term connec-tional church government, is not used, according to the action taken and recorded in these minutes, the brethren did believe in and practice a connec-tional form of church government."—*Mr. and Mrs. Linwood A. Harris, Pantego, North Carolina.*

ACCUSATION OF VIOLATING EDITORIAL POLICY

"I write in regard to the recent editorial stand *The Free Will Baptist* (newspaper) is taking on the current upheaval in North Carolina.

"We take your paper in South Carolina because we like to keep up with happenings in the denomination. Our pastor has readily plugged your paper and urged his membership to subscribe.

"Now we find you are apparently defying your own policy—so stated in the past—of refusing to take sides on issues. I refer you to the article that your predecessor refused to print which was written by Carroll Alexander back two years ago.

"Several of our people are vitally interested in seeing this question of connec-tional church government straightened out. We hope it can be so handled in North Carolina without affecting our work in South Carolina. However, when our own newspaper editorially defies the National Association for taking the only stand we see it could and halt this movement, we feel the editor is cutting off his nose to spite his face.

"Of course, I doubt you will want to publish this letter, but if you do, you may have my permission. It think it is time we supposedly outsiders try to get a reconciliation among the left and right wingers in this issue.

"Our God is a great God and He is able to solve this matter, if we will place it in His hands.

"Pray for us in our work here at Columbia, South Carolina. It is growing and we are finding it grows only when our members pray and work under the leadership of the Holy Spirit."—*L. Beverly Ballard, P. O. Box 1562, Columbia, South Carolina.*

EDITOR'S REPLY: "We fully realized when we took our present editorial stand concerning our church government, there would be those who would voice opposition to it. We were expecting responses from certain quarters.

"We have never stated editorially, or by word of mouth, that we would not take sides in an issue. On the contrary, in an editorial of January 8, 1958, my predecessor wrote: '... neither the editor nor the publication is so clearly tied to any department of the National Association or any other group, including the National Association itself, that *The Free Will Baptist* cannot speak out freely in opposition to any proposed plan or program when such program appears to be detrimental to the general welfare of the denomination. Throughout our administration we have exercised this right freely, pointing out facts and giving our interpretations of what the eventual outcome would apparently be.' When any editor is in such a position that he cannot speak his honest convictions, then he is no longer an individual operating under the freedom of conscience, but he becomes subservient to the wishes and desires of others.

"We have never refused an article for publication which was written positively and objectively. At the same time, we have not allowed controversies to develop within our columns. We do not permit articles which deal with personalities or those which question one's Christian character, doctrines, etc. The articles which have been published recently have been asked for by many of our readers, and we feel them to be of service to our denomination.

"In the March 9, 1960, issue of *The Free Will Baptist*, we stated: 'Instances can be cited in which both sides of an issue have been published in *The Free Will Baptist*, for it is the voice of our people. There have also been times when an editorial stand has been taken in certain issues, but where this has been done, it was done objectively and positively and it did not, and will not, presuppose the readers the right to express themselves. We thus believe *The Free Will Baptist* will maintain its integrity among the people it is serving.'

"We do not intend to stand by and see our fellow ministers mistreated and never raise a voice against such mistreatment. At the same time, we too, have an earnest and sincere desire that Free Will Baptists will allow the Holy Spirit to lead us out of this dilemma. The Holy Spirit, however, does not precede the thinking of man's mind. . . ."

(Editor's Note: We do not intend to make a habit of publishing letters of the above nature. From now on only letters of constructive suggestions and criticisms will be published. We have made an exception to the rule this time because of the accusation in Brother Ballard's letter. The editor's reply was written in letter form to Brother Ballard.)

NEWS NOTES

(continued from page seven)

sex, North Carolina, on Thursday night, August 31, at 8:00 p. m. This meeting will be in co-operation with the Executive Committees of the North Carolina

State Convention and the Western Conference, and is intended to give Free Will Baptists of the area true information concerning current issues and problems.

All Free Will Baptists, ministers and laymen are invited to attend. There will be a question and answer period following the messages to be brought by designated speakers.

Midway Church Reports Successful Bible School

The Midway Free Will Baptist Church, Moultrie, Georgia, had its annual Bible school July 31—August 4. They had an enrollment of 67, with an average attendance of 52.

The church feels that the school was a great success, as based on the accomplishments after the commencements held on Friday night.

The theme, "Life of Moses," was presented in a pageant, with the various groups participating: Director, Rev. Mance Cason; secretary and treasurer, Mrs. J. B. Rice; intermediate teacher, Mrs. James Boyd; helper, Mrs. Wallace; junior teacher for boys, Mrs. E. L. Dunlap; helpers, Mrs. Betty Lewis, Mrs. Walter Sloan, Mrs. Helen Lewis; junior teacher for girls, Mrs. J. B. Rice; helpers, Mrs. Lessie Murphy, June Weeks; primary teacher, Mrs. Elaine Gay; helpers, Mrs. Authur Wyatt, Linda Murphy; beginners teacher, Mrs. Mance Cason; helpers, Mrs. Nora Weeks, Josephine Sloan; music directors, Mrs. Mance Cason; helpers, Mrs. Nora Weeks, Josephine Sloan; music directors, Mrs. Mance Cason; pianist, Mrs. J. B. Rice.

The school is grateful to the teachers, helpers and the refreshment committee who were as follows: Mrs. Tillman Harper, chairman; Mrs. Mattie Gay, Mrs. Enoch Parrish, Mrs. Kenneth Murphy, Mrs. Lester Jones, Mrs. R. C. Ferguson, Mrs. Clarence Wyatt, and Mrs. Paul Murphy, assistants.

Mrs. J. B. Rice of the church states: "On July 13, 1961, around 9:00 p. m., a group of people, including myself, visited the Free Will Baptist Press. The occasion was to get some song books. Even though it was getting late, the manager, the Rev. N. Bruce Barrow, didn't hesitate when called to come down and open up for our service, which was greatly appreciated. Otherwise, we might not have known just how nice the press is carried on. The manager carried us on a tour of the press. I felt really close to God inside the building, knowing that the Word of God was being print-

ed there, going out to thousands of people to study and live by. Even though quite a few merely reach the wastebasket, I feel sure many souls find God through the passages in the printed material. I thank God for people who are not afraid to print the truth."

Church Honors Rev. D. W. Alexander

The Sweet Gum Grove Free Will Baptist Church, near Greenville, North Carolina, will hold open house on Sunday, August 27, from 4:00 p. m. to 6:00 p. m., in the community building beside the church, honoring the pastor, the Rev. D. W. Alexander, and his family in recognition of his fifty years of service in the gospel ministry.

All ministers, fellow church workers, and friends are invited.

Laymen's Day to Be Observed November 26

The Master's Men organization is urging laymen in every church to set aside November 26 as Laymen's Day, in which they are urged to start a week of concentrated efforts in seeking, winning, and training the lost of the community. They are emphasizing Christian visitation, cottage prayer meetings, and lay leadership. It is to be thoroughly evangelistic. You may send today to *The Master's Men*, 3801 Richland Avenue, Nashville 5, Tennessee, for additional information.

Plymouth Church Host to Special Youth for Christ Rally

There will be a special youth for Christ rally at the Plymouth Free Will Baptist Church, Plymouth, North Carolina, August 26 at 8:00 p. m. There will be special music at this rally.

The pastor, the Rev. Charlie Overton, invites all the youth in that vicinity to attend.

Grifton Church Host to Lenoir-Greene Youth Rally

The Lenoir-Greene Youth for Christ Rally met Saturday evening, August 12, at Grifton Free Will Baptist Church, Grifton, North Carolina. The speaker for the evening was the Rev. Carroll Alexander, pastor of Faith Free Will Baptist Church. Saints Delight Free Will Baptist Church near Ormondsville, North Carolina, won the banner with twenty-five per cent present.

The next rally will meet on Saturday, August 26, at 7:45 p. m., with Mt. Calvary Free Will Baptist Church, Hookerton, North Carolina. At this meeting new officers will be elected.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is there anything to the claim that teachers and text books of public schools are making today concerning prehistoric man? Have we any proof as to how long man has inhabited this earth? Do we actually know about there having been a stone age? Does the Christian have proof as to the length of time man has lived here? My children have me all mixed up since they have been studying these things. I would like books or something from which to get a more concrete answer to all this than what I know now.—James Becker, Illinois.

Answer: There are several books that I can suggest that should be of help to you. They are as follows.

1. *God's Plan of the Ages* by Louis Talbot, B. I. O. of Los Angeles, California, distributed by the Table for Christian Literature, Belleville, Pennsylvania.

2. *Does Science Support the Scriptures* by O. E. Sanden, published by Zondervan Publishing House, Grand Rapids, Michigan.

3. *The Other Side of Evolution*, Bible Institute Colportage, 820 N. LaSalle Street, Chicago, Illinois.

4. *The Basis of Christian Faith*, Floyd E. Hamilton, Harper and Brothers Publishers, New York, New York.

5. *Primers of the Faith*, James M. Gray, Fleming H. Revell Company.

The footnotes of the Scofield Bible will give you much condensed information on this vital subject.

Adam, I think, was created somewhere between six and twelve thousand years ago. The so-called prehistoric man and that called the stone-age man fail to prove the story of organic evolution. Rather than evolution they better prove the account of the first chapter of Romans in which we are correctly informed that when man departed from God, and His teachings they plunged headlong into the depths of sin and degradation. This answer in Romans satisfies the Christian believer who accepts

God at His word and the Bible as His message to man.

An untold number of text books to be found in our public schools of today substitute fiction or theory or supposition for facts, and fancy for truth man's human philosophy which ignores God, for the *thus saith the Scriptures* and where has this lead us to? There is at this writing a move to make void Tennessee's anti-evolution law that prohibits teachers in the state from teaching evolution as a fact in the tax-supported schools. What a black eye Tennessee has received for its support of such a law. The law that condemns the teaching of one of the rankest of false doctrines to be found in all of heathenism to children whose Christian parents must support the schools by the tax money they are required annually. On the other hand, the objection of one student to the teaching of God's Word or even in its being read in the school has been the means of legally barring the teaching of this precious truth to all else who wanted to study it that they might, like the founding Fathers of our nation, have a basis instilled in them for honest living and good government. There is no wonder that the leaders of our fair land, both Christian and atheist, are about ready to throw up their hands in utter despair while juvenile crime mounts. The liberal element in our government is prone to try to spend its way out of recession and depression, strikes, union, and business corruption such as was never heard of before in the history of the whole world. What is wrong that makes it impossible for us as a nation to stage a healthy come back such as we were able to do after World War I? The answer to this vital question can be no other than we are wrong that is what is wrong. We have departed from the morals upon which our country was built substituting man's wisdom for the Word of God, doing away with Bible standards and substituting revelry and dissipation for moral chastity, and a life of ease and luxury for hard

work, thrift, honesty, and moral integrity. What is going to happen if we refuse to repent? We are going as Judah went about seven hundred years before Christ was born, and like Babylon went less than a hundred years later, and like Greece went when she departed from her morals substituting gluttony and drunkenness for Socrates' honest search for the truth and strict discipline, and like Rome went when she became morally and politically corrupt enough to depart from moral practices and ethical standards. Unless a great many more of our citizens repent and we become morally strong enough to tighten up moral and ethical standards, we are doomed and will be buried in the graveyard of nations that now contain all the once great and grand peoples that became too complacent to exist.

So far as I know there has been no other among all the nations to have sinned so greatly in the light of so much knowledge and freedom as that we are guilty of. The following is what R. L. Whaler of Rugby, England, has to say of his beloved country, one of our most dependable allies, in the November issue of *Christian Victory*, Page 29: "It is not a warning that England has twice come under God's chastening hand, and has twice been delivered from destruction in recent years, in the great mercies of God? Yet now once again, and warnings to this affect are sounded by all classes, this nation stands, as never before, in jeopardy of its very existence. Is there not a cause?"

"Is it nothing that religious idolatry and superstition, from which the Reformation in such great measure so wonderfully delivered Great Britain, is being reinstated up and down the land? It is nothing that the pagan myth of evolution is assiduously propagated, coloring all philosophic thought and speculation, and breeding its rationalism and atheism in the youth, and even the pleasure, with there attendant evils of gambling and looseness of morals—how great and blatant in some quarters!—have become a besetting sin of the nation, flouting too in such a great measure God's holy day? Are not people 'lovers of pleasure more than lovers of God'? (2 Timothy 3:4)."

Some Americans who should know declare that we have jumped all moral and Christian codes more freely than our beloved allie, England. Roy S. Nelson says the following in a unique way on Page 23 in the September, 1959,

(continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

GRAND FELLOWSHIP

The week of July 31, through August 6, I had the privilege of fellowshiping with my friends at Sound Side Free Will Baptist Church, Columbia, North Carolina, in a real old-fashioned revival meeting. It was good to get back to a former pastorate and fellowship with the sons and daughters, children and grandchildren. So many young mothers and fathers came up to me and said, "Brother Griffin, you do not remember me, but I remember you," and others said, "I do not remember you, but my parents have told me so much about you that I feel I know you." The very first service on Monday night, I found that there was a large number who were dedicated, or wanted to dedicate themselves to the task of working in the meeting. Possibly 50 went to the front, dedicating themselves to the work of winning souls and helping the weak.

From time to time a goodly number dedicated themselves or rededicated themselves to the work of the Lord as led by the Holy Ghost, until more than 50 had gone to the front for dedication. Two boys were saved and one already had confessed Christ; therefore, the Rev. Charlie Overton baptized three boys Sunday, August 6.

Brother Overton is one of the best pastors that it has been our privilege to work with in many years. He goes out after the lost and straying. He is thought much of in the community. It was said to me by several, "We have a good pastor." Not a single soul told me of faults, nor criticized the pastor. I found him to be an old-fashioned Free Will Baptists. He is also levelheaded and devoted to the doctrine of the church. I never heard him saying hard things about those who differed with him. Praise God for men who think that other men have a right to their own thinking, as long as that thinking agrees with the fundamental teaching of the Bible.

I found that many of the elder heads were missing. They had gone home to meet their reward. The traits and characteristics of the elder heads still live there in the offspring. They have been fortunate in securing levelheaded, old-fashioned, fundamental ministers, who believe in the whole Bible, and who have set themselves up as models.

God blesses in an unusual way, and many church members were drawn real close to God. I was told that the largest numbers attended the services during this revival that had attended in many years. God really stirred the cold and indifferent and the house was filled several times.

THE BRIDGETON PEOPLE

When I left home, I left some men sanding the floors and preparing for the polishing. My expectations were then of having the new pews installed, beginning Monday, August 7, but when I arrived home, our men with the workmen and the pew manufacturers had everything ready for worship. When I saw the new pews and saw how happy our people were, I almost shouted. My soul was lifted in praise to Almighty God. We even had a young man here who was prepared to preach. The Rev. Frank Ray Harrison, a former student of Mount Olive Junior College, Mount Olive, North Carolina, who is well prepared as a young man to present the message of truth, according to the Bible teaching, preached a wonderful sermon, using as his theme, "The Crucifixion of Christ." This young man showed that he had been taught in a fundamental, God-loving, Christian institution. I will stand back of this assertion anywhere, at any time. Why? Because I know what I am talking about.

Frank made a great impression on our people, and we shall welcome Frank to our midst at any time. He did not come to us finding fault and condemning everybody to the flames of hell-fire, who differed with him in his faith and practice.

THE TRUTH, THE WHOLE TRUTH, NOTHING BUT THE TRUTH

I have heard those words said to men and repeated, but in the face of that oath the person who had so stated, would get on the stand and deliberately lie. Any close observer and jurors could tell; the judge and the lawyers knew that false statements were being made. The liar could not get by with his lying. I have seen men and heard them repeat

our church covenant but afterwards, I have caught some of those fellows in a lie, and often lies.

A political liar soon loses out. He may prosper for awhile, and often they do, but God says: "Be sure your sins will find you out." I think of all the liars in the world, a *religious liar* is the most damable of all the liars. I detest the words of a liar. It would not do for me to call the name of several that I have caught in lies for the past few years and months. Old boy, you may get into my pulpit once, but not the second time. The devil is certainly at work among people. Peter said: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8).

I am satisfied that the devil is well pleased with a lying preacher. An old adage is "Figures do not lie, but liars will figure." I heard one lie one day a few months back. I have heard some preachers go into the stand and get behind the pulpit and tell something as the truth when it was an absolute make-up. This was done to get people to laugh or applaud. There was not a word of truth in what he told. Then some preacher will try to destroy the influence of another preacher because he is jealous of the brother who is getting ahead with the work of the Lord. Some folks try to destroy others to get ahead themselves. But again, let us examine the Word of God. Paul says there shall be truce breakers, false accusers, etc. God speaks of liars in many places in the Scriptures. Ananias and Sapphira were killed in the presence of the disciples because they lied to the Holy Ghost. Get your Bible and read Acts, Chapter 6, Verses 1-11, and see how dangerous it is to lie to God. It is a serious matter to hear any person lie. It is destructive for one person to lie against another. But the worst thing that I can think of is for one person who claims to be a Christian to lie against another Christian.

Let thy discontents be secrets.

The mass of mankind prefer present ease to the arduous exertions often necessary to ensure permanent tranquillity.

STORIES for our BOYS and GIRLS

BECKY LORING PLAYS DETECTIVE

by Betty Swinford

BECKY was wearing a frown today. It plainly said that she was troubled. Her closest friends, Penny and Johnny, had ridden over that morning, and the three of them had perched on the hill behind the corral to talk things out.

"It just doesn't make any sense," Becky said slowly. "All Mr. Jarvis ever had on the Conner land were some beehives! But just as soon as Mr. Jarvis heard Dad was going to buy the land to raise alfalfa for our cattle, he up and doubled the price Dad offered for the land!"

Johnny's brows drew in close. "So now Mr. Conner is going to sell the land to Jarvis?"

"He doesn't want to! He wanted Dad to have that land, but—well, how can he turn down all the money Jarvis has offered him?"

Penny had been listening keenly, and now she suddenly sat forward. "Maybe Mr. Jarvis has more on that land than just beehives! Maybe he's hiding something there he's afraid someone will find!"

Johnny laughed. "Like what? Everyone knows there's nothing on that land except a moth-eaten house that's half caved in!"

Becky wasn't so sure. "Wait till I get Robin and we'll ride over and look around. I guess that wouldn't hurt anything."

So the three young people rode the five miles to the Conner land. It was a broad, almost flat piece of ground, overgrown with desert grass and greasewood bushes. Best of all, there was a natural supply of water here. It would be just perfect for raising alfalfa!

Dismounting, they tied their horses and went carefully around the row of beehives to the old house. The wood floor groaned when they stepped on it, and a sharp-eyed road runner darted for the door.

They went from room to room. In some places the ceiling had caved in, and the entire floor was littered with hunks of plaster. They were about to give it up when suddenly Becky caught sight of something.

"Johnny! Penny! Look at this."

She was bending over in what had once been a clothes closet. In front of her, covered with bits of old wallpaper and plaster, was a perfect square in the floor.

Johnny bent down. "Hey, it looks like someone has cut a square in the floor of this closet! Been a long time ago, but I wonder . . ."

Getting a narrow stick, they wedged it in the slit and pried up the strange little door. Then they looked into the yawning hole at their feet.

Penny gasped, "Why, there's a dark stairway!"

Johnny led the way down into the strange cellar. At the bottom of the stairs he felt about. "Hold it, I have some matches."

By the tiny, flickering light, Becky and Penny followed Johnny. It smelled funny down here. The walls and floor were of dirt, and there were all sorts of queer things around . . .

"Someone has made that door and dug out this cellar," Johnny said. And I think I know why!"

They struck two more matches. There were a couple of strange tanks with fireplaces underneath and some copper tubing. Becky could smell cinders and honey and—something else!

"Why, Mr. Jarvis must make whiskey here!" Becky cried. "No wonder he didn't want anyone else to have the land. Because he'd land right in jail!"

"And men who make whiskey need water and sugar, don't they? With the spring here and the honey—"

"What a set-up!" breathed Johnny. "Jarvis knew that if your dad got this land he'd tear down this old house first thing and find out about this. Come on, let's tell Mr. Loring right away!"

But before any of them could move, there came a sound from above. Johnny blew out the match and the three huddled together behind the stairs, wait-

ing. Then there came a deep voice.

"Fred, you tend to the hives. I'm going below to make sure there's enough mash for tonight."

Becky hardly dared to breathe. But they were not alone, she knew that. Jesus promised that He would never leave nor forsake any of His children. The price Jesus paid for them had been too great. It was the price of His own blood on the Cross. And knowing that Jesus was near, Becky was not afraid.

Mr. Jarvis saw that his trap door was out of place and gave a cry of alarm. Then he came very slowly down the steps, lit a match and looked about the dark shadows.

Becky buried her face so the man could not see even a gleam of white in the darkness. After a few minutes he went back upstairs and the young people heard a truck drive away.

"He didn't see us!" Penny cried.

"But he'll probably try to get out of town because he knows that someone has found his secret!"

They made a dash for the sunshine, found their horses where they had tied them behind the mesquite trees and rode back toward the ranch. From there the sheriff would be called. Mr. Jarvis would most likely be caught right away.

Becky smiled. Now, her father could buy this land and really give the ranch a boost forward. Yes, as always, the Saviour in whom she has placed her trust, was faithful!—My Pleasure.

Animals Can Know

Those who study animals closely claim that the faces of pets become more refined or stupid according to the sort of human beings with whom they live. Thus a domestic animal will become good or bad, frank or sly, sensitive or stupid, not just according to what its master teaches, but according to what its master really is.

Is your kitten or dog better or worse since it lives with you?—*Christian Trails.*

The Western Conference Reports

(continued from page four)

On Sunday, August 14, 1960, the pastor, Ronald Creech, caused five members, including the chairman of the board of deacons, the chairman of the buildings and grounds committee and board of ushers, the president of the woman's auxiliary, the teacher of a Sunday school class, and an inactive deacon, to be removed from all offices and warned that if they in any way contacted officials of this conference again they would be excluded from the church. On the following Sunday, August 21, he caused the above five to be excluded from the church, removed others from office, silenced several members and warned all others that if they contacted the officials of this conference about this matter they too, would receive like treatment.

Several attempts to get the accused faction and the pastor to meet with the accusers met with failure, except Brother Creech did at one time agree to meet if his attorney would be allowed to represent him. We knew of no case in our history when an attorney-at-law had been required to represent a minister in a hearing strictly within the jurisdiction of this conference. Furthermore, we did not consider ourselves competent to rule on points of Civil Law which the attorney indicated he would introduce if allowed to represent Brother Creech.

We attempted to deal with this matter in strict adherence to the prescriptions, doctrinal statements, church covenant, and rules of Church Government as contained in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, with special attention to "Perseverance of the Saints," Chapter 13, Page 30; "Church Covenant," Page 42; "Rules of Church Discipline," Page 43; "Organization of a Church," Page 44; "The Pastor," Page 46; "The Minister," Page 47; "Independence of Churches," Page 52, and the *Constitution and By-Laws of the Western Conference*, with special attention to Article 4, Sections 1 and 3.

Although Brother Creech on at least three occasions stated that the actions of this joint committee should be reported to the conference for approval or rejection and urged all eligible delegates and ministers to be present and vote (*The Challenger*, September 12, 1960, Pages 3 and 4; September 27, 1960, Page 4; October 3, 1960, Page 1), we were prevented from reporting any of our findings, actions, or recommendations to the Annual Session of the Western Conference, for action on October 12 and 13, by reason of a lawsuit for \$400,000 and a temporary restraining order which had been filed in Wake County by Brother Creech and which papers were served on the premises of the host church and at the very time for the convening of the seventy-fourth annual session of the conference. Said restraining order did in fact prevent the Western Conference from hearing and acting upon this report. (The actions taken prior to the convening of the seventy-fourth annual session are on file and duly recorded in our minutes. We are still restrained by Brother Creech from reporting said actions, although Brother Creech himself has reported parts of the action in articles released by him for publication—*The Challenger*, December 27, Page 2; January 2, 1961, Pages 3-9; *The Goldsboro News Argus*, December 19, 1960, Page 6; *The Free Will Baptist*, January 11, 1961, Page 4.)

A hearing on the temporary restraining order was held in the Wake County Court House on October 24. The temporary restraining order was modified in an order signed by Judge Henry A. McKinnon, Jr., on November 15, 1960. However, we feel that we are still restrained from reporting our actions taken prior to August 30, 1960, for fear that it might be interpreted by

some to violate some part of the modified order.

Because of the seriousness of this matter and the widespread unfavorable publicity given our conference in particular, and our denomination in general, because of the duties placed upon us by our Constitution and By-Laws, and because of a special motion passed by this conference on October 13, we felt it our duty to try again to deal with the matter of the charges against Ronald Creech.

Acting again in strict adherence to the *Statement of Faith and Discipline and Constitution and By-Laws of the Western Conference*, with special attention to the sections set forth in Paragraph 4 of this report, we requested Brother Creech to meet with us on two dates during the month of December, 1960, warning him that if he failed to comply with the last request, the Western Conference would assume that he did not intend to consider himself subject to the jurisdiction of the Western Conference and that he did not object to its taking any action regarding this controversy that is within its jurisdiction.

After he refused the second time to meet with us, the following action was taken on December 29, 1960:

Motion made and unanimously carried that the moderator communicate to Mr. Ronald Creech the following resolution which was duly adopted at a regular joint meeting of the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina on Thursday, December 29, 1960:

Due to the restraint in the Civil Courts upon this Executive Committee and Board of Ordination and due to the continued damages caused the Western Conference and Free Will Baptists in general by Ronald Creech, preaching as a Free Will Baptist minister while the Western Conference is being restrained from telling the public that he is not a Free Will Baptist minister, we find it necessary to put ourselves in a position to let the public know that he is not sanctioned by, nor representative of, the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina and of Free Will Baptists in general. We therefore find as a fact that the charges filed with this joint committee by members of Edgemont Free Will Baptist Church are supported by evidence. We further find that it is necessary to act a second time, and we do hereby revoke his ministerial rights and credentials until such time as he agrees to meet the accusers face to face together with this joint committee. We further find as a fact that he has refused to meet with this group to discuss a time and place for a hearing on the charges filed with this joint committee and has used this as a scheme and device and has used the Civil Courts to avoid the jurisdiction of the Western Conference of Original Free Will Baptists of North Carolina. For this reason we revoke his ministerial rights and credentials a second time as above stated. As a result of this action, he be instructed not to take any action under the guise of a Free Will Baptist minister.

We extend prayerful hope on behalf of the Western Conference that this controversy with you may come to an agreeable end at an early date, with the interest of leaving as little damage as possible done to Free Will Baptists.

Brother Creech was notified of this action by registered mail in a letter for which he signed on January 12, 1961.

The above report was adopted by the following motion: "Motion, that this report be adopted in its entirety and the action taken therein adopted as duly authorized by and as an act of this Conference." (Motion carried by a vote of 98 for, 22 against.)

Please Note: The reader should notice that all actions taken

(Continued on Page Sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Congressman to Deliver Convocation

September 7 has been announced as the opening date for the tenth academic year of Mount Olive College. A five-day orientation program for freshmen and transferring students will begin at 1:00 p. m. under the direction of Dean Michael R. Pelt.

Returning students will arrive September 11, and classes for the fall semester begin Tuesday, September 12.

Faculty conferences preparatory for the new school year get under way on September 5.

The Honorable David Henderson, Congressman from the Third Congressional District, will deliver the convocation address marking the official opening of the school year on Sunday, September 17.

Registration for the fall semester will close September 22. President W. Burkette Raper disclosed that a record enrollment is expected this year, but he revealed that new applications were still being received.

Mount Olive College, sponsored by the North Carolina State Convention of Original Free Will Baptists, received full accreditation last December from the Southern Association of Colleges and Secondary Schools.

Registration for Night School, Sept. 11


Special night classes in typewriting, shorthand, and bookkeeping will be offered at Mount Olive College, Mt. Olive, North Carolina, again this year. The classes will meet on Monday and Wednesday nights and will be taught by Mrs. Martha McPhail King, instructor in business education at the college for the past seven years.

Registration will be held on Monday, September 11. Interested persons should visit, write, or call the college for application forms and additional information.

President W. Burkette Raper an-

nounced that these courses are designed as a community service and are open to the public. High school graduation is not required for admission.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

LOVE AND LIFE

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . We love him, because he first loved us" (1 John 4:8-10, 19).

This is another meditation on important subjects dealing with our relationship as Christians to God.

It is no wonder that the beloved disciple, who was closest to the mind and heart of Christ while here on earth, exalted love in all his writings. If we read 1 John 3:14-18, we will find that he indeed, made love synonymous with life. Hatred is murder, the slaying of others in desire, often in reality. Love is life, for the one he loves, and for those whom he loves.

The Bible teaches the absolute completeness of love. In considering whether our loves reaches the standard set for it in the Bible we must consider not only its intensity but its completeness. We are to love God, says the old Testament, with all our heart, soul, and might (Deuteronomy 6:4, 5); and this is repeated

in the New Testament (Luke 10:27). Someone has written, "Love is most fittingly symbolized as a ring; it is a perfect circle, nothing is left out of it. Whatever we have or are that is not devoted to God and to our fellow men is a flaw in that divine circle. The test of love is complete surrender. Complete surrender is also love's richest crown."

We cannot buy, nor do we need to; ". . . for love is of God; . . ." (1 John 4:7). Love is God's free and most precious gift to men. "We love, because He first loved us." If we would live lives of love, we have only to live lives full of God.

It was for me that Jesus died, for me and a world of men
Just as sinful, and just as slow to give
back his love again;
And he didn't wait till I came for him,
but he loved me at my worst;
He needn't ever have died for me if I
could have loved him first.

—Dora Greenwell.

Love is a mystery that has never been, and never will be, solved in this world. It is mysterious, this insistence that we cannot live lives of love until and unless God abides with and in us. It is a mystery, a very fundamental mystery of all Christianity. Faith alone gives us all we can know of that mystery. Paul says in Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." We have only to believe Christ's word, as millions have believed it, and love will flood our lives, doing for us what it has done for millions of believers before us.

All those who through faith have made trial of the mystery of divine love have found that, though mysterious in its origin, it is the most certain and stable thing in the world. The witness of those who have tried it is unanimous. Though everything else fails, God's love never fails; though everything else is uncertain, God's love is ever sure. Nothing is more certain than God's love in time and eternity.

The greatest proof of God's love was the gift of Christ to men. At the same time that is the chief means by which God's love comes into human lives to-day and abides there. The more we enter into the spirit of Christ's life, the more we shall be filled with the spirit of God, who is love.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Timothy, a Guardian Of the Truth

(Lesson for September 3)

Lesson: Acts 16:1-3; Philippians 2:19-23; 2 Timothy 2:1-5, 22

Golden Text: 2 Timothy 1:8

I. INTRODUCTION

Timothy, son of Paul in the gospel and co-laborer with him in the gospel's spread, had been reared in the fear and the admonition of the Lord. From early childhood he had been taught to honor, respect, and obey the Word of God. Thus the character of Timothy was founded to a great degree upon the Word and the will of God.

Due to his early training, Timothy, at a very tender age, was accounted worthy to perform services in the Church of Christ that was usually reserved for those who were much older in years. You cannot judge a Christian's development by his age. Ones may be young in the faith and old in years; or one may be old in the faith and young in years.

Timothy's life and ministry show the wisdom of developing a love for God and a desire to serve Him during the days of our youth. Service to God during the days of our youth offer the opportunity of longer and better service as it affords us opportunity to grow in the grace and the knowledge of our Lord and grow more proficient in the use of His Word and the execution of His will.—*The Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

Acts 16:1: Timotheus and Timothy are different forms of the same name, like William and Willie. Timothy owed much of his fine Christian character to his faithful mother and grandmother. Paul speaks of them as women of piety and eminent virtue.

Vs. 2: This is probably Silas' first meeting with Timothy, but it is quite likely that Paul knew him before. Remember that Paul was stoned and left for dead in Timothy's home town. Nat-

urally such good women as Lois and Eunice would be more than interested in the evangelist's welfare.

Vs. 3: Timothy became a helper and apprentice to Paul and Silas. Did ever a young minister have an opportunity for better training?

Philippians 2:19: Paul was in prison, but his soul was with the churches. No one was nearer the heart of Paul than the Christians at Philippi. He sent his best young minister to bring them comfort, and he hoped also to be comforted by hearing directly from them.

Vs. 21: There were others who might have been sent, but none like Timothy. He thought of the Lord and the church before himself.

Vs. 22: Timothy was the perfect example of the assistant minister.

2 Timothy 2:1: This chapter is full of advice that has proved useful to millions of Timothys. Each ought to be strong in the grace of Christ rather than in his own strength.

Vs. 2: The pupil now became the teacher. He was to pass on to other faithful men the things he had learned from Paul, and these were to pass the good things on to others.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. *Timothy came from a faithful and consecrated home.* All great servants of God have not come from an environment in which God was honored, but those who have had this blessed privilege thank God for the benefits which such an environment has proven to be them, "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; and his father was a Greek" (Vs. 1). The occasion of this instance was the second missionary journey of Paul and at the time he visited again the church he had founded in Lystra on his first journey. It is evident that both Timothy and his mother had been converted on the first journey and had become members of the church. Perhaps his father had also accepted Christ and joined the fellowship,

but this fact is not stated in the Scripture.

We get an insight into the environment in which Timothy was reared from a statement which Paul made to Timothy at a later time, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Timothy 1:5, 6). — *The Bible Student* (F.W.B.).

2. Recently, in Pennsylvania, more than a hundred birds were found dead at the base of the statue of William Penn. The birds were migrating from one country to another, and in the darkness they struck the great statue. They flew too low. That is what is happening in the Christian life today. The streets of cities and towns are filled with backsliders—men and women who once loved the Lord, but are outside today because they flew too low.—*Good News Broadcaster*.

3. At a dinner, a lady (she looked like a lady and was dressed like a lady) said, "Liquor is all right in its place." I quickly responded, "I agree absolutely." She, in surprised tones, replied, "Why, Doctor! I thought you were a rabid anti-liquorite." I added, "You said, 'in its place.' In the end there are only two places—heaven and hell." She and the other twenty guests got the point.—*The S. S. Times*.

4. *Displaying the Product.*—"Let us walk honestly, as in the day; not in rioting and drunkenness" (Romans 13:13). The old village cobbler had to pass the local inn every time he went between his home and his work. One night as he was going by he saw the landlord assisting one of his customers off the premises, drunk and helpless. "Jack," called the landlord to the cobbler as he walked by, "you might give Tom, here, a hand and help him home." The cobbler looked at the drunken man and then at the man who had sold him the liquor that had put him in that pitiful condition, then shaking his head, he answered, "No, no, landlord. You should do the same as I do. When I've finished a job I put it in the window."—*Civic Bulletin*.

5. Admiral Dewey, hero of Manila Bay, when complimented on his superb health on his seventy-fifth birthday, smiled and said: "I attribute my good condition to plenty of exercise and no
(continued on page sixteen)

Questions & Answers (continued from page ten)

Christian Victory: "Will America rise or fall, become morally better or worse? It cannot rise unless we become morally and spiritually renewed. To be spiritually renewed we must have a rebirth of God-consciousness. How can this come about? This God-consciousness should be given in the home. But a secularized home cannot do it—the home is often the worst offender. The public school is a mighty force for the establishment of concept, but the American school is silent on spiritual matters. If this great task of conditioning the heart and mind of American society with Christian concepts and teaching is to be accomplished; if the flood-tide of materialism, paganism, and humanism is to be resisted, it must be done through the evangelical church and Sunday school!"

May we ask the question, Is it too late for this? I am not sure but know for certain that it is our duty to put forth every effort to encourage the making of the kind of homes that will guarantee the right kind of schools for these are the things on which society and government rests.

The Western Conference Reports

(Continued from Page Thirteen)

against Ronald Creech are, "Until such time as he submits himself to the jurisdiction of the Western Conference and its duly constituted boards and committees." Even the Order signed by Judge Clawson L. Williams, Sr. provides that he can even now appear before the committees. This can be seen from the Order issued in the Superior Court of Durham County on June 30, 1961; and which reads in part as follows:

"IT IS NOW, THEREFORE, ORDERED, ADJUDGED AND DECREED that the defendant Ronald Creech, is, until the trial of this cause is held on its merits and a final determination made, or until this Court orders otherwise, here immediately enjoined and restrained as follows:

1. That the defendant, Ronald Creech, be immediately enjoined and restrained from holding himself out and acting in the capacity of an Original Free Will Baptist Minister said privilege being held by reason of his endorsement by and membership in the Western Conference, until such time as he presents himself fully to the jurisdiction of the Western Conference and its duly constituted Boards and Committees without restraint and then and there submit himself to the authority, ruling, and decisions of said Conference Committees to the end that their rulings be final and binding upon the defendant. That pending, during and after the defendant's appearance, if such be made, be

St. Claire Bible Class

(continued from page fifteen)

banquets. We eat too much. One third of what a man eats is all he needs in order to live." "In that case," said a Washington report, "what becomes of the other two thirds?" "Oh, that enables the doctor to live," Admiral Dewey replied.—*From Youth's Companion*.

6. Ethel Hubler tells about a family—father, mother, son Tommy—being invited to the home of a relative for dinner. On the dining table was a bottle of beer, placed there by the grandfather who thought he had to have "something to pep him up a little." As Tommy, nine years old, was known to ask the blessing regularly at meals, the host called upon him to voice their thanks. Tommy was on the spot. He had never said grace over a beer bottle before, and he was troubled. All bowed their heads, including Tommy, but his lip uttered not a sound. Presently he raised his head, looked earnestly to his mother, and with tears in his eyes, said, "Mom, I just can't ask God to bless us with that beer bottle

sitting there." One would have thought Granddad was only in his teens from the way he quickly jumped up, grabbed the beer bottle, and made for the back door. When he returned, Tommy asked the blessing, and the meal was eaten in a regular camp meeting way.—*Moody Monthly*.

BRAVE FOR JESUS

In a meeting one night a schoolboy became a Christian. When he went back to the schoolroom, his schoolmates treated him very unkindly.

The little Christian boldly told them how he was saved. Last of all he told them what the preacher said about the Saviour. Then he said, "I have come to Him, and I want you all to come, too." Do you not think he was a brave boy for Jesus?

One by one their hearts were touched. Before long many of them were led to trust Jesus and became Christians.

When Jesus saves us from our sins, because He died for us, ought we not to tell it to others?—*Selected*.

for the proper Conference Committee or Committees and a final report of such committee action and decisions, being immediately made known in writing to the Judge Presiding over the Durham County Superior Court, that said Court have and retain jurisdiction over the defendant, Ronald Creech.

2. That the defendant, Ronald Creech, be restrained and enjoined from preaching, reading prayers or performing any ministerial functions whatsoever in the pulpit, church annex, Sunday School Annex or Church Parsonage in any church which is a member of the Original Free Will Baptists of North Carolina, until such time as he submits himself to the jurisdiction of the Western Conference as prescribed in paragraph one of this Order.

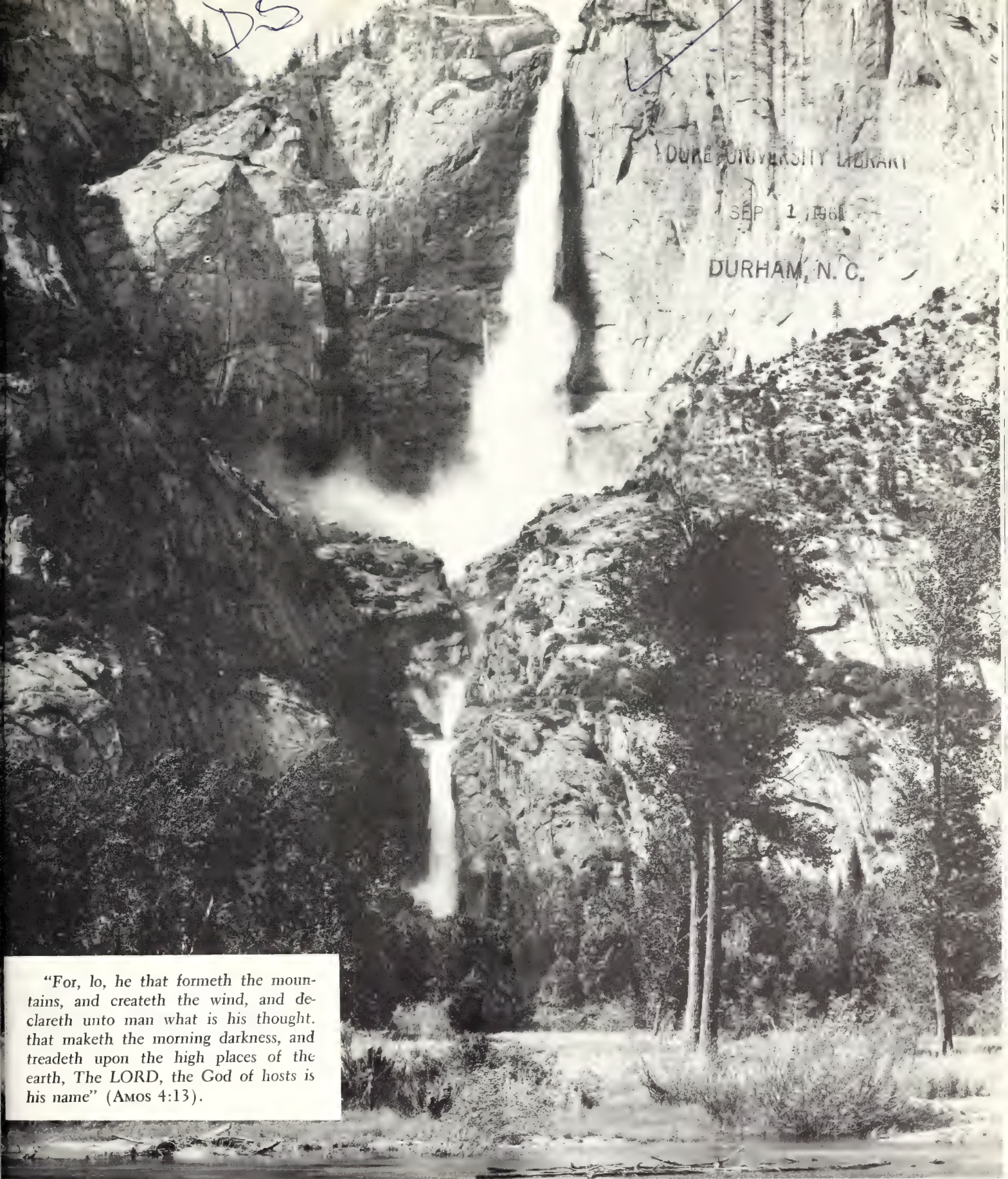
3. That a copy of this Order be personally served upon the defendant, Ronald Creech, by the Sheriff of Durham County, North Carolina and that a report of such service be indicated on this original Order.

This 30th day of June, 1961.

/S/ Clawson L. Williams, Sr.
Judge Presiding

Our next article will give further reports of actions taken in regards to Edgemont Church.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)



"For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, the God of hosts is his name" (AMOS 4:13).

HAROLD M. LAMBERT PHOTO

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 30, 1961

HARDLY CAN WE WORSHIP

The first part of Paragraph 4 of our church covenant reads, "We will not forsake the assembling of ourselves together for church conferences, public worship, and the observance of the ordinances of the gospel; . . ." It is the blessed privilege of the Christian to attend all of these services. It is the worship services, however, that offer the church member the spiritual strength and encouragement to face the everyday problems of life. Of all the services, the hour of worship is intended to lift Christ up, to offer encouragement to the discouraged souls, to feed the flock of God, and to present Christ to lost souls. Indeed, these are high ideals for our worship services; yet, when such efforts are conscientiously made, the church service will truly be an hour of worship.

Just who is responsible for the success of the worship service? In general it is the responsibility of the entire church. Specifically, the pastor is the one who holds the greatest responsibility. It is his efforts that will truly determine its value as a real hour of worship, for it is his message, along with other participants in the service, that determines its value to the worshiper.

To be sure, there are many hindrances to a successful worship service. In the ranks of Free Will Baptists, the problems and issues which now confront us have taken their toll. Some pastors have pressed issues over the wishes and desires of the majority membership. Where this has been done, confusion has resulted. We have recently heard of instances where some of our most staunch Free Will Baptist laymen have been forced out of their churches because they have been made to feel unwanted. Unkindnesses and inconsiderate attitudes have been shown toward them because they dared to differ. We are losing some of our most devoted Free Will Baptist laymen due to their being mistreated by their pastor or some of his followers.

Such happenings lead us to certain conclusions, and one in which we want to point out in this editorial: namely, some pastors have forgotten their true purpose as a minister of the gospel. It is so easy for a pastor to become wrapped up in denominational problems that it becomes impossible for him to preach to the needs of his local congregation. Indeed, he may become unaware of their needs. Again, he may seek to persuade them to his line of thinking, or he may take sides in a church dispute in order to carry his point, and thus divide families and friends.

It is our firm conviction that most of the divisions in the local church today are caused by the ill advice and over-persuasion of the pastor. Many pastors think of themselves as being the boss, to the point of dictatorship, of the church. When this happens, one can hardly worship at all. The dictatorial pastor often spends a great deal of his time in the pulpit defending his actions, even to the point of taking advantage of the member in the pew. Conscientious, cultural Christians do not attend church to be lambasted and abused; they go to worship the God they serve.

Gilbert L. Guffin, in his book, "Called of God: the Work of the Ministry," Chapter 5, writes of two classes of ministers that are in direct opposition one to another. He calls them the lamb-like preacher and the lion-like preacher. "The lion-like preacher, he states, "is usually a man of strong personality who can evoke great confidence in and loyalty to his leadership on the part of those who see his way. Mr. Guffin then goes on to say, "Too often he repels when he needs to win: he creates strong resentments and antagonisms; he has enemies and creates enmities. Meetings are frequently made stormy occasions by his type, and churches are often broken asunder. The peace of Christ hardly has a chance to rule the hearts of the people where he has a part. The wreckage sometimes caused by him is tragic, and in some cases it requires generations to remove it."

The author then goes on to point out the trouble with the lion-like preacher: "First, it is hard for him to see the viewpoint of others. He knows he is right and resents a contrary attitude. He is resolved, moreover, to force others to see his way

"Another trouble with the lion-like preacher is that he is too uncompromising. Such is possible. Of course, one should never compromise in a matter which involves a principle, but there are many things which do not involve principles and on which a minister can well afford to be agreeable

"A third difficulty with the lion-like preacher is that he usually repels those who do not agree with him. His belligerent way forces antagonism to rise. He makes those who do not fall in line with him his opponents."

Let our ministers beware of the lion-like spirit. May our laymen recognize it. Let us pray that Free Will Baptists will forevermore worship God in spirit and truth.

Volume 76

August 30, 1961

Number 34

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	_____	\$1.00
1 Year	_____	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NO. 5

(The reader should read Reports 1-4 before reading this.)

IN OUR LAST ARTICLE we told of the action of the Western Conference relative to Ronald Creech as a minister. This article is devoted to the action relative to the two factions of Edgemont Church.

The following is an exact copy of the report entitled, "Edgemont Church," which was read to the reconvened session of the Western Conference on January 18, 1961.

EDGEMONT CHURCH

"For more than a year officials of the Western Conference have been approached by members and officials of Edgemont Free Will Baptist Church, Durham, North Carolina, with complaints of denominational irregularities of administration and doctrine within the church. For more than a year we encouraged those people to try to settle their difficulties within the local church, advising them that we could take no part in the matter unless written charges were filed with us in keeping with the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the *Constitution and By-Laws of the Western Conference*.

"We declined to enter the case until the number and seriousness of the complaints became such that a group of officials and members of Edgemont filed with the executive committee and board of ordination of this conference a petition containing formal written charges in which they charged a faction, or group of members, of Edgemont and the pastor, Ronald Creech, with denominational irregularities in administration and doctrine and complained that acts of reprisal were being taken against some of them and that threats had been made against anyone who contacted officials of this conference. (This petition containing these charges and supporting evidence is on file with the executive committee.)

"We immediately notified the pastor and chairman of the official board of the church that such charges had been filed and notified them that they were restrained from taking further acts of reprisal against members who contacted officials of this conference until these charges were answered.

"On Sunday, August 14, 1960, the pastor, Ronald Creech, caused five members, including the chairman of the board of

deacons, the chairman of the buildings and grounds committee and board of ushers, the president of the woman's auxiliary, the teacher of a Sunday school class, and an inactive deacon, to be removed from all offices and warned that if they in any way contacted officials of this conference again they would be excluded from the church. On the following Sunday, August 21, he caused the above five to be excluded from the church, removed others from office, silenced several members and warned all others that if they contacted the officials of this conference about this matter they, too, would receive like treatment.

"On or before September 3, 1960, a minority of the normal board of deacons: namely, Jimmie Miles, Lloyd Williford, and Richard Blake; two members of the Board of Trustees: namely, Howard Stegall and J. E. Chappell; the church clerk, Arnold Goodman, together with Ronald Creech, and perhaps others met and planned to secure a vote on the following day to pass a resolution, a copy of which has been denied us but which reads in part: '... to recognize the Reverend Ronald Creech as pastor of the Original Edgemont Free Will Baptist Church, and according to the North Carolina General Statutes Section 51-1, to perform marriages as an ordained minister'—*The Challenger*, September 5, 1960, Page 1; and also the approval of a letter to be sent to this joint committee denying that there was a dispute among the members of Edgemont Church.

"In a joint meeting held on September 9, 1960, the executive committee and board of ordination expressed the opinion, by motions duly recorded, that there should be an official hearing on the Edgemont dispute at an early date; that both factions be notified to be present; that the joint committee would give serious consideration to all evidence presented during the official hearing, review the evidence in executive session, and make reports and recommendations based upon such evidence.

"Both factions were given notice of this official hearing and requested to be present to present evidence for and against said charges, being warned that failure to attend this hearing and answer the charges and/or present evidence would forfeit their right to contest the findings, reports, and recommendations which would be based upon the evidence furnished to this joint committee. (Letters and replies are on file.)

"The official hearing was held at Kings Chapel Free Will Baptist Church on September 23, 1960. The charges were stated; the evidence already presented to us was reviewed; and additional evidence and testimony supporting the charges were presented. No one appeared to answer the charges or to give any evidence in support of the accused faction, although it is reported that some of them parked their cars in front of the church and watched while the hearing was being held.

"Upon reviewing in executive session all evidence submitted to us, we expressed the following opinions by motions duly recorded:

(Continued on page fourteen)

Statement of the Executive Committee of National Association of Free Will Baptist

In order to make clear the position of the National Association of Free Will Baptists in regard to its action in recent convention when it adopted a statement on congregational church government and declared the offices of five of its officers vacant, the Executive Committee of the National Association wishes to reaffirm and establish the issue which was the basis for action.

Let us state, first of all, that the educational philosophy of no institution—neither Free Will Baptist Bible College nor Mount Olive College—was the issue. In none of the discussions in the Executive Committee, the General Board, or the association in session was this question raised. Since Mount Olive College is not supported by, controlled by, nor responsible to the National Association, any discussion of its educational philosophy or any other facets of its program would have been out of order and unquestionably the moderator would have so ruled.

Since the majority of the delegates live outside the state of North Carolina and have neither occasion nor opportunity to get intimately acquainted with the school or its officials, it is probably safe to say that most of them know little if anything about its educational philosophy.

For anyone to assert then that this was the basis for the action by the association is to either ignorantly or purposefully cloud the real issue on which the assembled delegates acted. So far as the National Association is concerned there is only one issue—do Free Will Baptists have a “connectional” or a “congregational” form of church government? A group of its officers—seven in number—had signed an affidavit affirming a belief in a “connectional form of church government.” These brethren were considered to have erred seriously in their position.

As far as the National Association is concerned, it is only incidental and unimportant that these men are or have been closely connected with Mount Olive College. Until this connection was pointed up after the convention in a statement by one of those removed from

office, it is doubtful that the majority of the delegates knew of it.

The action of the association in declaring vacant the offices of five of these men—after one of them had not been re-elected and the board on which another served had been abolished—was taken because a judge, on the basis of the affidavit signed by these men, had taken church property from a majority group and given it to a minority group. The delegates apparently felt that this ruling was so repugnant and contrary to historic Free Will Baptist practices that severe action was required. We are sure that many of them have not forgotten the events of half-a-century ago when another segment of the Free Will Baptist movement lost its identity by such maneuvers on the part of some of its leaders.

Free Will Baptists do not intend to lose their congregational form of church government. This is what the association said by its action. Let it be understood that the National Association did not initiate this controversy over our form of church government. It was thrust upon us and to have failed to act would have imperiled our cherished form of government for generations yet to come. The association would have been derelict in its duty had it failed to act—and this it did not intend to be.

Let it be further understood that neither the Christian character nor doctrine of these men has ever been questioned, but serious question was raised as to their position on our form of church government. Let it also be understood that they were not “impeached” from office. Their offices were simply declared vacant—the prerogative of the electing body.

Now the issue is simply this—do these men and the State Convention in which some of them hold office believe in the historically-practiced congregational form of church government as defined in our treatise and amplified in the statement recently adopted by the association? Let them so state. Let there be no further skirting and clouding the issue.

The National Association would welcome such a statement. We want and need the State Convention of North Carolina in our great association of

churches. We want and need these brethren who signed the affidavit to be one with us. We need both the convention and these brethren—but we need them to stand where we have historically stood in the matter of church government.

It is the burden and prayer of our hearts that they take this stand. But the decision is theirs. We await it with anxiety. We believe that the majority of the ministers and churches in the state of North Carolina believe in our congregational form of government. We would receive with great joy the word that they have so declared.

(The members of the Executive Committee are: Ralph Staten, W. Stanley Mooneyham, Robert E. Picirilli, Othel T. Dixon, Rufus Coffey, Lonnie Devault and J. B. Chism.)

A Deadly Evil

A lady incurred the dislike of some members of a family. They were discussing her at the dinner table. They gave her a genuine tongue lashing. “I hope she never speaks to me again,” said one. “I hope our paths will never cross again,” said another. The father had remained silent. Then he dropped a “bombshell” into the midst of those slanderers. Said he, “You’ll never see her again, nor will your paths cross hers again. She died an hour ago! I learned of her passing as I left the office!” Their faces crimsoned with shame and remorse. What havoc is wrought by the unsanctified, unbridled tongue! Life is in the tongue if it is used rightly, death if used wrongly.—*Gospel Herald*.

Teach Me Geography

Gulu, a native Indian Christian, said to a missionary, “Sahib, teach me some geography!” Asked the missionary, “Why, Gulu? Why do you want to learn geography? You are an old man.” “Sahib,” gravely answered Gulu, “I wish to study geography so that I may know more about what to pray for, and for whom to pray!”—*Gospel Herald*.

Truths We Must Remember

Compiled by the Editor

1. The entire church government controversy would have never come about if the involved minister and parties had been willing to meet with the officials of the Western Conference of North Carolina to seek a solution to the controversy in the Edgemont Church. If this willingness had existed, and if lawyers had been left out of the picture, the matter could have long ago been settled to the good of our denomination, and our long practiced customs, traditions, rules, etc., would still be accepted without confusion.

2. If the involved minister had not entered a lawsuit for \$400,000 against the officials of the Western Conference, he would have perhaps gained sympathizers instead of losing them in North Carolina.

3. The Western Conference of North Carolina has *not sought to gain control of the property* of Edgemont Free Will Baptist Church. It has never had such intentions. The moderator of the conference has repeatedly stated that the conference does not want, nor can it take, the church property. Yet, churches in other conferences have been led to believe that the conferences are about to take over and rule the churches. Such is completely untrue and unfounded.

4. The Edgemont church property has been given to the use of the Teasley Faction, at least temporarily, by the civil court. It was not the action of the Western Conference; however, the decision of the conference in recognizing the J. G. Teasley Faction as the true Edgemont church had much to do with the court's decision. It was a fair and impartial ruling on the part of the court.

5. Neither of the factions in the Edgemont church can be called the majority. According to membership figures, the Miles Faction does not represent a majority of the total membership.

6. The Western Conference did not recognize a majority, nor a minority, in the Edgemont church. Instead, it recognized the Teasley Faction as the true church, and all members who are willing to adhere to the practices, customs, etc., of Free Will Baptists and to the *Statement of Faith and Discipline for Original*

Free Will Baptists of North Carolina. This includes parties of both factions.

7. Every action taken in the Edgemont church dispute, both in the Western Conference and in the civil court, has been conditional. That condition being upon such time as the involved minister and parties will agree to meet with the conference and come under the jurisdiction of the Western Conference. This can be done at any time. The door is still open to solve the problem.

8. The National Association, in refusing to hear the case of the men who signed the affidavit, and in not revealing the entire ruling of Judge Clawson L. Williams and the explanation concerning connectional church government, led many Free Will Baptists to believe that North Carolina Free Will Baptists were turning to a completely connectional church control. In quoting from Judge William's order, the National Association did not present the facts in focus. To begin with, the order is nineteen pages long. The resolution of the association quoted only one paragraph and one sentence from another. The first paragraph quoted was No. 3, and then skips to Paragraph No. 15. If the National Association had quoted from the second part of Paragraph 15, the true interpretation would have been seen. It would have read as follows:

"That between the plaintiff and the defendant there is a connectional form of church government based upon their printed Statement of Faith and Discipline and the customs, practices and usages of this denomination. (The quote in the National Association's resolution ends here.—Ed.) That the court further finds that the type of church government is not *necessarily controlling* in the case because of the fact that throughout the history of the plaintiff's existence, the plaintiff has exercised authority and jurisdiction over ministers within its bounds . . ." The paragraph then concludes by acknowledging that ministers have recognized this authority.

9. The fifty-two North Carolina ministers who signed the affidavit in support of the Western Conference's actions, and acknowledging the existence of a connec-

tional "form" of church government, were not denying the independence of the local church, nor congregational church government, as practiced by Free Will Baptists in this state and other states. What these ministers believe in is no more than the authority invested to the National Association. To say that the term, connectional form of church government, as set forth in the Edgemont Controversy, means absolute control of the conference, is false and unfounded. These ministers have not changed in their long accepted beliefs of our church government. (The affidavit was only a small part of the basis for the judge's ruling.)

10. Many ministers, and the National Association itself, violated a basic principle in refusing to hear the explanation of the North Carolina ministers ousted from office. In brief, men were sentenced without hearing or trial.

11. The North Carolina State Convention of Free Will Baptists have been requested to repudiate all forms of connectional church government. In reality, this is saying that North Carolina must change the customs and practices which have been in existence for over two centuries. Let us remember that the term, *connectional church government*, has now come to refer to the type of government believed in other areas of our nation to be practiced in North Carolina which is entirely different from that set forth by the National Association. This is also untrue, for North Carolina's policies are no different from those practiced in other areas.

12. The National Association did, in reality, impeach the five North Carolina men from offices. In conclusion, there is far more involved than meets the eye. When the truth is known, our Free Will Baptist people will rally to an honest and fair conclusion to this controversy. North Carolina Free Will Baptists have been mistreated and misunderstood in this matter. Christians must pray that the matter be taken out of the civil courts, and action of the National Association, and settled in the conference where it should be!

●
"There is a fountain opened in the house of David for all sin and uncleanness."

●
"Where Jesus is allowed to dwell and reign heaven has already begun."

NEWS AND NOTES

Of Denominational Interest

Rev. Billy Jackson Holds Pineywoods Encampment

The Pineywoods Free Will Baptist Encampment at Woodlake, Texas, was held the week of August 7-12.

The Rev. Billy Jackson of Nashville, Tennessee, was camp evangelist and the Rev. H. Ray Berry of Bryan, Texas, was camp director. Mrs. Berry was registrar.

There were 130 registered for the week with 68 others attending part time.

There were seven professions of faith, 34 rededications, and 58 answered the call of full surrender of their lives to Christ.

The mornings were spent in choruses, singspiration and worship and the afternoon in swimming, games and handcraft. Vesper services were held on the lawn each evening at twilight, followed by prayer bands and evening worship. Inspirational highlights of the camp were the two evenings there were campfire sessions by the lake, with singing and testimonies as a huge fiery cross burned in the dark across the lake and reflected in the waters.

Pleasant Hill Church Reaffirms Stand

The Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, in regular quarterly conference on Saturday night, August 19, 1961, unanimously passed the following motion:

"Whereas there is a difference of opinion among Free Will Baptists; we reaffirm our faith in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and pledge our support to the State Convention; and that this motion be recorded in the minutes and a copy be sent to the Free Will Baptist paper for publication."

The Rev. Bruce Dudley is pastor.

Third Union Meeting Of Eastern Conference

The Third Union Meeting of the Eastern Conference of North Carolina,

in regular session on July 29, 1961, reports the following business transacted:

"By motion that this union go on

Coming Events

September 4—Labor Day

September 13, 14—North Carolina State Convention, Mount Olive College

September 11—Opening day of Fall semester at Free Will Baptist Bible College

September 22, 23—South Georgia Association, Spring Grove Church, Wayne County

September 16—Morning Star Association of Alabama, Oakman Church, Walker County

September 21—Muscle Shoals State Line Association of Alabama, State Line Grove Church, Lexington

September 15—Tennessee River Association, McGlanery Church, Colliwood

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C. (place to be announced)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

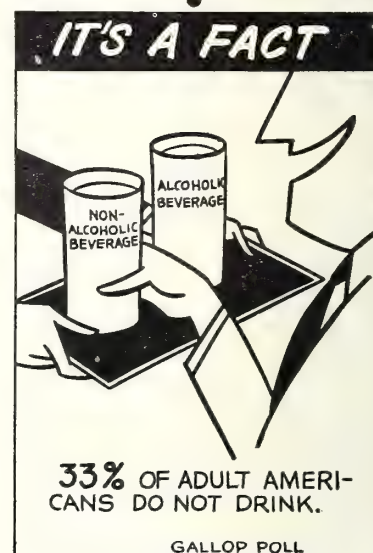
record as protesting vigorously the action of the National Association in removing from office without cause, Revs. W. B. Raper, R. H. Jackson, D. W. Hansley, Ralph Lightsey and Michael Pelt.

"By motion that the union reaffirm our confidence in these men, who have been removed from the National Association office; and that this union go on record as endorsing the stand which they took."

Core Creek Church Announces Revival

The Core Creek Free Will Baptist Church, Cove City, North Carolina, announces a revival to begin September 4 and continue through September 9. The Rev. A. L. Hines, New Bern, North Carolina, will be the evangelist for these services.

The pastor cordially invites the public to attend this revival.



ATTENTION!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 11, 1961, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Herseys on Furlough

3801 Richland Ave.
Nashville 5, Tenn.
August, 1961

Dear Friends in Christ:

Read Psalm 92:1, 2. These verses express the feeling that we have in our hearts. We certainly are thankful for the many blessings of the Lord. The Lord has been so faithful to us during the time we spent in Japan and also since returning for our furlough.

Again we express our heartfelt thanks and appreciation to those of you who have been faithful in praying for us and in giving financial support to our account. We also thank you for the many letters and birthday cards that you have sent. It has been a joy to be able to meet some of you and we look forward during the coming months to meeting many more of you.

Some of you have written requesting that we have a service in your church. We would ask you to send all such requests to the foreign mission office at the address which is at the top of this letter as Brother Smith is in charge of arranging all our services.

Considering all the traveling that we have done recently I believe that I can say that we are in pretty good health. A few weeks ago we learned that Samuel was a little anemic and the other day he had some bad sores on his legs which turned out to be impedigo. Philip is well and will be starting school this fall. We have not as yet decided where he will go to school. Stephen is learning how to stand and jabbars a lot now. Mom and dad are having a hard time trying not to put on too many extra pounds.

Please pray for the following services: On August 15 and 16 we will be in the Nashville, Tennessee, area for services. August 16-20, in Florence, Alabama, for a missionary conference. September 3-9, in the Albemarle missionary conference in North Carolina. September 10-14, in the Norfolk, Virginia, area for a missionary conference and also the mis-

sion board will meet here this week. September 16 we will be with the Central Auxiliary Convention in South Carolina.

We take this opportunity to say thank you to those of you who have entertained us in your homes and also to you who have been so kind to us in so many ways. To each of you we trust that God will bless and guide you as you continue to live for Him.

Yours in Christ,
The Fred Hersey Family

The Merkh's Write

Mission Protestante
B. P. 20, Bouna
Republic of Ivory Coast
West Africa
August 9, 1961

Dear Friends;

First of all it is necessary to begin this letter with an apology. There are many of you who are due letters; the spirit is willing but the flesh is weak. We ask you first of all to forgive us for not keeping up with our correspondence, and secondly please receive this letter as a personal letter to each of you. We thank you for your many letters and for the many gifts that have been sent to us through the Nashville office. Do continue to write, and continue to pray—even though we may not answer our mail promptly.

Now, about the news. You have probably heard that we have now moved to Doropo. This is a very isolated area some 260 kilometers from our station at Goumère. The nearest store is over 80 kilometers away, and they sell very little that we need. Most of our building materials and groceries come from Abidjan or Kumasi, which are some 700 kilometers away. Our post office box has been changed, as you will notice above, the post office is 80 km. from us. We do not go to the post office often; we have been here about six weeks and have made one trip to Bouna. Much of our

(Continued on Page Nine)

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

CHANGE OF ADDRESS

"This is to advise that I have accepted the pastorate of the First Free Will Baptist Church of Kinston, North Carolina. My work will begin there on September 1, 1961. Please note that my home address will then change from Route 1, Pinetown, North Carolina, to 600 Carey Road, Kinston, North Carolina.

"This change in address will not affect the North Carolina mission work as it relates to our Ayden address. Send all mission money to Box 308, Ayden, North Carolina."—Rev. A. B. Bryan, Treasurer, N. C. Missions.

CHANGE OF ADDRESS

"Will you please make a note in the paper that my address has been changed from Pamplico, South Carolina, to Timmonsville, South Carolina."—Rev. Julius B. Vause.

NEW MISSION AT CHERAW S. C.

"We have started a mission in Cheraw, South Carolina. The Lord has blessed us already. We had our first service on August 13, with 26 in Sunday school and 35 for morning worship, and about 35 for night services. The Lord gave us three souls which have already started working in the mission. I would like for the name and place of this mission to be put in *The Free Will Baptist* which is, Free Will Baptist Mission, located two miles out on highway No. 9, South. If any readers of *The Free Will Baptist*, know of anyone in or around Cheraw that would attend our mission, please send their name and address to me."—Rev. Charles Brown, Route 2, Box 478-B, Cheraw, South Carolina.

NATIONAL SUPERANNUATION BOARD CHANGE OF ADDRESS

The address of the National Superannuation Board will be changed from 323 E. Street, Thomaston, Georgia, to 616 Ayers Road, Fayette, Alabama. This change will become effective after August 28. This will also be the address of the Rev. and Mrs. K. V. Shutes."—Mrs. K. V. Shutes, Secretary-Treasurer.

APPRECIATES "FREE WILL BAPTIST"

"We take *The Free Will Baptist* and enjoy it very much, especially the story for boys and girls. May you keep on publishing such a fine paper. May God bless you is my prayer."—Lorraine Hamilton, Route 2, Box 140, Grifton, North Carolina.

To each generation is committed its peculiar task; nor does the heart which responds to the call of duty find rest, except in the world to come.

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

State Convention to Meet at Mount Olive

W. Burkette Raper, *President*

Mount Olive College will be host to the North Carolina State Convention of Original Free Will Baptists on Wednesday and Thursday, September 13 and 14. Because of the large number expected to attend, the sessions will be held in the newly constructed Mount Olive National Armory.

Arrangements are being made with Griffin's of Goldsboro to serve lunch both days at the convention for \$1.00 per plate. Barbecued pork and chicken will be available.

Those who desire to stay overnight may make hotel or motel reservations in Goldsboro, fourteen miles north of Mount Olive.

Goldsboro has four motels: Wayne (AAA), Goodson's, El Rancho, and Gold-Mount. Rates are: single room, \$5.00; twin room, \$8.00; double bed, \$8.00.

Rates at Hotel Goldsboro begin at single room, \$4.50; double bed, \$6.50; and twin beds, \$7.50.

Mount Olive College plans to maintain its regular schedule of classes during the convention. Friends of the college, however, will be welcome to visit the campus and observe the growth and development the college is experiencing.

The college will be happy to render any service possible to those attending the convention. Requests for information or services should be addressed to President W. Burkette Raper, Mount Olive College, Mount Olive, North Carolina.

Mount Olive Included In Wills

Mount Olive College, Mount Olive, North Carolina, was included in the Last Will and Testament of two prominent Free Will Baptists who died recently.

Ralvin McLeod of Harnett County

left the college a bequest of \$500. At the time of his death, he was a member of Prospect Free Will Baptist Church and a member of the Board of Trustees of the Free Will Baptist Children's Home, Middlesex, North Carolina.

Mrs. May Rouse of Wayne County provided for her estate to be divided equally between Mount Olive College and May's Chapel Free Will Baptist Church upon the death of her daughter, Mrs. Roy Outlaw. Mrs. Outlaw was given life-time use of the estate.

President W. Burkette Raper expressed the hope that many other friends will include Mount Olive College in their wills. The college affords unique opportunities for serious minded Christians to make gifts and establish memorials of lasting value.

Ministers Classes to Be Held at Mount Olive

Mount Olive College will offer a special night class for ministers during the fall semester. A new course entitled "Church Administration" will be taught by the Reverend Ralph Lightsey, newly appointed faculty member. Mr. Lightsey holds the A. B. degree from Mercer University, the B. D. degree from Emory University, and the Th. M. degree from Columbia Theological Seminary.

Registration and the first class will be 7:00 p. m., Thursday, September 21. The course may be taken for or without college credit. It is open to any minister or student preparing for the ministry, whether a regular student at Mount Olive College or not.

"Church Administration" is a general survey of the organization and administration of pastoral activities in the local church. The course will include such topics as "Church Finance," "Organization and Administration of the Sunday School, Leagues, Woman's Auxiliaries, Youth Activities, and Men's Activities," and "Evangelism in the Local Church."

COST OF THE COURSE

Full-time students enrolled at the Col-

lege—No extra charge

Non-credit students — \$10.00

Special students enrolled for credit—\$40.00

Application forms may be secured by writing Mount Olive College, Mount Olive, North Carolina.

To Students Attending East Carolina College

For several years Free Will Baptists in the area of Greenville, North Carolina have sponsored a Free Will Baptist Student Fellowship on the campus of East Carolina College, Greenville, North Carolina. This fellowship has been maintained for the purpose of providing Free Will Baptist students contact with their denomination.

Students attending East Carolina College for the fall term, are urged to join this fellowship. In order to do so, the student must register as a Free Will Baptist, and not just "Baptist." The fellowship meets at the "Y" Hut each Monday at 5:15 p. m.

There are three Free Will Baptist churches in the city of Greenville to serve the students. If you are planning to attend East Carolina College this year, be sure to locate the fellowship meeting. In so doing, you will maintain contact with the denomination of your faith.

Woman's Auxiliary

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at the home of Mrs. Sybil Morris on Tuesday night, August 15. The meeting was opened by the vice-president, Miss Vera Morris, with prayer. The group then sang, "Whisper a Prayer." The roll was called with 13 members and seven visitors present. The offering was taken with the amount of \$6.24. Old and new business was discussed after which the group had a chain of prayer.

Before beginning the program, Mrs. Irene Tripp sang, "The Beautiful Garden of Prayer." The program was presented as follows: The subject was, "Prayer Life." Topic 1—Mrs. Viola Wilson; Topic 2—Mrs. Essie Edwards; Topic 3—Mrs. Lillie Morris. The meeting was then closed with prayer, after which the group enjoyed a social hour together.

The Lighted Pathway



REV. WILLET L. MORETZ
SWANNAHOA, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

MARY'S LOVE

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment" (John 12:3).

Last week we were thinking on the subject "Love and Life." Here in this text we have an example of living love. No words can speak nearly so loudly as acts of love, neither can words have nearly as far reaching effects.

The Bible is a wonderful book; wonderful in its revelations of God and of man. Much of its excellency lies in this, that as the Book of instruction it is not filled with theories, speculations and philosophies. It does not deal in general representations, but speaks in particulars—not in abstract notions, but in practical effects. The Scriptures illustrate, embody, exemplify. They represent principles associated with character and conduct.

In this story Simon, the leper, gave a supper, and invited Christ and His disciples to be present. Christ, according to His custom, courteously accepted the proffered invitation. Those in attendance made up a remarkable company. There was Simon, the leper, healed and sound, himself a living witness of the miraculous power of Jesus. The man whom loathsome disease had made an outcast, whom no man dared to touch, had been restored to his home and family, and was now the general host of a feast that inspiration had made historic. There was Lazarus—once dead, now alive; buried, but raised up; yesterday a disembodied spirit, today robed in flesh and blood—a guest with his Deliverer in the house of his neighbor, and both the beneficiaries of His grace. There was Martha in her true character as well as proper person, her individual-

ity distinct, consistent with itself. They made Him a supper, and Martha served, and the service was at once the exponent of her constitutional complexion and the expression of her loving devotion. There, too, was Mary, serious, devout, contemplative; rapt in the fervor of an unearthly love; subdued by the sorrows of a self-depreciating patience, yet aglow with the ardor of adoration, oblivious of food and appetite and social festivity, intent only to lavish upon her Lord in symbolic action the unutterable tenderness of her spiritual being. Words could not respond to her emotions, and tears became the interpreters of her sensibility. She could not tell the yearnings of her soul in articulate speech, and she invoked the aroma of an ointment, costly and precious, that the sweet perfume might translate. Embalming the Saviour's head in liquid odors, the fragrant memorial of her love, in token of her true humility, she rained tears upon His feet, and, disdaining the fabrics of an earthly loom, wiped them with the hair which God had given her for a covering and for her glory.

There were others there too. Behold how this beautiful scene was marred by the unseemly indignation of the selfish and censorious, who said, "Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:5, 6). Judas, one of His chosen disciples, was the mouthpiece of this hateful vice.

Here the meek and lowly Jesus kindly interposes: ". . . Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always" (Vv. 7, 8). Jesus seems to be saying, How can you so roughly wound her gentle spirit? You wholly misinterpret her conduct. Here is a example of the Master's against interfering with the work of others for Him. Our ways, our ideas may not always conform to the way, ideas of others, or even to those of God. Sure Mary had done a thing that no other had ever, that we have any record of. It was out of the ordinary. It was not according to custom. It did not meet the approval of man—possibly her closest friends looked on wide-eyed and critical—but she had the approval of Christ, her Saviour and Master, and her heart was happy and exalted in the knowledge that has done Him a service.

I believe that we should encourage those who are interested in trying to do things for Christ. There are so many, that because of pride and to gain prestige, who are bent on wrecking what our forefathers in labor, sweat and tears, under the direction of God, have given us a heritage. Of course God will deal with those who with evil hearts are doing all in their power to hinder the progress of His kingdom, just as He dealt with Judas. But think of the precious souls that may be lost in hell while we are finding fault with those working good works for Him.

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Solomon 8:6).

(More on this subject next week)

MISSIONS

(continued from page seven)

mail is still coming to Bondoukou, and Lonnie Sparks has been forwarding it to us whenever trucks pass there coming here.

The construction work is well underway. We have made more than 1,000 blocks, digging the sand and gravel by hand, and then making the blocks with our block molds. Most of the door frames and doors are also made—all by hand on the site, and we have begun digging the foundation for the house for Dr. Miley. We request your prayers for this work. Cement is very scarce and must be shipped from Abidjan, which is very far away, thus very expensive. Lonnie has been working very hard buying all the cement available at Goumère and Bondoukou and has been shipping it up to us. So far, we have not run completely out, but we have been down to four sacks. We praise the Lord for the way He has led and supplied each of the building needs. We continue to look to Him, depending on you to continue to pray for the needs.

We have begun a children's class here at Doropo and have had from 20 to 30 children present each Sunday. Many of them are school children, but some are not. It presents a real language problem. The first class we had, some over 30 were present, but six different languages were represented. We managed to get through, and we trust that all were able to understand.

I have been able to visit four of the
(continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: When we get to heaven are we going to be able to see both God the Father and the Lord Jesus Christ as being two separate persons, or shall we be able only to see God in the Lord Jesus Christ?—Adel Barry, Arkansas.

Answer: The Bible is sufficiently clear in its teaching on the fact that there are two persons to whom worship is accorded and whose praises are sung. Compare: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. . . . And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. . . . And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Revelation 4:2, 3; 5:6, 7; 7:10). It is significant that there is no description of Jehovah to be found anywhere in the Scriptures.

The permission given to Moses in the Old Testament allowed only that a reflection of God's glory should be seen. "And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by" (Exodus 33:20-22). The Psalms depict Him as being "clothed with majesty and light."

Daniel refers to Him as the Ancient of Days, and then describes Him in His appearance as a bright flame possessing purity. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow,

and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Daniel 7:9, 10).

John calls Him light. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). John declares further that no man has at any time seen Him. "No man hath seen God at any time; the only begotten Son, which is the bosom of the Father, he hath declared him" (John 1:18).

"And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Revelation 4:3). When He is portrayed it is always in brilliance and his being compared with precious stones which is as near as man's comprehension may now attain. That person so far as I know that is so graphically portrayed in Revelation is the Lord Jesus Christ. See Revelation 5:6, 7; 7:10 quoted above.

He is said to be the image of the invisible. "Who is the image of the invisible God, the firstborn of every creature" (Colossians 1:15). He is also called "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

There is a future time at which we may be sure of seeing the Lord Jesus as He is. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall

be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 1:3; 3:2).

We are to see Him as the Lamb slain. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . . And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death. I am Alpha and Omega, the beginning and the end, the first and the last. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Revelation 1:8, 13-18; 22:13, 16).

We may not know exactly all that we shall see and yet we do know that we are to see God in Christ, and that what we are to see is beyond our present comprehension. When we recall that, to us both iniquity and Godliness are mysteries, then we should be content to await the return of our Lord as promised in John 14:1-3 to behold Him in His perfect deity and behold all His wonders, for at the best we may now only see through the dimmers that sin brought to the natural realm or the body. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). I doubt that anyone confined to the body and now living on this earth comprehends the full significance of this verse and yet there are many verses that indicate that we are to come into a fuller knowledge about all things in heaven than what we have here upon the earth and while confined to natural perception.

NOTES

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QUOTES



By J. C. Griffin

TEAR STAINED EYES

An old soldier of the cross of the Lord Jesus Christ, a member of Gum Swamp Free Will Baptist Church, Pitt County, North Carolina, came to me today (August 14) with a heart-broken spirit due to the fact that the pastor of Gum Swamp Church had rushed a vote through and had the church incorporated. You see I was pastor of Gum Swamp once. At that time, it was one of the most co-operative churches that I ever served. It was a half-time church at that time. My other half time church wanted full time, and I reluctantly gave the Gum Swamp Church up for the full-time work. Recently trouble has been brought to my attention by a letter from one of the saints and today a visit by one of the finest men that I ever knew. I refuse to give names because of the reprisal spirit that dominates some of these fellows who are splitting churches. Just think of an old church, one of three of the oldest in the state, being torn asunder by the leadership of what we call *The New Free Will Baptist* which is more a movement of the holiness so-called, than of Free Will Baptist. Now don't get me wrong, real original Free Will Baptist believe in holiness of heart and have preached it for more than two hundred years, but this new kind that has bobbed up during the past few years, what I call the *holier-than-thou* class, some of which I know that will get into the pulpit and condemn to hell everyone who disagrees with them. The kind that plays on the emotion of young people and sometimes the old, and in a state of excitement, gets the youth to confess more religion in a few minutes than they can live in their whole life. I have seen it, and I know what I am talking about. Now, do not accuse me of fighting holiness. I claim that a holy heart is an honest heart. It will pay or at least will make an honest effort to pay honest debts.

The late Rev. J. W. Alford and I were

in a national meeting several years ago and there was great demonstration of rejoicing, people shouted and praised God. After everything got quiet, a man who knew Brother Alford very well and also knew the leading shouter said, "Alford, that man cannot get a loaf of bread, on credit, where he is known."

Some critic may say that Griffin does not believe in shouting. If anyone should harbor such a thing in his, or her mind, I invite them to read Exodus 20:16. Years ago, we had old-fashioned Free Will Baptist to shout. But everyone I knew who shouted lived as they shouted. I say today as always, "If it shouts itself, let it come, but if you have got to shake it out, keep your mouth shut." I have known people to make great demonstrations and in a very short time slander some Christian whom they disliked. We know that it is true. The late Rev. J. R. Bennett very often would come to me with some church problems because he was much younger than I. Once he came and said something like this, "Brother Griffin, I have a member of my church that can pray the best prayer, and seems to love to work in the church, but continually talks about others and keeps a stir among the people, what must I do?" He wanted to know as to what I thought of putting such a person into responsible positions in the church. I have had such problems, and about all that I could do was to pray for the dear soul to be converted and filled with the Holy Spirit. When we are right with God, we can see so many things that are wrong in our life to that degree we do not have time to magnify the faults of others. Isaiah did not know how unclean he was until he saw the Lord high and lifted up, then he cried out and confessed his sin.

GET THE TRUTH

There is a false statement going about that the Western Conference of North Carolina took the property of Edgemont church away from Ronald Creech. From this false statement, some churches claim that they (not the church, but actually the preacher) believe there is a danger of losing their property, so they incorporate. I again say that the statement that the Western Conference took the property away from Ronald Creech is false. There were two factions in the church, one is the Miles faction, and the other is the Teasley faction. After hearing the evidence as given to the court, the judge ruled that the Teasley faction was the true church, because of their stand to the doctrine of the Original Free Will Baptist, and so ruled. So the law-

suit over the property was not between the Western Conference and Ronald Creech and his followers, but between the two factions, Teasley and Miles.

The minority, who is true to the doctrine and true to the polity of the established church can hold the property against a large majority who is following a doctrine, or course contrary to the established faith of the original church. The minority that contends for the faith and sticks to the doctrine can hold the property by the laws of the land. This was ruled by the courts at Rocky Mount, North Carolina, in a Baptist church. The majority refused to support the Southern Baptist Convention and pulled away, and the minority who stood true to the denomination was given the property. This is what took place in Durham, the minority received the property due to the fact that the minority was declared the true church. What was done at Durham and at Rocky Mount can be done anywhere. So let us be honest and say that the court gave the property to the minority group (remember the Miles Faction is not a majority of the total membership) because they were proclaimed the true church. Original Free Will Baptists, I advise you stick to the church, and if a preacher can get the majority to vote against the established rules and regulations of the church, you stand pat for the old path of our forefathers and the laws of God and the laws of our country will stand with you.

CLIPPING FROM REV. CLARENCE BOWEN'S BULLETIN

"Mount Olive College: Dr. W. B. Raper, president of our college at Mount Olive, North Carolina, finds himself in the middle of a housing problem. With the largest enrollment (about 200) and more pouring in daily, he has the problem of finding adequate rooms and facilities for the students. How tragic it is that here on the threshold of the college's greatest opportunity, it must turn away worthy students simply for the lack of space to keep them!" Then he goes on and says, "Let us here at Shady Grove Free Will Baptist Church, Sampson County, do our best and hope that others will also help to meet this emergency with the needed funds to erect new buildings on our property." With a hundred Clarence Bowens and a hundred Shady Grove churches, it can be done in a short while. Friends, let us get behind this good institution and push for the glory of God in building one of the greatest institutions of learning to be
(continued on page sixteen)

STORIES for our BOYS and GIRLS

LITTLE WHITE-BLACK GIRL

Sarah E. Loucks

KARUPPA! Karuppa!" ("Blackie, Blackie!") shouted the children jeeringly at their playmate.

Angrily, Karuppa picked up stones to throw at her tormentors as they scampered away. She knew she was black, dreadfully black, and she also knew that, because of this, she was a disgrace to herself and family.

"The gods were cruel," she bitterly complained, "not to give me pretty, soft-brown skin such as other high-caste folks have. And oh, why did my mother name me Karuppa! It's always reminding people of my shameful color, and making the children tease me."

This seemed trouble enough to the miserable girl, but there was even greater unhappiness ahead for her. She found it out that very night when she overheard her father, Chinnappa, and her mother, Chandamma, making plans for her future.

"Well,"—it was her mother speaking—"were the gods kind today? Did you find her a husband?"

"No," snarled Chinnappa. "It was the same old story, she's too black! No one would have her—not even Bungarayya, the leper, though I offered to buy him that lame bullock, and those two old hens he's been wanting, if he'd take her."

"Aiyo! Aiyo!" moaned Chandamma. "A double disgrace she is to us: first the gods make her black, and now they'll not grant her a husband. And here she is almost twelve years old!"

"Yes, and we're the laughingstock of the whole village because we've let her go unmarried so long. But what more can we do than we have done to get her off our hands?"

For the next few minutes, while Karuppa listened in dismay, nothing more was said. Then Chinnappa chuckled. "I know what we can do," he laughed. "We'll send her to that Jesus school. Only yesterday their dog of a head-

mistress was begging me to have her come there. Ha, ha! That'll settle matters."

"No!" cried his wife in horror. "No! We couldn't do that, not even to Karuppa! Have you forgotten what the priest told us—how those white devils tear out the eyes and hearts of our India children, and—"

Karuppa could stand no more. Terrified, she sprang from her sleeping mat. "Father! Father!" she screamed, "don't make me go to that terrible place. Oh, please don't!"

"Be quiet, you ugly black crow!" shouted her father. "And make up your mind to this: tomorrow you'll go along with me to the school. Now, back to bed with you!"

All night Karuppa lay awake. Over and over she declared to herself, "I won't go to those awful people! I won't! I won't!"

But how was she to get out of going? There must be some way; she was sure of it. She thought hard, and all at once a plan came to her.

Stealthily as a cat, she crept from her bed, and soon she was racing down the public road. Here, all the week, she had watched hundreds of pilgrims traveling to a famous sacred river, in which they would bathe so as to please their Hindu gods. Then, they believed, their gods would forgive all they had done to displease them, and would grant whatever they asked for.

"I'll go with these people," she resolved, "and Father'll never be able to find me among such big crowds. And I'll bathe in that river, too, and then"—she nearly shouted for joy at the thought—"and then the gods will give me my wish and change my color!"

Encouraged by this hope, day after day she sped along the hot, stony road. She almost forgot to eat, and hardly thought of her aching muscles, her burning eyes, and blistered bleeding feet. Nothing could make her stop until, at last, just ahead, she saw the river.

Wild with joy, she pushed through the crowds, and then—on the very brink of the river, stood two of those dreaded "white devils"—the missionaries! They

tried to speak to her, and wanted to give her a little Book about the Jesus God. But, in terror, she shrank from them, and plunged into the water. Its filth-covered surface, its vile smell, its bathers, infected with awful diseases—she noticed none of these things as again and again she splashed herself with the nasty water, and swallowed great mouthfuls of the wretched stuff.

"Now," she told herself as she came back to land, "I must be very careful not to let even a shadow of those dogs of Christians touch me. And then," she thought, "how pleased the gods must be. Surely they'll grant my wish, and I'll not be karuppa any more, for they'll make me fair and lovely."

But alas, that evening little Karuppa, heartbroken, sat by the roadside, staring at her flesh, which was as black as ever. Now, with hope gone, she became conscious of her blistered feet, her smarting eyes, and hunger.

"I'll have to get something to eat," she moaned. But when she tried to rise, weak from lack of food, she fell back fainting.

When Karuppa came to, all was dark. Her eyes—she was in agony with them.

Then she heard strange voices. She listened. "Oh!" she screamed, "it's those white devils! They've cut my eyes out, and I can't see! Oh, my eyes! my eyes!"

She groped to reach them, to ease the pain.

"Quick, nurse! Hold her hands! Don't let her tear those bandages off." It was the head doctor of the mission hospital who gave the order.

Karuppa had been brought in by two missionaries who had found her lying unconscious by the road.

Firmly, the nurse obeyed orders. At the same time, she spoke soothing words to her frightened little patient. But the fear, planted in Karuppa's young heart by the words of the priest, was not easily overcome. For a long while it was hard for her to believe that the treatments she was receiving were meant to cure her eyes, not to destroy her precious sight.

Finally, however, she began to trust,

(Continued on Page Sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Aquila, Priscilla: Risking All for Christ

(Lesson for September 10)

Lesson: Acts 18:1-28; Romans 16:3-5

Golden Text: Romans 12:6, 7

I. INTRODUCTION

The man-and-wife team who contributed most to the cause of Christ through their assistance to Paul in his ministry was the team of Aquila and Priscilla. Paul found them in Corinth in lower Greece on his second missionary journey when he reached that city after leaving Athens. He was perhaps first attracted to them because they were tentmakers, the same trade which Paul was trained to follow. Perhaps he joined himself to them because his money was low and he needed employment to tide him over until God should send some money from another source.

Aquila and Priscilla were also reasonably new in Corinth because they had had to leave their home in Rome sometime earlier because Claudius Caesar had issued an edict that all Jews must leave that capital city. The reason for the edict is said to have been that quite an uprising had occurred in Rome, and the perpetrators of the disturbance had laid it to the Jews who resided there. Perhaps this was just one as we have known them to have been persecuted in our day. Therefore, Aquila and Priscilla had left Paul and taken up residence in Corinth where they began to play their trade to make a living.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

Acts 18:1: Corinth was a wicked city, but God had some people there. See Verses 9 and 10.

Vs. 2: Aquila moved often, but he never left God behind.

Vs. 3: It was a Jewish custom to bring children up with a trade even though they would inherit riches. One said, "He that hath a trade in his hand, is as a vineyard that is fenced." The rabbi said, "He that teacheth not his son a trade, is as if he taught him to steal."

Vs. 18: It is good to be careful about vows and promises.

Vs. 21: Paul sometimes stayed when people wanted him to leave, but at Ephesus he once left when they wanted him to stay. Blessed is the man who knows what God wants him to do, and does it.

Vs. 24: Eloquence without information is not enough.

Romans 16:4: Some Christians are afraid to "stick out their necks" for a brother. Priscilla and Aquila were not afraid, and Paul never forgot.

Vs. 5: Many a great church began in some saint's home. Both the church and the home owners are blessed when a home is shared with God's people.—*Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. After Paul had preached this wonderful sermon on Mars' Hill to the people of Athens, he left that city and came to Corinth. If you are not familiar with Paul's sermon from Mars' Hill, go back and review the preceding chapter, for you will find it well worth your time.

Paul did not leave Athens because of persecution, but rather because the people of that city were indifferent to the gospel and he saw slight possibility of accomplishment in that city. Thus, he left Athens and came to Corinth, the chief city of Achaia, where he hoped that the gospel would be more favorably received.—*Senior Quarterly* (F.W.B.).

3. It was here that Paul found Aquila and Priscilla. He was attracted to them for at least two good reasons. First, they were Christians. There is no substitute for Christian fellowship. Paul longed for fellowship, and was thus attracted to those who could give it to him. Second, they were tentmakers by trade. This was the same trade that Paul knew and had worked at before. It was necessary in this great sinful city that he show the people that the gospel was not something commercial that men did to make a living. So Paul, for the sake of his testimony, was willing to work and make his own living in order to have an opportunity to present the gospel in this great city.—*The Advanced Quarterly* (F.W.B.).

4. Apollos . . . eloquent . . . and

mighty in the scriptures. This is a good example of being sincere, but sincerely wrong. The man was doing his best, but God demands more than man's best. He demands the man himself for His best to be worked through the man. Apollos had to have the way expounded more perfectly.

5. We naturally wonder how an intelligent man could be uninformed about the essentials of the faith. But we must realize that he lived in Alexandria and could have heard of John's message from Jews who had left Palestine before Jesus asserted Himself. There was no Christian witness in Alexandria at this time, so far as is known. We must observe that Apollos walked in the light he had, and quickly accepted further light when opportunity afforded. The zeal of the uninformed often puts to shame the learned who dwell in their ivory towers and draw their theological robes about them.—*The Bible Expositor*.

6. Later we find this couple in Ephesus (Acts 18:24). No doubt they followed their occupation here as in Corinth. Here they heard the eloquent Apollos preach, who was well instructed in the Old Testament, and a disciple of John the Baptist. He preached repentance of sin in view of the coming kingdom of the Messiah. Priscilla and Aquila noticed his lack and instead of finding fault and criticizing behind his back, they took him into their home and there helped him to a better knowledge by showing him that Christ had already come.

Consecrated Knowledge

It's not so much how much you learn

That does the greatest good,
Although it be the wondrous truth

For which great men have stood.
What counts the most in what you learn

Is using it aright,
That you may help your fellowmen
Walk in the Gospel light.

A little knowledge filled with grace

Obtained from God's great store,
And given for our Nation's good,

With hopes of gaining more,
Is better than to master books,

Or learn the finest arts,
But use it rather selfishly

And lift no lives and hearts.

—Rev. Walter E. Isenhour

The Western Conference Reports

(Continued from Page Three)

1. Motion, that it is the opinion of this joint session, based upon the evidence submitted to us, that the evidence supports the charges made and that the faction currently in control of the program of Edgemont has been guilty of serious doctrinal and administrative irregularities in conflict with the doctrines, practices, and policies of Original Free Will Baptists and of Edgemont Free Will Baptist Church; has caused strife and unrest in the church; and has excluded several members from office and membership without just cause and proper procedure, and that the pastor, Ronald Creech, has contributed to this departure, strife and unrest.

2. Motion, that it is the opinion of this joint session that in order for the faction currently in control of the program of Edgemont to correct the above mentioned irregularities and be entitled to a seat in the annual session of the Western Conference, the church, including the faction currently in control of the program of Edgemont, should, by vote, restore to membership and/or office all persons who have been removed from membership and/or office because of their contact with these committees; and establish its adherence to the doctrines, practices, and policies of Original Free Will Baptists by reaffirming its acceptance of the Statement of Faith and Discipline for Free Will Baptists of North Carolina in its entirety and by recognizing the Constitution and By-Laws of the Western Conference.

3. Motion, that it is the opinion of this joint session that in the event the Church, including the faction currently in control of the program of Edgemont, refuses or fails to comply with the above suggestions, it would be in order for the individuals who joined in the charges filed with these committees and any other members of Edgemont Free Will Baptist Church to file a petition with the Western Conference, reaffirming their acceptance of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina and the Constitution and By-Laws of the Western Conference, and asking to be recognized as the true congregation of Edgemont Free Will Baptist Church.

"Notice of the above was given to both factions on September 29, 1960. To date we have received no reply from the accused faction, except derogatory statements published in *The Challenger* and elsewhere, in which they indicate that they refuse to comply with the suggestions. However, a petition, signed by 128 members has been filed with the Western Conference in which they comply with the above suggestions and request to be recognized as the true congregation of Edgemont Free Will Baptist Church.

"We have attempted to deal with this matter in strict adherence to the prescriptions, doctrinal statement, church covenant, and rules of church government as contained in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, with special reference to the following sections: "Perseverance of the Saints," Chapter 13, Page 30; "Church Covenant," Page 44; "The Pastor," Page 46; "The Ministry," Page 47; "Principles of Discipline," Page 50; "Independence of Local Churches," Page 52; and the *Constitution and By-Laws of the Western Conference*, with special mention of Article 4, Sections 1 and 3.

We find as facts the following, based upon evidence in our possession, and by testimony by those whom we consider to be competent witnesses:

"1. We find as a fact that Original Free Will Baptists of North Carolina trace their history directly back to the year 1727, when Paul Palmer established the first church holding the exact

faith of Original Free Will Baptists of North Carolina today, and that the position of this group on the independence of the local church has always been as the following section taken from the latest revision of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, adopted by unanimous vote by the Western Conference on October 12, 1955, while in annual session at Edgemont Free Will Baptist Church, Durham, North Carolina.

Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church. (This is almost the identical wording of this section during the past 50 years.)

"2. We find as a fact that the Western Conference of Original Free Will Baptists of North Carolina was formed in the year 1886 by agreement in the General Conference of Free Will Baptists of eastern North Carolina—the first annual session of the Western Conference being held at St. Mary's, Wilson County, on October 20-22, 1887—and that in forming the new (Western) conference there was mutual agreement that there would be a boundary line between the two conferences and that they would work together under the same Book of Discipline and that neither would change said Book of Discipline without the approval of three-fourths of both conferences.

"3. We find as a fact that as time passed, other conferences were formed under the same terms and agreements as set forth above concerning the Western Conference.

"4. We find as a fact that during or before 1912 (1913) the North Carolina State Convention of Original Free Will Baptists was formed by a number of conferences joining together for the purpose of departmentalizing the general work in the state and promoting the work of these departments; that said State Convention was formed as merely an advisory and coordinating convention and did not assume any of the disciplinary authority over the local churches, recognizing that the annual conference or association is the highest tribunal.

"5. We find as a fact that Edgemont Free Will Baptist Church was organized during or before 1923 and was received into the Western Conference on October 18, 1923; that this church has been a member of this conference since then and has, until recently, participated fully in the program of the Western Conference and the North Carolina State Convention of Original Free Will Baptists; that former pastors have co-operated fully with said organizations and have held places of honor within said bodies, including moderator of the Western Conference and president of the State Convention, as well as chairman of the board of ordination and others.

"6. We find as a fact that Ronald Creech became pastor of Edgemont Free Will Baptist Church in October 1957 and that he became a member of the Western Conference on October 16, 1957, thus becoming subject to the jurisdiction of the Western Conference just as all other ministers who are members.

"7. We further find as a fact that since 1957 the spirit of co-operation, by the pastor and church, with the established and approved programs of the Western Conference and the North Carolina State Convention of Free Will Baptists has

decreased and that said programs have often been the objects of severe criticism through the pages of the weekly bulletin of the church, *The Challenger*.

"8. We further find as a fact, based upon evidence and testimony, that there has developed a dissension in the membership of Edgemont that has created two factions, creating a state of strife and unrest: one faction being composed of Jimmie Miles, Lloyd Williford, Richard Blake, Howard Stegall, J. E. Chappell, Arnold Goodman, Ronald Creech, and others united in interest with them, hereinafter referred to as the Miles faction; and J. G. Teasley, Mr. and Mrs. Elwood Rhodes, Mr. and Mrs. Joe Peele, Calvin Griffin, Olif Paschall, Leo Paschall, H. A. Stewart, and others united in interest with them, hereinafter referred to as the Teasley faction.

"9. We further find as a fact that members of the Teasley faction did present petitions containing charges of denominational irregularities of doctrine and administration against the Miles faction and the pastor with the executive committee and board of ordination on August 6, 12, and 23, 1960.

"10. We further find as a fact that representatives of the Miles faction were requested several times to meet with this joint committee for the purpose of agreeing on a time and place for a hearing or mediation on these charges; these requests were not complied with and the Miles faction did not meet with this committee for the above mentioned purpose.

"11. We further find as a fact that an official hearing on the charges was held on September 23, 1960, both factions having been notified and requested to be in attendance and present evidence and/or testimony for or against the charges; that representatives of the Teasley faction were present, but the Miles faction was not present, although we were informed that some of them parked their cars in front of the church and watched while the hearing was being held.

"12. We therefore find as a fact that the Miles faction has refused to meet with this joint committee and has used this as a scheme and device to avoid the jurisdiction of this conference.

"13. We further find as a fact that an official hearing was held and that opinions and suggestions, based upon evidence presented, were made to both factions on September 29, 1960, and that the Miles faction has failed or refused to comply with these, but the Teasley faction has fully complied with them.

"14. We further find as a fact, based upon evidence and testimony, that the doctrine of eternal security has been advocated by some of the Miles faction and tolerated by other members of this faction, even to the point that the pastor has been pressured to take a neutral position on this question; this doctrine is in direct conflict with Chapter 13, "The Perseverance of the Saints," listed on Page 30 of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

"15. We further find as a fact that the Miles faction did on August 14 and 21, 1960, cause to be removed from membership and office several members for no other stated reason than they contacted officials of this conference about the condition of their church, this being in direct conflict with the section on "The Independence of Churches," Page 52 of our *Statement of Faith and Discipline*.

"16. We further find as a fact, based upon evidence and testimony, that members of the Miles faction attempted to exact compliance from the chairman of the board of deacons, J. G. Teasley, by intimidation and implied threats of hurt to be done to the son of Mr. Teasley, a Free Will Baptist minister, by use of a letter written by said son.

"17. We further find as fact that the members of the Miles faction planned together on or before September 3, 1960, to

secure a vote to pass a resolution, a copy of which has been denied us, but which reads in part, "... to recognize the Reverend Ronald Creech as pastor of the Original Edgemont Free Will Baptist Church, and according to the North Carolina General Statutes Section 51-1, to perform marriages as an ordained minister," and also the approval of a letter to be sent to this joint committee denying that there was a dispute among the members of Edgemont Church—*The Challenger*, September 5, 1960, Page 1. We believe the action in regards to Section 51-1 of the General Statutes of North Carolina is a departure from the established customs of Edgemont; in effect, it constitutes an act as an Independent Church and is in conflict with the section, "The Ministry," listed on page 47 of our *Statement of Faith and Discipline*.

"18. We find as a fact, based upon evidence, that the Miles faction has caused the church to cease to use the Sunday School literature published by the Free Will Baptist Press, Ayden, North Carolina, which literature had been used for many years before the dissension arose.

"19. We find as a fact that the Miles faction has used *The Challenger* to lambast and besmirch other faiths, including the Methodists, Baptists, and others; the Western Conference and State Convention and individuals holding office in each; and Masons and other fraternal groups.

"20. We find as a fact that the Miles faction has advocated the doctrine of the Independent Church in conflict with the provision of our *Statement of Faith and Discipline* sections, "Organization of a Church," Page 44, and "Independence of Churches," Page 52, to the extent that the pastor has said in a sermon preached in Edgemont, broadcast over the radio, released to a number of churches by tape recording, and published in *The Challenger*, January 2, 1961, Page 7, "Now, friends, if a church wishes to change conference membership because they do not like the way the moderator parts his hair that is their business and it should not have to be discussed."

"21. We find as a fact that the Miles faction, through *The Challenger* and otherwise, has brought embarrassment upon the entire program of the Western Conference and North Carolina State Convention by unjust criticism and misrepresented reports.

"22. We find as a fact that the Miles faction has sought to intimidate this conference, its committees and boards, and members of the Teasley faction by threats and implied threats of lawsuits and restraining orders.

We believe the above facts, based on evidence and testimony presented to us, reveal that the Miles faction has departed from the fundamental usages, customs, doctrines, practices, and organization of Original Free Will Baptists of North Carolina and that which did exist in Edgemont Free Will Baptist Church before the dissension arose. We believe the above facts also reveal that the Teasley faction has attempted to and still wish to adhere to the fundamental usages, customs, doctrines, practices, and organization of Original Free Will Baptists of North Carolina and that which did exist in Edgemont Free Will Baptist Church before the dissension arose.

"We, therefore recommend that this conference hereby declare that the Miles faction has forfeited its right to be recognized as Edgemont Free Will Baptist Church.

"We further recommend that this conference declare that the true congregation of Edgemont Free Will Baptist Church consists of the Teasley faction and all other members of the congregation who adhere and submit to the characteristic doctrines, usages, customs, and practices of Original Free Will
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Notes and Quotes

(continued from page eleven)

found. May we close our eyes and ears to the propaganda of its enemies and pull together for the glory of God. We cannot expect independent people to do anything but send out destructive criticism.

I SPEAK IN THE OPEN

I have never hid behind a false theology or took a hypocritical stand to cover up things. I want people to come out in the open. Today, we find a lot of cover up stuff going about, in every walk of life. The spirit which Brutus demonstrated to the back of Caesar still lives, not only in the political life of man but also in what is called the religious. No wonder that Paul described the condition of the church, or the religious life in the last days as set forth in 2 Timothy 3:2. We see it on every hand, "... For men shall be lovers of their own selves, ..." We find many religious leaders who want to exalt self and belittle those who have gone before as being ignorant. But Paul says something of building on another man's foundation. Some preachers who have never started and built a church from the ground are destroying that which others have built.

Boys' and Girls' Stories

(continued from page twelve)

and then to love, these kind missionary friends. Most of all she loved Ruthamma, the dear Bible woman who came to see her every morning, and told her beautiful stories about the precious Lord Jesus. This was the first Karuppa had ever heard of the Saviour, who loves

every person in this world—even His enemies—so much that He bore the punishment for all its sin, on the cross of Calvary long ago.

One day, because Ruthamma was so gentle and patient, Garuppa forgot all her fear, and throwing her arms around the Bible woman, she told her of her past life, and of her terrible disappointment when the gods failed her, and left her skin black and ugly as it had always been. "Oh, Ruthamma," she said, "I don't like those gods any more! I wish I could have your Jesus as my God. Do you think He would want to be my God, too?"

"Of course He would, dear. If you take Him as your own Saviour, He will be."

"Then will He make my skin pretty and white?"

"My child, Jesus will do something far, far more wonderful than that. Just trust Him to forgive and wash away your sins, and He will make you—not your flesh, but you—as white as snow, for He has promised, 'Though your sins be as scarlet, they shall be as white as snow.' Karuppa, don't you want Jesus to do that for you? If you want Jesus to do that for you? If you will ask Him, He will do it this very minute."

A glad smile lighted up Karuppa's face with beauty as she answered, "Yes. I do want Him to." Then, simply believing, she prayed: "Jesus, never mind about the color of my skin, but oh, please take away my sins, and make me white—make me your little white-black girl!"

Did Jesus do this? He certainly did! When Karuppa went back to her home, and then to that Christian school where she now wanted to go, she was so different that everyone called her, not Karuppa, but the Little White-Black Girl.—*Sunday School Times*.

MISSIONS

(Continued from Page Nine)

surrounding villages to greet the village and the chief and to give a small testimony. I now plan, as soon as I can find an interpreter, to return to these villages, ask the chief to call the village together, and preach the gospel. They have never heard. Tomorrow we plan, Lord willing, to go to Bouna and begin a work there. Bouna is the center of this subdivision, with the government office located there. There is also a hospital with an African doctor. He and his wife are fine Christians and very anxious to get a work started in Bouna. There are a few other contacts there also, and with the doctor's seven children and our four we have a good start for a Sunday school. Please pray for the ministry of this area.

All of us are in the best of health, and send to each of you our personal greetings. The children are really enjoying Doropo. Koun was forest and confining; here it is open, and the children enjoy "running hither and yon" with all their native playmates. We are enjoying our new home, a temporary house made from wood and supplies to be later put in the dispensary. Already there is talk of our trip home—just one year away. Please continue to pray for all the many needs of this, your field in Africa. Please continue to write.

Yours in His service,
The Daniel Merkh Family



As love is more heavenly than hate, so must its influence redound more to the true glory of man and to his acceptance with God.

The Western Conference Reports

(continued from page fifteen)

Baptists of North Carolina and those adhered to by Edgemont Free Will Baptist Church before the dissension between them arose, and that the delegates representing the Teasley faction be seated in this conference with full rights." (Submitted by the joint committee.)

The above report was adopted by the following motion:

"Motion, that this report be adopted in its entirety and the declarations recommended be and are hereby made to be

the action of this Conference, and that the delegates representing the true congregation of Edgemont, as declared by this Conference, be seated with full rights." (Motion carried by a vote of 88 for, 10 against.)

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)



the Free Will Baptist

Ayden, North Carolina, Wednesday, September 6, 1961

PHOTO BY EWING GALLOWAY

WE STILL HOPE

Surely no one knows the perfect answer to the issue now facing Free Will Baptists. Let us remember that it reaches further than the North Carolina State Convention; however, we also recognize that it now centers in the state of North Carolina. As a member of this convention, this writer deeply regrets the turn of events which has led to the confusion which now exists.

To say that there is no solution to improve things, is to take the position of a defeatist, even before the test is proven. We believe the matter can be settled, but not as long as the present attitudes exist. Certainly it will require forgiving and forgetting the things which have previously transpired; it will require a recognition of a common ground upon which we can unite to a common purpose; it will require kindness and patience on the part of the National Association; it will require dependence upon one another's integrity instead of distrust and questioned motives; it will require a recognition of the fact that terms have been used to say what they were not intended to say; it will require the asking of forgiveness and accepting it. But it is possible. Let us pray that something will happen to bring about an understanding in this dispute, but let us pray that it will begin in our own individual hearts and lives.

ON YOUR BROTHER'S SIDE

Speaking of the wiles of the devil, one of his most successful tricks is to get a Christian to take sides with a sinner against another Christian. The routine goes something like this: "Say, by the way," inquires the sinner of the Christian, "doesn't that Tom Smith go to your church?"

"Yes."

"I thought that he did. The reason I asked is that I saw him come home drunk last night."

The Christian is on the spot. He wanted to make a good impression on his neighbor, and Tom Smith has spoiled it. He tries to make the best of it by replying, "Oh, he has been attending our church, but we have never taken him in as a full member."

Brother Church Member has made an impression all right, but not the one he wanted to make. Mr. Non-Christian says to himself, "What a bunch of snobs. They were glad to take the donation he made on their building fund, but he is not good enough to be a member. Yes, they will take your money, but the minute you make a slip they are ready to kick you out."

The Christian will meet many people who are eager to criticize and pick flaws in the weak Christians. But you never give a good testimony by agreeing with the critic. Always try to say something good about the weak brother. "I am sorry to hear that he has slipped,

but we are not going to give him up. Six months ago he was a down-and-out alcoholic. Since he has been coming to church, the improvement has been one thousand per cent, though the problem may not be entirely solved." You might also point out to your critic that it is not easy to be a successful Christian. If he doubts you advise him to try it . . . The best witness you can give is to love your brother. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Satan often works the same trick in reverse. The non-Christian speaks so highly of a fellow Christian that his brother is tempted to tell all. "That Mr. Jones is such a fine man. You are fortunate to have him in your church. He is so good and generous. He gives a lot of money to the church, too, doesn't he?"

As good as Brother Jones may be, he does have some faults that are a trial to those who know him. To hear him so highly praised is more than you can endure. You hear yourself saying, "He is a good man but . . . (the Holy Spirit checks you, but you rattle on). Yes, he gave a lot to the church, but he thinks that gives him the privilege of running the church."

After you have said it, you don't feel happy. Had you said a good word, this admirer would have continued to think highly of your brother . . . He goes away with the seed of doubt sown in his mind about a Christian in whom he had confidence; and that seed was planted by another Christian.

"Speak not evil one of another, brethren. . . ." (James 4:11). When you speak evil of your brother, you not only hurt him, but you testify against yourself, against your church, and against your Lord!—John W. Cross, "The Free Methodist."

Volume 76

Number 35

September 6, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	.....	\$1.00
1 Year	.....	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	.....	Manager
C. H. OVERMAN	.....	Editor of Literature
LEON DUNN	.....	Treasurer

The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NUMBER SIX

The reader should keep in mind, as he reads this article, that during the past five weeks reports about this matter have been made. Some of the articles have given various reports in full. This article will repeat some sections of reports already given in detail. We suggest that for complete understanding of this article the reader review the reports and facts given in previous issues of *The Free Will Baptist*.

The purpose of this article is to try to give some direct and concise answers to some questions that have been asked since these articles began appearing in *The Free Will Baptist*. Some of these questions are as follows:

Just what action has the Western Conference taken against Ronald Creech and Edgemont Church?

Just what has Ronald Creech and the James A. Miles faction been requested to do?

Did the Western Conference recognize a minority group?

Is the Western Conference trying to get possession of the property of Edgemont?

Just what influence did the affidavit which mentioned a connecational form of church government have on the decision of Judge Williams?

Is there still a chance for this entire matter to be settled within the Western Conference.

The reader should keep in mind that the original petition, filed with the executive committee and board of ordination, contained complaints and charges against both the pastor, Ronald Creech, and a faction of the church, (James A. Miles faction). Because of the nature of the petition and the developments in the matter, it became necessary to deal with the pastor and the faction separately; thus, two final reports resulted. Both of these final reports, which were adopted by the Western Conference, have been given in full in previous articles. This article will not give these reports in full. The reader is urged to refer to them in connection with any quotation that may be made herein.

Question: Just what action has the Western Conference taken against Ronald Creech, and what has he been requested to do?

Answer: The Western Conference, by motion made from

the floor and by the adoption of a report made by the executive committee and board of ordination, has revoked and declared annulled the ministerial rights and credentials of Ronald Creech as follows:

Until such time as he presents himself fully to the jurisdiction of the Western Conference and its duly constituted boards and committees. (See full report in *The Free Will Baptist*, issue of August 23.)

Furthermore, the reader should note that the temporary restraining order signed by Judge Williams on June 30, 1961 reads in part as follows:

1. That the defendant, Ronald Creech, be immediately enjoined and restrained from holding himself out and acting in the capacity of an Original Free Will Baptist Minister said privilege being held by reason of his endorsement by and membership in the Western Conference, until such time as he presents himself fully to the jurisdiction of the Western Conference and its duly constituted boards and committees without restraint and then and there submit himself to the authority, ruling, and decisions of said Conference Committees to the end that their rulings be final and binding upon the defendant. That pending, during and after the defendant's appearance, if such be made, before the proper Conference Committee or Committees and a final report of such committee action and decisions, being immediately made known in writing to the Judge Presiding over the Durham County Superior Court, that said Court have and retain jurisdiction over the defendant, Ronald Creech. (Emphasis added—see *The Free Will Baptist*, issue for August 23, Page 16.)

Ronald Creech has been requested to agree to face his accusers in the presence of the joint committee of the Western Conference and answer the charges. He has not been tried on the charges. He has not agreed to meet and answer them.

Question: Just what action has the Western Conference taken against the James A. Miles faction of Edgemont, and what have they been requested to do?

Answer: The Western Conference adopted the report of the executive committee and board of ordination which is listed in full in *The Free Will Baptist*, issue of August 30. This report gives in detail the attempts of the joint committee to get the Miles faction to meet for a hearing or meditation. Upon the failure and refusal of this faction to meet, an official hearing was held on September 23, 1960. Upon the evidence placed before the joint committee, it reached the opinion and decision that the Miles faction had, "departed from the fundamental usages, customs, doctrines, practices, and organization of Original Free Will Baptists of North Carolina and that which did exist in Edgemont Free Will Baptist Church before the dissension arose." The joint committee so informed both factions and also expressed the following opinion by motion:

(continued on page four)

Zuite Perplexed

A FEW YEARS AGO, under the leadership of the Holy Spirit, I answered the call to enter the military chaplaincy as a representative of my denomination. I felt the need for Free Will Baptists to be represented in this area of life because of the number of young men and women of our denomination serving in the armed forces of the United States. The field was ripe for harvest, and the call was answered. In the fall of 1950, I chose to be a Free Will Baptist. I have and do believe in its doctrine, but now, I am quite perplexed! The denomination that I represent and love on a foreign land seems to be involved in arguments that are secondary. How is it that we as a denomination can sit idly by and let men be removed from offices because they are willing to express their opinion? If we as a denomination permit this to happen within our own ranks, what is going to happen to religious freedom in the United States? It is time to be awakening to the fact that our denomination can be destroyed by men and factors that would take away

A Soul-Searching Message from a Chaplain Serving in the Land of Turkey

Chaplain, Captain, John B. Narron,
U.S.A.F.

the precious gift of personal religious freedom. We have no right to remove men from offices because they have different opinions than others. *Let us not do away with the right of the individual to freely express himself.* It is one of the primary goals of communism to subject the rights and privileges of the individuals to the communistic state. The threat of communism is upon us and its systems of ideologies will infiltrate us and cause us to forget our primary goals, and one of the primary goals among Free Will Baptist is the preservation of personal religious freedom.

Isn't it really immoral to spend all the time we have spent arguing over the prob-

lem of whether we are a "connectional" or a "congregational" church. It is believed by this humble servant that we should be spending this time in developing programs for the taking of the gospel of Jesus Christ to a lost and dying world. At present, I live in a land (Turkey) which has no Christian missionary program and it is estimated that approximately one half of one per cent of the people profess Christianity. The only Christian endeavor in this country is the United States military chaplaincies program. Let us awaken before religion becomes an opiate of the people and we go down the drain. You can see then why I am perplexed! I am supposed to be representing a denomination that has a message of a redeeming Christ, but we are losing the power of this message by our continuous involvements in secondary matters. Why not a united front against the evils that would so easily beset us and a dynamic program for the evangelization of the world? Or am I representing my denomination in vain? This is why I am quite perplexed.

The Western Conference Reports

(Continued from Page Three)

2. Motion, that it is the opinion of this joint session that in order for the faction currently in control of the program of Edgemont to correct the above mentioned irregularities and be entitled to a seat in the annual session of the Western Conference, the church, including the faction currently in control of the program of Edgemont, should, by vote, restore to membership and/or office all persons who have been removed from membership and/or office because of their contact with these committees; and establish its adherence to the doctrines, practices, and policies of Original Free Will Baptists by reaffirming its acceptance of the Statement of Faith and Discipline for Free Will Baptists of North Carolina in its entirety and by recognizing the constitution and by-laws of the Western Conference. (Emphasis added.)

The joint committee also expressed the opinion, by motion, that if the church failed or refused to comply with the suggestion that it would be in order for those who would so comply to file a petition or statement with the Western Conference. (See *The Free Will Baptist*, issue of August 30 for complete report.)

When the Miles faction refused to comply with the suggestion, the joint committee recommended that the conference declare that they had forfeited their right to be recognized as Edgemont Free Will Baptist Church. (See report mentioned above.)

Question: Did the Western Conference recognize a minor-

ity group?

Answer: The joint committee did not recommend, nor the Western Conference did not recognize a minority group as such. The joint committee did recommend, and the Western Conference did recognize as being the true congregation of Edgemont Free Will Baptist Church, the Teasley faction (identified in the report) and,

... all other members of the congregation who adhere and submit to the characteristic doctrine, usages, customs, and practices of Original Free Will Baptists of North Carolina and those adhered to by Edgemont Free Will Baptist Church before the dissension between them arise . . ." (See report mentioned above.)

Every person who was a member of Edgemont Free Will Baptist Church as of August 1, 1960, and who still adheres and submits to the "characteristic doctrines, usages, customs, and practices of Original Free Will Baptists of North Carolina and those adhered to by Edgemont Free Will Baptist Church before the dissension between them arose," is still a part of the true congregation of Edgemont, so far as the Western Conference is concerned. To date, the Western Conference has no way of knowing if this constitutes a majority or minority. The reported membership of Edgemont on August 1, 1960, was in excess of 850. We have no record of any action or expression on the part of as many as one half that number. The decision as to where any individual person stands in this matter is strictly up to the individual. There has been no conference action, or court order that prevents any member from individually electing to be a part of the true congregation by subscribing to

the doctrines, usages, customs, and practices of Original Free Will Baptists of North Carolina and that which did exist in Edgemont before the dissension between them arose. Neither has there been any conference action, or court order, that prevents any person from attending any and all services held at Edgemont.

Question: Is the Western Conference trying to get possession of the property of Edgemont?

Answer: Absolutely not. So far as the Western Conference, or any board or committee thereof knows, all property belonging to Edgemont is owned in the name of Edgemont Original Free Will Baptist Church and the Western Conference has absolutely no desire that it should be otherwise. The only desire of the Western Conference is that the true congregation, (those who are true Free Will Baptists), have the use and benefit of the property which rightfully belongs to true Free Will Baptists. There is absolutely no conference action, or court order, that could possibly result in the property coming into the possession of the Western Conference. Our *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* is very clear in setting forth the only way Free Will Baptist church property can be conveyed (Page 45).

Question: Just what influence did the affidavit which mentioned a *connectional form* of church government have on the decision of Judge Williams?

Answer: It is very doubtful that anyone except Judge Williams, and perhaps not even he, could give a definite answer to this question. However, it should be of some interest to note the following in this respect. The statement passed by the National Association stated in part that:

And, whereas on the basis of the above claim, with others, his honor Clawson L. Williams, Sr., Judge presiding at the Superior Court of Durham County, North Carolina, issued an order which in part reads as follows:

The Statement recently released by the Executive Committee of the National Association and given wide distribution in pamphlet form states in part:

... because a judge, on the basis of the affidavit signed by these men, had taken church property from a majority group and given it to a minority group.

It is our opinion that both of these statements are completely misleading and do not truly represent the facts, in that they draw conclusion not in keeping with the actual language of the order issued. The following is quoted from the statement passed by the National Association, which in turn was a partial quote from Order No. 4736. It should be noted that Order No. 4736 is an order restraining Ronald Creech and not one dealing with the property of Edgemont Church.

Quotation from Order No. 4736, quoted in the statement passed by the National Association, in Norfolk, Virginia:

That the Original Free Will Baptists of North Carolina had their beginning in this state in the year, 1727 with the establishment of a church of this denomination by Paul Palmer in Perquimans County, North Carolina. That there are three churches now in existence which were founded by Rev. Palmer. That the Original Free Will Baptists of North Carolina are the oldest and largest state group in the United States, now numbering some 50,000. That this denomination has historically differed from other Baptist denominations in that they have been more connectional in their church government as will be hereinafter set forth in more detail. (Emphasis added.)

The above is quoted correctly, however, it should be understood that this is Paragraph 1 of the findings of facts by the judge and that in this he states that he will set forth in

more detail how Free Will Baptists have been more *connectional*. Following the above Paragraph 1, the judge set forth in detail much history and documented information about Original Free Will Baptists of North Carolina. Between the above Paragraph 1 and the next sentence quoted in the statement passed by the National Association, there are thirteen (13) paragraphs, covering nine (9) legal size pages of such findings. Following the above Paragraph 1, the statement passed by the National Association listed the first sentence of Paragraph 15 as follows:

That between the plaintiff, (Western Conference) and the defendant, (Ronald Creech), there is a connectional form of church government based upon their printed Statement of Faith and Discipline and the customs, practices, and usages of this denomination. (Order 4736.)

However, the reader should know that this same Paragraph 15 continues beyond the sentence quoted and reads as follows:

That the court further finds that the type of church government in existence between the plaintiff, (The Western Conference), and the defendant, (Ronald Creech), is not necessarily controlling in this case because of the fact that throughout the history of the plaintiff's existence, the plaintiff, (Western Conference), has exercised its authority and jurisdiction over ministers within its bounds and further ministers have accepted the exercise of the conference's authority until now it is a fundamental part of the customs and practices of the conference." (Emphasis added.) This is the balance of Paragraph 15. A request was made in the executive committee; the general board and on the floor of the National Association that this be read also. It was not allowed in either case.)

In the light of the above, it is impossible to say how much influence the affidavit had on the decision of the judge. Both the affidavit and the decision of the judge were based upon the printed Statement of Faith and Discipline and established customs and practices, of Original Free Will Baptists of North Carolina.

Question: Is there still a chance for this entire matter to be settled within the Western Conference?

Answer: It is the position of the Western Conference that this whole matter can be settled within the Western Conference and also that this is the *only* place that it can be properly settled. We believe that if all parties will recognize and respect the historic usages of the Western Conference, this matter can be very quickly settled. The Western Conference and its duly constituted boards and committees have always been ready to deal with this matter as it should have been.

There are many who have expressed the conviction that this matter should never have gone beyond the Western Conference. Many people firmly believe that this matter would not have gone beyond the Western Conference, had it not been for the intrusion and interference of some officials of other conferences; officials and members of the National Association; and perhaps certain lawyers with political and selfish motives.

The Western Conference stands, as it has all the time, ready to settle this matter in the Christian way.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

NEWS ^{AND} NOTES

Of Denominational Interest

Tenth Annual Meeting of Middle Tennessee Association

The tenth annual meeting of the Middle Tennessee Association of Free Will Baptists will convene with the Robinson Chapel Free Will Baptist Church, four miles south of Dickson, Tennessee, in Dickson County, just off highway 48, on the Mt. Sinai Road, September 22-24, 1961.

Mt. Tabor Church to Observe Home-Coming

Home-coming service will be held at Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, Sunday, September 10. The program for the day will begin with Sunday school at 10:00 a. m., followed with the morning worship service at 11:00, with the Rev. Ed Miles, Walstonburg, North Carolina, delivering the message. An old-fashioned picnic lunch will be enjoyed on the church lawn immediately after the message.

The program for the afternoon will feature singing by various groups.

The pastor, the Rev. R. P. Harris, Rocky Mount, North Carolina, and members of the church, extend a special invitation to all former pastors and members who live in other sections of the country to attend.

Rose Hill Church Adopts Resolution

The Rose Hill Free Will Baptist Church, Ayden, North Carolina, in its last quarterly conference, adopted the following resolution:

"That we, the Rose Hill Original Free Will Baptist Church, withhold all support from the National Association until they apologize to the state of North Carolina and the five members that were removed from office."

The pastor is the Rev. Clifton Rice, Kinston, North Carolina.

Edgewood Church Observed Home-Coming, Sept. 3

The Edgewood Free Will Baptist

Church, Macclesfield, North Carolina, observed its annual home-coming on September 3, 1961. Sunday school began at 10:00 a. m., and morning worship

Coming Events

September 13, 14—North Carolina State Convention, Mount Olive College

September 11—Opening day of Fall semester at Free Will Baptist Bible College

September 22, 23—South Georgia Association, Spring Grove Church, Wayne County

September 16—Morning Star Association of Alabama, Oakman Church, Walker County

September 21—Muscle Shoals State Line Association of Alabama, State Line Grove Church, Lexington

September 15—Tennessee River Association, McGlavery Church, Colliwood

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C. (place to be announced)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

service at 11:00, which was delivered by the new incoming pastor, the Rev. James Lupton, New Bern, North Carolina. Dinner was served at noon on the church ground.

All that attended enjoyed the special singing that was rendered in the morning and afternoon.

Bethany's Oldest Member Observes Ninetieth Birthday

Mrs. Sallie Ann McGlohon of 309 East Second Street, Ayden, North Carolina, observed her ninetieth birthday September 1. Mrs. "Sallie Ann," as she is affectionately called by her many friends, is the oldest living member of Bethany Free Will Baptist Church, Winterville, North Carolina. She has five daughters, nine grandchildren, and nineteen great-grandchildren. On her birthday, her daughters held open house at her home where friends and relatives came to chat and had refreshments. Mrs. McGlohon is still active for her age. Among her favorite activities are walking, reading, and talking with friends. She is especially fond of flowers, and is never without them. She appreciates music of all types, her favorite hymn being "The Old Rugged Cross."

Piney Grove Church Announces Home-Coming

The Piney Grove Free Will Baptist Church, Greenville, North Carolina, announces its annual home-coming Sunday, September 10, with the Rev. J. C. Griffin, Bridgeton, North Carolina, as the speaker. The program for the day will begin with Sunday school at 10:00 a. m., followed by the morning worship service at 11:00. Lunch hour will be spread on the ground at the noon hour.

Mr. Griffin is the oldest and elder minister of the Free Will Baptist denomination. This is significant because Piney Grove Church is one of the oldest churches in the denomination, organized in late 1700 or early 1800.

At 1:15 p. m. the services will be highlighted by the consecration service when the newly-completed brick parsonage adjoins other facilities. Singing will immediately follow with songs from the local choir, the Smith Quartet, Elbert Bennett, Greenville, North Carolina, and others.

The benediction is expected at 2:15. The pastor, the Rev. Jerry Rowe, former student of Mount Olive College, urges former pastors, members, and friends to attend and enjoy the warm Christian fellowship.

**Glenn to Conduct
Revival at Edgemont**

The Rev. Earl H. Glenn, pastor of the First Free Will Baptist Church of Wilson, North Carolina, will be the guest evangelist during a revival to be held at Edgemont Original Free Will Baptist Church, 1212 East Main Street, Durham, North Carolina, beginning Tuesday night September 5 and continuing through September 9.

Mr. Glenn will be assisted in the revival by the Reverend Albert T. Coates who is currently serving as acting pastor of Edgemont. Special music will be a part of each service. Services will begin each evening at 7:30.

Mr. Glenn, who is a native of Durham, is well known in the city and at

Edgemont. He was a member of Edgemont at the time he was ordained, by the Western Conference, as a minister.

All members and friends of Edgemont and of Mr. Glenn are cordially invited to attend these revival services.

**Revival and Home-Coming
At Barnes Hill Church**

The Rev. Carey Watkins will be the evangelist for revival services at Barnes Hill Free Will Baptist Church, Nashville, Tennessee, beginning Sunday evening, September 10 and continuing through September 16. Services will begin each evening at 7:45, and will feature special music at each service.

The pastor, the Rev. Horace Medlin, and the church invite the public to

attend these services, and request the prayer of all Christians for their success.

On Sunday, September 17, following the close of the revival, the church will observe its annual home-coming. There will be morning services at 11:00, followed with a picnic lunch on the church grounds at the noon hour. The afternoon service will feature devotions by former pastors and special singing. All former pastors, members, friends and visitors are invited to attend.

**N. C. Superannuation Report
For August, 1961**

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for August, 1961:

<i>Receipts</i>	
Balance on Hand August	
1, 1961	\$5,759.95
Regular Receipts for August	696.19
Earmarked for Adopted Ministers and Widows	40.00
Total to Account For	\$6,496.14
<i>Disbursements</i>	
Minister's Monthly	
Checks	\$ 202.50
Operating Expenses	71.71
Paid to National Board	62.45
Total Disbursements	336.66
Balance on Hand September	
1, 1961	\$6,159.48
<i>Receipts by Conferences</i>	
Albemarle	\$34.22
Blue Ridge	37.86
Cape Fear	75.25
Central	126.50
Eastern	92.14
Western	254.22
N. C. State Woman's Auxiliary Convention	116.00

**Tennessee Association to
Convene at McGlamay's Chapel**

The eighty-third annual meeting of the Tennessee River Association of Free Will Baptists will convene with the McGlamay's Chapel Free Will Baptist Church, two miles from South Collinwood, Wayne County, Tennessee, September 15-17, 1961.

**St. Mary's Church Announces
Home-Coming Sept. 10**

St. Mary's Free Will Baptist Church, Wilson County, North Carolina, will observe its annual home-coming Sunday, (continued on page thirteen)



**Home-Coming and Dedication
Services Held at Cedar Hill**

Home-coming and dedication services of the Cedar Hill Free Will Baptist Church, Johnson Boulevard, West Asheville, North Carolina, was held Sunday, August 13, at 11:00 a. m. The Rev. Carl Osborne, pastor, spoke on, "Giving this House and Ourselves to God." Special singing was given by the church choir, the ladies' quartet, and Bruce King.

Dinner was served on the ground by the women of the church. Benches were brought from the Sunday school rooms to place the food on since the attendance was greater than expected. A

song service followed after dinner.

The Cedar Hill Church was founded in 1905 on Cedar Hill Road. The church moved to its present location in 1922, where services were held in a frame building. The new building is of brick and was started four years ago on a pay-as-you-go plan under the guidance of the Rev. W. L. Kell. The Rev. Carl Osborne helped finish the new building. The building is now debt free. Mr. Osborne has pastored the church two years and eight months.

The new building is 40 x 80 ft., with a full size basement, a nursery, baptistry, and furnace.

The people thanks God for the new building valued at \$70,000.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools



Edgemont Conducts a Successful Vacation Bible School

Edgemont Original Free Will Baptist Church, 1212 East Main Street, Durham, North Carolina, was the scene of a very successful daily vacation Bible school August 14-19. The total enrollment for the week-long school was 132. The daily attendance ranged from 65 the first day to 125 the last day. It was necessary to reorder materials for the school twice after the initial enrollment.

The Bible school was sponsored by the Sunday school of the church and was directed by Mrs. Calvin Griffin, who was assisted by other members of the Sunday school and woman's auxiliary of the church.

Mrs. Griffin expressed deep appreciation for the very fine co-operation which was enjoyed during the Bible school and was very enthusiastic in her praise of the vacation Bible school materials

published by the Free Will Baptist Press.

Dr. Raper to Teach Night Class

Mount Olive College, Mount Olive, North Carolina, has announced the offering of an additional night class for ministers for the fall semester.

Dr. W. Burkette Raper will teach a course entitled, "The Minister and His Work," each Tuesday, 7:30-8:30 p. m. Registration and the first class will be Tuesday, September 19.

"The Minister and His Work" is an introductory course designed to acquaint the young minister with the opportunities and responsibilities of the ministry. Topics to be studied will include: "The Call to the Ministry," "The Role of a Pastor," "Ministerial Ethics and Etiquette." Special attention will be given to the preparation and education needed by ministers today.

On Thursday nights, 7:30-9:30, begin-

ning September 21, the Reverend Ralph Lightsey will offer a course in "Church Administration."

Both of these courses may be taken for or without college credit. They are open to any minister or students preparing for the ministry, whether a student at Mount Olive College or not.

President W. Burkette Raper revealed that these night courses are a part of the expanding program of Mount Olive College to the Free Will Baptist ministry. "Our College is located within driving distance of many ministers whose work will not permit them to be full-time students. By attending Mount Olive College one or two evenings each week, these ministers can secure educational benefits that will assist them in rendering a more effective service to their churches," President Raper added.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

RECENT CONVERT ENJOYS PAPER

"I want to thank the editor of *The Free Will Baptist* and my brother, the Rev. Thomas L. Lilly of 5423 Raymond Avenue, Flint, Michigan, for making it possible for me to read the Baptist paper. I received my copy of the August 9 issue on August 12, subscribed and sent to me by my brother.

"I have especially enjoyed the St. Clair Bible Class by M. B. Hutchinson on Page 15 concerning Paul and Barnabas, and Silas as a trustworthy co-worker.

"I want to tell the people through this paper, if possible, that I am a prisoner for two years and have 18 months to go. I did not know Christ when I became a prisoner, but now I know God as my Redeemer and I am studying my Bible every day. I cannot let pain dim the song in my soul. I ask if this be published that any Christian that can give me any spiritual advice while serving these 18 months to send it to County Jail, 400 E. Bay Street, Jacksonville, Florida.

"I also want to thank the one and only preacher who has visited me while in prison, the Rev. Irvin Hyman of the Edison Avenue Free Will Baptist Church whose picture appeared on Page 7 of the August 9 issue. I also say to the people that read this paper, there should be more people playing the *Reminding Game* from Page 12.

"I want to say to the readers, I am a Christian and I need your outside help and continuous prayers."—Arnold F. Lilly, 400 E. Bay Street, Jacksonville, Florida.

PRAYER AND FAST BAND

"Greetings in the name of our wonderful Saviour:

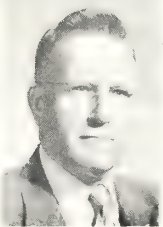
"Here we are with another monthly report of our prayer and fast band. We

have eleven members this time with \$7.50. Last month it was seven members with \$6.00. You see we have stepped up a little. You know if every church member would come along with the prayer and fast band how much we would have monthly to go into our treasury. If every church was giving only \$5.00 each month, just think what it would mean. This does not interfere with any of our plans, only adds to them. Come on, good pastors, and help us put this over. If you can't fast, give the price of the breakfast some of your church members eat.

"Yours for Jesus."—Mrs. Lizzie McAdams, Route 3, Huntsville, Texas.

EXERCISING MACHINE PAID FOR

"We would like to state that the exercising machine for the Rev. B. F. Ringgold is paid for in full, thanks to his many friends and the denomination."—Mrs. Elsie Dixon, 823 Pollock Street, New Bern, North Carolina.



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

MARY'S LOVE

(Continued from Last Week)

As we continue from where we left off last week, we find this passage (John 12:1-11) suggestive and full of instruction in spiritual matters. The first lesson is fundamental to Christian faith, and where it is intelligently apprehended, constitutes an anchor to the soul, sure and steadfast, holding the mind steady and secure amid change and darkness, upheaval and revolution. "The Lord reigneth, let the earth rejoice," expresses it all. Amid the seemingly casual and distressing events which take place in the world through the avarice, treachery, ambition, or impiety of mankind, it is well to return to the feet of Jesus for the determinate counsels and foreknowledge of God as bounding, directing, and overruling all for the establishment of His truth and the safety of His people.

When the devout and gentle Mary unsealed the alabaster box and poured the fragrant ointment on the head and feet of her Lord, Judas, unaffected by

the delicate, touching act of devotion, unrelayed by the odor that filled the house, true to the base instincts of his nature, cried out, ". . . Why was this waste of the ointment made?" (Mark 14:4). This goes to show that some people are dead to taste, to sentiment, to all that is high, noble, and self-forgetting impulses. They have no eye for the beautiful, no ear for the concord of sweet sounds, no heart for the tender outgushing of a noble nature. They live only among figures, dividends and percentages.

The solution of all this is to be found in the covetous heart of the traitor, who did not grudge the Master of this anointing so much as he desired that the price of the ointment should be put into the bag which he carried as the treasurer of the disciples. The ugliest feature of his detestable sin was the assignment of an honorable reason for his unseemly interruption—to give it to the poor.

It is the fate of many good works to be misunderstood and undervalued, and Mary shared this common lot. Once before when Jesus visited the humble home at Bethany, and she sat at Jesus' feet, bathing her sweet spirit in the soft sunshine of the Saviour's love, her heart throbbing and pulsing as His voice rose and fell in divine instruction, her sister Martha broke in upon the heaven of her enjoyment with harsh complaint of alleged neglect. Now, Martha and Mary were both good women, but they differed in constitutional complexion, and the same principles in each wrought not in opposition but in distinct lines, and neither should have sat in adverse judgment upon the other. Martha's work was necessary and proper, but Mary's choice was wiser and, all things considered, most approved; and the one would not have been rebuked but for her complaint against the other. Let not the bold judge timid, nor the active the quiet and the retiring.

Under the fretful rebuke of her sister Mary remained silent—said not a word. Conscious of her integrity and purity of motive, satisfied that Jesus would rather break to her hungry heart the bread of life than to regale Himself with the dainties furnished by deft and dexterous hands, she sat at His feet and heard His word. The appeal against her was made to Christ, and to Him she referred the matter, content to abide His award. Jesus sustained her choice, and applauded the wisdom of it, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken

away from her" (Luke 10:42).

From this example and the one in the text let us learn two great lessons: First, not to condemn the pious zeal of any, lest we have Christ against us; and second, not to be cast down if our pious zeal and services for Christ be censured by His enemies, because we have Christ on our side.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolutions of Respect

We, the members of Rains Crossroads Free Will Baptist Church, wish to pay tribute and feelings of respect to the memory of our beloved Brother Dan W. Edwards, who died June 5, 1961. We submit the following resolutions:

That we bow in humble submission to God's Holy Will.

That in the passing of our brother, we, the church a community, have lost one of our dear members.

To the family we extend our deepest sympathy. May they find comfort in these words, "Blessed are the dead that die in the Lord."

That a copy of these resolutions be sent to the family, a copy to the Free Will Baptist Press for publication, and a copy placed upon the church records.

Mrs. Alice Starling

On June 24, 1961, our sister in Christ, Mrs. Alice Starling, made her entry into the portals of glory to join her heavenly Father.

She took her flight very quickly after living and serving her Master for many long years.

She was a virtuous crowned woman. Often rising while it was yet night, giving meat to her household. She girded her loins with strength, and strength and honor were her clothing; wisdom opened her mouth; and the law of kindness was on her tongue.

She was a faithful member of Holly
(continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Where do our spirits go when we die? What of an intermediate state of the dead? Does the Bible teach that there is one? When one dies does his soul pass immediately to heaven or hell, or is there an intermediate state?—A. R. J.

Answer: When a Christian dies his spirit departs to be with Christ in a condition that makes his happiness and comfort far better than anyone ever has here. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians 1:25). "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and be present with the Lord" (2 Corinthians 5:6-8).

But this is by no means the final state of blessedness of those that have been redeemed. The Christian in his final state of blessedness is not merely unclothed from his present mortal body as are the Christians such as Paul, John, and the other apostles together with all else that have gone to the now presence of Christ, but it will be clothed upon in the resurrection body. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Corinthians 5:1-4).

We shall obtain this resurrection body at the second coming of Christ, at the time when all the bodies of those that sleep in Christ rise from the dead. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall

not prevent them which are asleep" (1 Thessalonians 4:15).

While the above is true of the redeemed; immediately at death the spirits of the wicked depart into the part of Hades yet intact and where all the wicked dead reside. Here they remain in a conscious state of agony and suffering unbearable to any of us in these present bodies. (See Luke 16:19-31.) "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he life up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:22-26).

However, this is not the final estate of the wicked and their torment. At the end of Christ's millennium reign on this earth all who have died in sin are raised again and will stand before the great white throne of God where they shall be judged and assigned to their final condition of torment. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and

they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

It is at this time they enter into final and fullest suffering. Just as the redeemed spirits are clothed upon at the coming of Christ with their glorious resurrection body, perfect counterpart of the redeemed spirit that inhabits it and partakes with it in all its joy, so the wicked are to be clothed upon with a body, perfect counterpart of the lost spirit that inhabits it and partakes with it in all its eternal misery.

Question: Did Christ's death pay the penalty for the broken law, or did it only suspend that penalty and purchase a probation for mankind?—J. Gray, Illinois.

Answer: We should all be indeed grateful that Christ in His death on Calvary's Cross paid all the penalty for man's sins and that all we are now required is to believe on Him or accept Him by faith as both our sin bearer and Saviour. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Now we who believe are justified even though we could not be justified by the law. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13).

There are many other passages similar to these if you wish to locate them by a concordance or chain reference Bible. If in His death He had purchased only a probation for us, who might be saved? Our first parents, Adam
(continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

CLOSED MEETING

I attended a meeting in which congregational church government was discussed a few nights ago. This meeting was true to its aim. No one was allowed to ask any questions or ask for any information. The speaker seemed to know all the answers to everything. However, he only knew one side. According to what little I know, he certainly belonged to this new kind of *Free Will Baptist*. I never did learn exactly what he was dealing with, only he was a *congregationalist*. I am finding out more and more about Free Will Baptist, after 51 years of pastoral and evangelistic service for my Lord, in which thousands of souls have found the Lord, and helped to build up the work of the Lord.

ANOTHER NEW KIND

I am learning that we are having many young preachers that have been indoctrinated with what I call a *new system of theology*. I am told that a certain college man is preaching eternal security in a higher degree than any Calvinistic preacher of my knowledge. This young, highly cultured preacher says, so I have been informed, "If a man has been born again, he might go out and get drunk and have a wreck and get killed while he is drunk, but he would go to heaven because he has been born again." This man is very popular in certain circles of the congregational movements. This statement came from a Calvinistic preacher several years ago. He was in the Free Will Baptist connection at that time, that is physically, but he went back to his Calvinistic brethren, when he failed to take over but a few hardheaded Free Will Baptists. This is what this Calvinistic preacher said; I heard it, therefore, I know that it's true: "Can a modernist be saved?" The answer was, "No." Another question followed, "Could a born-again child of God turn modernist and still go to heaven?" The answer

was, "Yes, because he had been born again." This man interpreted John 15:1-6 to mean that, "When a Christian quits bearing fruit, God will take him to heaven." I heard this myself. I was much younger then than I am now. This led me to say that it would be a quick and good way to get to heaven, to just quit bearing fruit.

DANGEROUS TO REPORT

Some churches may have a preacher who is preaching doctrine as far out of line with the Original Free Will Baptist as the one referred to above, who is sailing under the banner of the Original Free Will Baptist and the Calvinistic preacher who was spoken of above. This man had infiltrated into our denomination through one of our best men. He soon caused trouble by jumping on one of our old-timers. In fact, our greatest trouble that has arisen for the past sixty years has been caused by newcomers. We have been too anxious to get these fellows in. Sometimes we would place the newcomer at the head of some very important department. He could not get along with the denomination from which he departed, so we took him in. He sometimes would run some of us out. Now this is the truth; I have seen it done.

Let me go back to the danger line. If the preacher who becomes a dictator in the church is reported for his doctrine, or for any cause, the minority who reports him to the despised executive committee is in danger of being turned out of the church. Then it is possible for the executive committee, or the ordaining council, or character committee to be sued for several thousand dollars. Then the independent and free lancers can go all over the country hooping the fellow up that has bypassed (1 Corinthians 6:1-8).

CHURCHES BEING SPLIT

Almost every week, and sometimes two or three times a week, a letter or visits from delegated bodies come to me for advice. You see I am on the Executive Committee of the Eastern Conference whose responsibility is to attend to business matters and grievances between the annual sessions. When the letters come and our visitors come, here is the message in general: "Preacher, our church is split," and sometimes it is said, "wide open." Then I ask who the pastor is if I do not know, of course, I know most of the time. Let me inform you, that every time, it is a congregationalist preacher. I say this tearfully and tenderly. Yes, he is a congregationalist, who has become dictator

over the congregation. Who is it that is splitting our churches? I can answer, sorrowfully, men who have been indoctrinated with *congregational doctrine*. This statement cannot be denied successfully. Some of these leaders have obtained their education at independent colleges, with a very narrow exception, and in this exception leading members of the staff of teachers were educated by or in an independent institution. These are facts that cannot be denied, and strict congregationalism is taught. Remember that an independent institution separates itself from others and most cases it sets itself up as being superior to all others. Thus, they denounce all others who disagree with them as being out of line with Christ.

Now let us reason and think a little for ourselves. The Bible teaches us to think and to reason things out with God and one another. Paul says, "Think on these things."

Now back to the subject of splitting of churches. I want to say that not a single instance revealed that the pastor was *connectional*. He was a strict congregationalist. I believe in the church having and using its own power over the church, but I don't believe in the church at home controlling the union meeting or the conference. It is congregational at home but connectional in the union or conference. A local church can make no rule to govern a union or conference. Various churches connected in a union or conference can pass resolutions down to the local church; however, the church, through its congregational powers, can refuse to accept the request, so our churches are congregational at home but connection in the union or conference. Unions and conferences are made up of delegates and preachers. Delegates are elected by the local churches. Sometimes the pastor and the local church think that they know what is better than all preachers and delegates connected in an assembly, and that is where the trouble starts.

I have just heard that there is a certain propagandist that is claiming that in order to be a connectionist, you will have to have bishops who will send pastors to the churches. That claim is without foundation. That is one form of connectional government in some denominations, but it had never been thought of by those who know the truth about Free Will Baptists. We have had union meetings and conferences in the past that have worked under a connectional form of government with no

(continued on page sixteen)

STORIES for our BOYS and GIRLS

DOROTHY'S NEW DRESS

Mont Hurst

DOROTHY was excited about the party and program to be held in the school. She felt both happy and sad. She was glad for the program, but unhappy because she didn't have a new dress to wear to it like the other girls. Her parents were very poor. Her father was a laborer when he could find work. They lived in a tiny house in the poor section of town. But they were real Christians and managed to get along.

The program was to feature each class in the primary grades. Each class would come onto the platform and its leader would make a talk, then the class would sing songs, and each member would be introduced to the people in the audience. And after the program, there would be refreshments in the school cafeteria. Parents and friends of the children would be there. But Dorothy was filled with sadness.

She begged her parents for a new dress, saying she just couldn't go to the program in her old worn, daytime dress. She didn't have but three dresses and one pair of ragged shoes. And now this program was coming. Her father and mother told her they just didn't see how they could buy a new dress and shoes for her. Dorothy prayed and cried. She asked God to provide her with that new dress and those new shoes. She wanted to be dressed like the others, or she just couldn't go in her old ragged clothes and be embarrassed.

Dorothy promised God she would do anything He wanted her to do if He would only provide her with new clothes. And He did! Three days before the program was to be held, her father and mother called her into their room and opened up two packages. There was the beautiful new dress and the new shoes! Dorothy's prayer had been answered and she was so happy and excited. But she quickly thanked them and then went to her room and knelt to thank God.

"Oh, Daddy, Mother!" she exclaimed at dinner, "You'll be so proud when you

see me up there in my new clothes just like the others!"

"I'm afraid we won't be there, honey," said her father.

"Why, why not?" asked Dorothy. She was surprised and wondered why they wouldn't be there.

Up and Out

Rev. Walter E. Isenhour

The man who's "up and out" may be,
In heart and mind and soul,
As bad as he who's "down and out,"
When thinking of life's goal;
And maybe just a little worse,
As he's too proud to cry
And humble down before the Lord,
Repent and moan and sigh.

The man that's haughty, proud and vain
Is far from holy grace,
Although the world may help him reach
A high, important place;
Or laud him for his gain in wealth
And business that he's in,
And never think of what it means
To live and die in sin.

To stand quite high in social ranks
Through latest styles and fads,
And feel that one is better far
Than common moms and dads,
Is but the outcome, fair and plain,
Of carnal sin in bloom,
And in the heaven of our Lord
For such there is no room.

O soul, if you are "up and out"
Don't think that you are wise
And "kid yourself" that you're all right
Because the worldly eyes
Of those about are looking on
And wishing they could stand
In such a state as you are in—
So high and great and grand!

Remember there's a time ahead
When God will judge us all,
Regardless of our place in life,
High up and great, or small;
Therefore if you are up or down
And know that you are out,
O seek the Lord who freely saves
From ev'ry sin and doubt!

"Why, you know your father hasn't had much work lately. He had to borrow the money to buy your dress and shoes. And he and I have no nice things to wear, so we won't be there. I have nothing but my old worn-out, ragged dress I manage to wear once in a while. And your father has nothing but his overalls and other work clothes. So, you see, we just can't go. We are happy that you have your new things and wish we could go. But we won't."

"I'm sorry," said her father. "I would love to see you up there with the others, and in your new clothes. I'm glad you have them. I will have to get some extra work of some kind to pay back the loan. But I'm glad I could borrow the money. Don't worry about us. Maybe I'll get a regular job sometime and next time your mother and I may have some nice clothes to wear."

"Oh, I'm so sorry! I wish now that you hadn't borrowed the money for me! I asked God to provide me with the new things and He did. But I'm sorry I asked Him for them now. Oh, I'd just as soon not go to the program with you two not there!" Dorothy started crying. She loved her father and mother very much.

Her mother came over and kissed her. And her father wiped some tears from his eyes.

"Oh, don't worry, honey," said her mother. "God sometimes gives us the things we want, when we fail to see the final results. You just go ahead and imagine we are there. Maybe we'll be able to have nice clothes next time your school has a program."

Dorothy cried some more. And then she thanked God for giving her such fine parents. She knew that God had granted her request, but that it didn't bring her the joy she thought it would. That is the way those things happen sometimes. We may ask God for something and then, after we receive it, we wish we hadn't asked for it because it may cause someone else to make a great sacrifice in order that it might be granted. It is best to tell God our needs, but let Him know that we want Him to have His way in answering. When we

(Continued on Page Sixteen)

NEWS NOTES

(continued from page seven)

September 10. Services will begin with Sunday school at 10:00 a. m., followed with the worship service at 11:00. The Rev. Boyd Shook, a former pastor, will be the guest speaker. A picnic lunch will be served on the church grounds at the noon hour. A musical program has been arranged for the afternoon service.

The supply pastor, the Rev. N. B. Barrow, and the church extend a cordial welcome to all former pastors, members and friends to worship with them on this occasion.

Mt. Calvary Church Host to Lenoir-Greene Youth Rally

The Lenoir-Greene Youth for Christ Rally met Saturday evening, August 26, at Mt. Calvary Free Will Baptist Church, Hookerton, North Carolina. The speaker for the evening was Billy Riggs from Grace Free Will Baptist Church, Greenville, North Carolina. The Grifton Free Will Baptist Church won the banner with thirty-six per cent present.

There was a business meeting and the following officers were elected: President, Lewis Barrow; vice-president, Gloria Turnage; ushers, Larry Owens, Bobby Jones, James Stocks, and George Webber; program committee, Eleanor Eakes, Belvo Walls, Mildred Cooper, and Phyllis Stepps. The secretary and treasurer remained the same, Linda Parker and Renee Letchworth.

The next meeting will be held at the Maury Free Will Baptist Church, Saturday night, September 9, at 7:45 p. m.

Watery Branch Church to Observe Home-Coming

The Watery Branch Free Will Baptist Church, Stantonburg, North Carolina, will observe its home-coming Sunday, September 10. Following the morning service, there will be a picnic lunch served at the noon hour. An afternoon program of music has been planned, featuring solos, duets, trios, quartets, and choirs.

The pastor, the Rev. C. M. Coates, and the members invite all former pastors, members, friends, and visitors to attend and worship the Lord in spirit and truth.

Rev. and Mrs. T. H. Wiley Sr. To Visit Juniper Chapel Church

The Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, is expecting the Rev. and Mrs. T. H. Wiley Sr., former missionaries to Cuba, Sun-

day, September 10, for the morning service.

Everyone is cordially invited to attend and be very much in prayer for them.

Swannanoa Church to Observe Home-Coming Sept. 10

The Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, will observe its annual home-coming on Sunday, September 10. Lunch will be served in the Fellowship Hall of the church at 12:30 p. m., and a program of music will be presented at 1:30 p. m. in the church. The pastor, the Rev. Milton Holfield, invites all former members, pastors and friends of the church to be in attendance at this home-coming.

The church was organized in 1926 with a membership of 11. Today it has a membership of 441. Former pastors of the church are as follows: Rev. H. Grogan (organizer), 1926; Rev. L. E. Ballard, 1929; Rev. W. L. Moretz, 1930; Rev. T. A. Woody, 1931; Rev. W. L. Moretz, 1932; Rev. B. E. Guthrie, 1935; Rev. A. B. Lowery, 1939; Rev. W. L. Howell, 1943; Rev. Cecil Higgins, 1947; Rev. Farrell Sparkes, 1949; Rev. Wayne Smith, 1950; Rev. John Cansler, 1954; Rev. Wayne Smith, 1956; Rev. Milton Holfield, 1961.

The church has gone through two major expansion programs since the building was first built. The first was a new sanctuary and the second an educational building. The total value of the church and parsonage is \$91,500. Through projects of the different organizations of the church there is now a hearing-aid system for those with hearing problems, and also a broadcasting system which plays chimes each Sunday morning and before each evening service. The church has a modern nursery which is staffed by volunteer workers of the church.

The Sunday school department enrolls 340 pupils and is divided into three departments with 18 classes. Other organizations of the church are: Free Will Baptist League, Josephine Mumpower Circle, Christian Witness Circle, G.T. A.'s, Master's Men and Boys' Club. The G.T.A.'s are junior and intermediate girls, who along with their lesson, every first and third Tuesday nights, are studying the basic points of sewing and cooking under the leadership of Mrs. Delilah Maney. Among other projects, the girls have made stuffed animals for the church nursery and favors for the children at the North Carolina Tuberculosis Hospital. The Boys' Club, junior and intermediate boys, are learning, along with their lessons, the principles of carpentry under the direction of James Hall. Their projects include making tops for the desks of their Sunday school classrooms, shoe shine kits and bird houses.

The church underwrites the expenses of the Rev. Dave Franks, missionary to Brazil, also the expenses of little Rebecca Stevens, baby daughter of the Rev. and Mrs. Harold Stevens, missionaries to Zululand, Africa. Mrs. Stevens is a member of this church.

According to the financial report of the National Association, this church is the only church in North Carolina to support the National Co-Operative Plan of Support.

Mrs. Jerry Bridges, church secretary, states: "We are proud to serve as the church for those at Cragmont Assembly, Black Mountain, North Carolina, and welcome any vacationers who are looking for a place to worship while away from their home church. We are very grateful to God for making all these things possible, and through our faith in Him, and through His leadership, we hope to set higher goals and to accomplish them."



MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From Missions-Grams

Dear Friend of Missions:

The National Association was well attended at Norfolk. All of our board members were present for the great missionary service on Wednesday night. Missionaries from the field of North America present were: Rev. and Mrs. Johnny Postlewaite and family, Rev. and Mrs. Mack Owens and family, Rev. and Mrs. Mark Vandivort, Miss Bessie Yelley, and Rev. and Mrs. Kenneth Walker, Rev. Melitino Martinez and Joel. The total missionary offering was \$1,428.38.

Rev. Rashie Kennedy was elected to the board, replacing Rev. R. H. Jackson who had served since 1953, and Rev. Harvey Hill was re-elected for a five year term.

A budget of \$100,000.00 was adopted for National Home Missions in 1962, with this department to receive 14% of the co-operative funds. A motion was carried favoring the building of a new Headquarter's Building in Nashville, Tennessee.

Brother Daniel W. Parker, who was bookkeeper for us the past two years has resigned to take the pastorate of a church in Norman, Oklahoma. Brother Dan came to us at a time when we surely needed him, and was a real blessing to our work. Miss Ann Pitts, daughter of Rev. Harold Pitts of Canton, North Carolina, is our new bookkeeper. Miss Betty Beasley, daughter of Rev. Wilburn Beasley of Saltillo, Mississippi, is our office secretary. Both of these young ladies are also students at Free Will Baptist Bible College.

The South Florida Association had a Missionary Rally recently with five churches in attendance. Melitino spoke concerning his work in Miami, and an offering of \$525.00 was received for the Miami Spanish Church. Rev. Albert L. McFarland arranged the services.

The First Free Will Baptist Church of Portsmouth, Ohio, recently gave \$81.00 to help purchase land in Hawaii. We especially appreciate this gift since it came from a new church. Rev. Charles

Lykins is the pastor. The church is located at Grant and Summet Streets, and had a full schedule of services.

The response to "Mission-Grams" has been far beyond our expectations. Your kind letters have been most encouraging.

I have just returned from a revival with the new church in Washington, D. C. Thank God for this work! Brother Wade Jernigan will conduct a revival at the Anchorage, Alaska, church in August.

I thank the Lord daily for all of you, our fellow Free Will Baptists and mission prayer helpers.

Yours for Christ and missions,
Homer E. Willis
General Director

I Have Given You An Example

The Walkers
Washington, D. C.

"For I have given you an example, that ye should do as I have done to you," were the words Jesus spoke to His disciples after He had instituted the ordinance of feet washing.

Very shortly, on the same occasion, Jesus continued to say, "If ye know these things, happy are ye if ye do them."

We at the Bloss Memorial Free Will Baptist Church, Washington, D. C., have learned the joy to be had in observing the ordinance of feet washing. On Sunday night, August 13, we had a combined communion and feet-washing service. This was our first feet washing together, but not our first communion service. Our people come from a much varied background. Most of them have had no previous connection with the ordinance of humility. Eighteen of our twenty-eight members were present for the service and some seven were out of town. We had several visitors that night.

The communion service was held and

God seemed to bless in a special way. Then we entered the designated rooms for the feet washing service.

My dear pastor was overjoyed to see every man member present participating! It was learned later that every woman member there also participated! We had a glorious time in the Lord as His babes were growing in the grace and knowledge of Jesus Christ.

One of the ladies said, "I haven't been in a service like this since I was a little girl of 12 back home. This was just how we did it then."

A man participant stood up (we closed our service in an altar prayer), hugged the nearest fellow and said, "I love you all. I love you all!"

Well, hallelujah! The proper teaching and the informing the people of the why and wherefores of this ordinance produced spiritual dividends. God be praised.

Christians are hungry for a deeper spiritual blessing. Pastors, let us not deter these blessings from our people. Of the participants only three of the men and four of the women had ever observed the ordinance before. All said that they received a blessing.

Our church continues to grow both numerically and spiritually. Pray for our ministry here in our nation's capital, Washington, D. C.

"Covetousness was undoubtedly the cause of Judas' fatal choice."

"Stilts of pride lift you above the people today and lay you in a puddle tomorrow."

ATTENTION!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 11, 1961, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Titus: Serving in Hard Places

(Lesson for September 17)

Lesson: 2 Corinthians 8:6, 23; Titus

1:1, 4-11; 2:7, 8

Golden Text: Titus 2:7

I. INTRODUCTION

Everyone knows about Billy Graham, the famous evangelist, but how many of the other members of his party do you know? Most of us know about Cliff Barrows, the dynamic song leader, and George Beverly Shea, the baritone soloist. But there are many others in his party. Some who are completely unknown to the public yet, their part in the campaign is important. Today we study about a man who is not so well known, yet was very important in the evangelistic campaigns of Paul. This man is Titus.

Titus was never a famous person, but he was faithful. As we study today's lesson, we should be impressed by the fact that one does not have to be famous to be faithful. The really great works for God are done by the unknown heroes of the faith who serve in the hard places far removed from the public eye. Also, our study of Titus should give us some idea of the characteristics which make a good pastor. As you study the Printed Text, try to see how many good characteristics of a pastor you can find in the life of Titus.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

2 Corinthians 8:6: Paul told the Corinthians about the liberality of the churches of Macedonia, even when they were having bare days. They not only gave more than was expected, but gave themselves devotedly to the Lord.

Vs. 23: Paul gave Titus his best references. Such references help good helpers do even better. It is good to live so well that the best men can recommend you.

Titus 1:1: Paul loves to call himself a slave of God. It is an outcropping of the true Christian humility of the old saint. The highest officer of the church is a servant.

Vs. 4: Paul probably had many sons in the faith, but none nearer and dearer to his heart than Timothy and Titus.

Vs. 5: A church without good elders is like a flock without shepherds.

Vs. 11: A good elder deserves the respect and honor and full co-operation of the whole flock.

Vs. 2:8: Preachers should be examples to their flock. Their doctrine should be true to the Word, and they should practice what they preach. "Don't do as I do, but do as I say," is not sound speech.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. The Jerusalem council exempted Gentiles from the necessity of observing the law of Moses, but it did make certain requirements of the Gentiles, one of which was given to the needs of the poor. This Christian service Paul had already purposed to teach the Gentile Christians. So when the Jerusalem brethren were suffering from need, Paul set about to prove the worth of the Gentile Christian faith by asking all the churches among the Gentiles to make a special contribution to the needs of the brethren in Jerusalem. To this Christian obligation all of the Gentile churches responded liberally, except the church at Corinth, a fact that embarrassed Paul greatly. So to meet with this difficult situation, he sent Titus to raise the money in Corinth and to teach the brethren there their spiritual responsibility in the grace of worshipful giving. Chapters eight and nine of 2 Corinthians deal with worshipful giving through the grace of God.—*The Bible Teacher* (F. W. B.).

2. God had used Titus mightily to correct the abuses mentioned in 1 Corinthians by Paul. We believe he was also successful in leading the Corinthian Christians to give liberally for the relief of poor Christians in Jerusalem. Then, through the leading of the Holy Spirit, Paul leaves Titus in Crete to complete the work of organizing the new church there, and help establish it according to the principles of pure and undefiled religion. (Read James 1:27.)

Titus was a competent spiritual trouble-shooter.

3. Let us pay particular attention to the instructions Paul gave to Titus, and let us be careful that these basic principles are not violated in our own churches:

(1) The officers who were selected should be of sterling character, and their families should be above reproach, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (Vs. 6).

(2) Their elders or bishops, ministers or deacons, should be above reproach from a negative point of view, "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre" (Vs. 7).

(3) The positive side of their character should also possess outstanding qualities, "But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Vv. 8, 9).

Paul warned Titus that there were some people in Crete who would aspire to leadership in the churches who were not worthy of the positions. We today have learned this solemn truth to our sorrow, "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake (Vv. 10, 11). No one knows better than we who are laboring earnestly for the cause of our Master that the same thing is true about some people today as it was true in the day when Paul warned Titus to be careful whom he and the churches selected for their leaders.—*The Bible Student* (F. W. B.).

4. Illustration: Said Babe Ruth, the famous baseball player, of an aged minister: "Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them. I once knew an old minister. His hair was white, his face shone. I have written my name on thousands and thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him! He was not trying to please himself. Fame never came to him. I am listed as a famous home runner, yet beside that obscure minister, who was so good and so wise, I never got to first base!"

Questions & Answers

(continued from page ten)

and Eve, were the only people to be on probation, and the probation was at a time when they were perfectly innocent. We have never been innocent nor eligible for such a probation. They failed even though innocent while being tested. What hope would we have being born in sin to survive such a testing? Remember that in this testing God said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17).

He did not only pay the penalty and purchase our complete pardon, but provided so that when we believe and by our faith enter into this complete pardon we enter a joint heirship with Christ and are placed as adult sons in which relation we become joint owners with Christ of all His possessions. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:14-17). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). "For now ye see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

Notes and Quotes

(continued from page eleven)

bishop nor assignments. This kind of propaganda comes from those who refuse to be loyal to the union meetings and conferences—those who refuse to observe the church covenant and to abide by what the conferences set forth as necessary to the betterment of the cause of Christ.

Subscribe to our denominational weekly, *The Free Will Baptist*, and get the truth. We have it for you.

OBITUARIES

(Continued from Page Nine)

Springs Free Will Baptist Church, a charter member of the woman's auxiliary, and as long as she lived she attended regularly. As she so quietly filled her place in the church and auxiliary, you could strongly feel the presence of God. She was a devoted wife, a loving mother, and truly an earthly saint, bringing consolation to all who passed her way. She is not dead, her spirit has only been released to enter the world where time and space are measureless. She graduated into the next dimension of her soul's life.

There is a presence in the garden of our memories pleasant and blessed that her life directs us toward tomorrow rather than yesterday. There is a voice that calls us from death to life eternal.

Submitted by,
Jessie Ferrell

Mr. Kermit Coleman

Kermit Coleman was born on February 5, 1920, and died May 25, 1961. He was the son of Miles Coleman and Ella (Goff) Coleman, of Pikeville, Kentucky. He was married to Syble (Smith) Coleman, November 15, 1945. To them were born two children, Carolyn Kay and Paul Michael Coleman. He is survived by one brother, Kenneth Coleman of Pikeville; two sisters, Mrs. Ledna Thacker of Pikeville, and Mrs. Flo Robinson, of Norfolk, Virginia; and a host of friends.

Kermit was a member of the East Belmont Free Will Baptist Church of Belmont, North Carolina. He held the office of deacon, treasurer, and clerk of his church and served faithfully for many years. He has not left us forever. He is just gone for awhile to await the Resurrection.

By his pastor, M. T. Sparks

Mr. Sidney Strickland

On Monday morning, August 7, 1961, God in His infinite wisdom saw fit to call Brother Strickland of Walstonburg, North Carolina, from his earthly home to take his place among the blessed above. Dying suddenly about 5 o'clock a. m., at the age of 71, as a result of a heart attack, he left his wife, Mrs. Nellie Owens Strickland, five daughters, three sons,

twenty-six grandchildren, seven great-grandchildren, and many relatives and friends to mourn their loss. Although hearts are saddened by his passing, we bow in humble submission to God's will, grateful for the life which he lived and the inspiration that he was to those about him. He was a retired farmer and a member of Spring Branch Free Will Baptist Church, a faithful Christian, a devoted husband and father, and a cherished friend.

We thank Thee, dear God, that Thou didst permit this life to pass this way. We thank Thee for the life he led, for his inspiration and influence, for the Christian faith he had. We thank Thee that Thou didst lend him to us for this little while. We thank Thee that we do know that he is safe with Jesus and He will never let him go. We thank Thee that we shall see both Christ and our loved one, since we have faith in Thee. Amen.

By Nannie Bailey Dunn

Boys' and Girls' Stories

(continued from page twelve)

pray, according to His will, we can know that no one will be unhappy as a result of our having our prayer answered. Dorothy's new dress didn't bring her the happiness she thought it would. Her father and mother also needed new clothes, but Dorothy hadn't prayed about that!

A Mother Blocks Way

A greatly distressed mother came to a minister and asked: "Is there forgiveness for a sin such as mine? Years ago on a Sunday night I was out walking with my ten-year old daughter. We saw a large tent. A gospel meeting was in progress. 'Let's go in Mommie,' said my little girl. We did. As the minister closed the service, he said, 'Anyone who will accept Christ as Saviour, stay for awhile.' My little girl said, 'Mommie, I'll stay if you will!' I said, 'No,' though I knew I needed Christ and His forgiveness. My daughter has grown up to be a profane person. She is a heavy smoker and drinker, with no thought of God whatever!"—*Gospel Herald*.

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 13, 1961

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"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (JEREMIAH 6:16).

EDITORIAL

A Question of Words and Names

How far can we go as individuals in defense or words, terms, and names? To be sure, some words mean the same to all people; but other words mean one thing to one person, and quite another thing to another. When we go off on a tangent, however, and forget our purposes of existence, we can expect confusion. We sincerely believe that some Free Will Baptist leaders have pounced on words to the point of distortion of that which is truly meant and intended by others. Every Free Will Baptist should recognize that we do not have time to become by-passed by words and terms and names which cause us to forget our true purpose.

The apostle, Paul, had been in the city of Corinth for a year and a half, teaching the Word of God among the Corinthians. To be sure, many great things had happened there. But as always, there was opposition to what God had done through him. Accusations were hurled at him from the religionists of his day. Occasionally, he would be defended by someone who was not necessarily of his persuasion. Such was true in the following passage of Scripture, which took place in Corinth:

"And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat. Saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat" (Acts 18:12-16).

Gallio has been described by certain Bible scholars as a specimen of an upright Roman magistrate. Others have spoken of him as being indifferent to all religion. At any rate, he did not offer encouragement to the Jewish religionists. What he did proved to benefit the Apostle. He recognized that the Apostle was not guilty of wicked lewdness; he saw that the Jews had accused him of persuading men to worship God contrary to the law. In reality, Paul was not guilty of this. Instead, the Jew's interpretation of the law was not spiritual, and they had turned to words and names to support their argument, therefore, Gallio would have nothing to do with it.

There are certain individual Christians whose nature is such that they are not capable of dealing with a matter from the positive, objective, and constructive angle. The only way such a person can conduct himself, or write, is that of name calling and a barrage of words which only a debased, uncultural nature could adopt.

If it were just a matter of words and names which we are interested in, then we could spend hours upon hours in seeking to explain the false implications and distortions which have come to the forefront during recent weeks. However, we do not intend to spend our

time and energy to explain what some individual thinks about us, this institution, or this weekly denominational paper. Individuals may conclude many things, but it is God that looks upon the heart and knows the true intents and purposes. It is with this realization that we say with Gallio, "If it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."

Calling a Halt

There was a time, about a year ago, when we would often have to clip feature articles from other publications for reprint in "The Free Will Baptist." At the present time, however, we now have approximately thirty-five feature articles in our files awaiting publication. We have had some of them for several months. Fifteen of these articles are pertaining to the church government issue, both pro and con. We cannot publish all of them relating to church government; therefore, we are calling a halt to all of them, for the present time and perhaps permanently. We feel this is necessary because anything else which may be written will simply be a rehashing of the problem. From now on, we shall limit reference to the church government issue to the reports of our denominational bodies which we feel morally obligated to publish, and any report which the editor may wish to write or give. We still reserve the right, however, to take up any issue which we feel necessary in explanation to our readers.

Volume 76

Number 36

September 13, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months \$1.00
1 Year 2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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North Carolina State Convention Meets September 13, 14

Michael Pelt, Secretary

THE North Carolina State Convention of Free Will Baptists will hold its annual meeting on September 13 and 14 in Mount Olive, North Carolina, with Mount Olive Junior College serving as host to the convention. Because of the large attendance expected at the two-day meeting, college officials have arranged to use the facilities of the Mount Olive National Guard Armory during the convention. Arrangements have also been made with Griffin's Barbecue in Goldsboro to serve lunch each day at a cost of \$1 per plate. Drinks and dessert will be served with each meal at no extra cost.

Speakers at this session will include the Reverend Ralph Lightsey, who has served during the past two years as pastor of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, and the Reverend Earl Glenn, well known pastor of First Free Will Baptist Church, Wilson, North Carolina. Brother Lightsey will preach the introductory sermon on the first day while Brother Glenn will preach the convention sermon on the second day.

Copies of the annual church letter have been sent to all church clerks whose names and addresses are correctly listed in the files of the State Convention. Any local church affiliated with the State Convention that has not received an official report blank should write to the secretary requesting a copy. This report blank should be returned with a contribution to the State Convention before September 13. Make checks or money orders payable to state convention treasurer. Churches are also requested to make a contribution of \$5 or more to Mount Olive College Endowment Fund. This fund was established by the convention in 1959 to strengthen the stable income sources of the college.

Representation by local churches at this session of the convention will be slightly different from previous sessions. A constitutional amendment passed at the 1960 session provides that each church in good standing may represent with one delegate for each two hundred members or fraction thereof. This will enable churches with more than two hundred members to send two or more delegates, depending upon the size of the membership.

Below is a copy of the program of the 1961 session:

WEDNESDAY, SEPTEMBER 13

Morning Session

- 8:30—Registration of Ministers and Delegates
- 10:00—Call to Order by the Secretary
 - Devotions, The Rev. Garland Teasley
 - Welcome, Mount Olive Junior College
 - Response, The Rev. Fred S. Powers
 - Partial Report of the Credentials Committee
 - Recognition of Visitors
 - Appointment of Committees
 - President's Message
 - Report of North Carolina Ministerial Association of Free Will Baptists, The Rev. M. L. Johnson
 - Report of Free Will Baptist Press, The Rev. N. Bruce Barrow
 - Report of Mount Olive Junior College, Dr. W. B. Raper

11:20—The Hour of Truth

"Come, Ye Blessed," John Prindle Scott
Kathleen B. Warren, Soprano
Message, The Rev. Ralph Lightsey

12:00—Lunch

Afternoon Session

1:15—Meditation, The Rev. Roland Cherry

1:30—Business Session

- Report of the Executive Committee of the State Convention
- Report of the Mission Board, The Rev. R. H. Jackson
- Report of Cragmont Assembly, The Rev. Wayne Smith
- Report of the Board of Christian Education, Chairman
- Report of Superannuation Board, The Rev. Walter Reynolds
- Report of Church Finance Association, The Rev. M. L. Johnson
- Report of Promotional Work, The Rev. S. A. Smith
- Report of Christian Action League, The Rev. C. H. Overman

3:45—Adjournment and Benediction

THURSDAY, SEPTEMBER 14

Morning Session

9:00—Devotions, The Rev. Hubert Burress

9:15—Business Session

- Final Report of The Credentials Committee
- Report of the Historical Commission, The Rev. Hubert Burress
- Report of East Carolina Free Will Baptist Student Fund, The Rev. R. B. Crawford
- Report of the State League Convention, President
- Report of State Sunday School Convention, President
- Report of State Woman's Auxiliary Convention, President
- Report of the Children's Home, The Rev. J. W. Everton

11:20—Morning Worship

Convention Sermon, The Rev. Earl Glenn

12:00—Lunch

Afternoon Session

1:15—Devotions, The Rev. Joseph Ingram

Business Session

- Report of Nominating Committee
- Report of Temperance Committee
- Report of Resolutions Committee
- Report of Treasurer, Mr. Rom Mallard

3:00—Adjournment and Benediction

Hymn Director—The Rev. Clarence Bowen

Organist—The Rev. Henry Melvin

(The organ used by the convention is provided without charge by Maus Piano Company, Raleigh, North Carolina.)

Independent Publication Enters Edgemont Church Dispute

The Sword of the Lord is an independent weekly religious publication. Its editor is Dr. John R. Rice. The assistant editor is Evangelist Walt Handford. There are several independent ministers on its staff and co-operating board. It strongly advocates the doctrine of eternal security, and it is known as the voice of the independent church movement.

In view of the above statements, it is rather interesting that this independent publication, "The Sword of the Lord," the issue of August 25, 1961, contained a feature article, on the front page, entitled, "Denominational Bosses Steal Another Church." The article was written by the assistant editor.

We feel that this article has done a great injustice to the Western Conference of Original Free Will Baptists of North Carolina, as well as its moderator, the Rev. M. L. Johnson. To begin with, it contained distortions of the true facts, and misrepresentations of the true facts, as well as things which are completely untrue. Evidently, the writer was not careful in checking the authenticity of some of the statements made, or else his informant, if there was one, did not properly represent the facts, or did not know the true situation.

For a long time there have been those Free Will Baptist leaders who have felt that the independent movement was closer to us than we realized. We feel that this article in "The Sword of the Lord" further proves that point. We know that the independent is not in sympathy with the work and promotion done by denominations, especially when a denomination has a higher body.

The officials of the Western Conference have felt for a long time that the independent movement has had its effects upon the conflict in the Edgemont Church. Therefore, to them it was no surprise to see such an article published in an independent paper.

The facts in the Edgemont dispute have been published in "The Free Will Baptist." Any fair-minded Christian can get the facts from the conference reports. You will not find them in the article which appears in "The Sword of the

by the Editor

Lord." The article says, among many things, that the Superior Court of Durham County issued a restraining order forbidding the overwhelming majority of the members of Edgemont Church from using the buildings or equipment of the church. In reality, no restraining order, or conference action, forbids anyone from attending any and all services of the Edgemont Church.

The article further states that ten years ago the Western Conference had refused to ordain the involved minister mainly because he was a graduate of the strongly fundamental Free Will Baptist Bible College in Nashville; that in September of last year the Western Conference relieved the involved minister of his ordination credentials and preaching rights because he refused to submit to the wishes of the state conference (at the time of this writing the State Convention has never acted on this); that the National Association impeached from office all of the North Carolina men who had signed the unbaptistic affidavit which removed the Edgemont congregation from their property; that the National Association put the North Carolina Conference on probation until they repudiate their position on connectional church government; that if Free Will Baptists let the North Carolina state group get away with their

"FREE WILL BAPTIST" ONE DAY EARLY

Due to the fact that we did not receive the program of the North Carolina State Convention in time for publication in the September 6 issue, we are getting this issue out one day early. News items which were not received until Friday were too late for this issue.

The Publishers

stealing of the Edgemont Church property, it could form the opening wedge for the complete loss of all local church rights in the future.

In answer to the above false statements, the moderator of the Western Conference has prepared a paper which gives the facts as they are. In the first place, the involved minister was ordained by the Cumberland Association of Tennessee without a letter from the Western Conference of North Carolina (He later apologized for this action.). Ten years ago, he was not a graduate of Free Will Baptist Bible College, and if he had been, it would have had nothing to do with his ordination, since all those ministers joining the Western Conference have to meet the same requirements. In September of last year the Western Conference was restrained by the Court from taking any action against the involved minister, and the restraining order was served on the conference officials on the very day that the conference convened. It was not until January 18, 1961, that the conference could act.

The Executive Committee of the National Association recently published a statement in which they stated that the five North Carolina men were *not* impeached from national office. The writer of the article in "The Sword of the Lord," evidently believes otherwise. So far as anyone knows, the North Carolina State Convention is not on probation, nor has the so-called state group stole the Edgemont Church from anyone.

We personally defend the Rev. M. L. Johnson in the accusation that he conspired with anyone to get the majority put out of the Edgemont buildings. One thing is certain, anyone who reads the article as it appears in "The Sword of the Lord," and believes it as it is, will certainly be misinformed. We feel that the article will give the North Carolina critics, and others, even more fuel to add to the flames of confusion. We urge our readers to read the Western Conference reports as given in the August 2, August 9, August 16, August 23, August 30, and the September 6 issues of "The Free Will Baptist."

Cragmont Assembly Merits Support

By J. E. Wooten

IT was our happy privilege to visit at Cragmont Assembly a few days recently. We were invited by Mr. Fountain Taylor to visit at Cragmont as the Taylor family guests during their week there, August 21-25. We could not get there until the latter part of the week, but we were greeted with a warm, cordial Christian reception. The association and fellowship with the Taylor family group were refreshing, encouraging and inspirational. It brought back to our memory the many times we had been at Cragmont when they gathered there for their vacation and family reunion. We thanked them personally while we were there with them, and now we express our sincere appreciation to them publicly. There were approximately forty-five of their family members present. Their group was the last scheduled group of the season.

Mr. Fountain Taylor has been associated with the assembly, in one way or another, since it was purchased by the Free Will Baptists. He was connected with, and directed in many of its business deals and operations during its early days, and is now a member of its board of directors.

It was a happy privilege and a great pleasure, also, to meet and be greeted by such loyal and sincere Christians as Mr. and Mrs. Joe Rice, who succeeded us at Cragmont and assumed the official position we held there for several years. Their courteous reception and sincere Christian attitude and gestures were encouraging and inspirational.

It was a blessing, also, to meet and fellowship with the members of the staff. We had known and learned to love all of them before we resigned our position and left the assembly in June. We cannot name them all and commend them personally, but we can truthfully say that they were a group of fine Christian young people.

We are writing these things for a

reason beyond and above our personal feeling and appreciation. Personally, the things and conditions we are trying to express and convey to you who read this are encouraging and inspirational to us, but we wish, above our personal satisfaction and pleasure in the matter, that these things may convincingly impress others that they are the conditions and factors which help to inspire and encourage the real Christian service rendered by Cragmont Assembly.

The efforts that are being put forth at this assembly, and others of its kind and with the same objective in other states, are essential to the spiritual growth and life of our church, including both youth and adults. But let us not forget to place emphasis upon the winning of young people for Christ and leading them to Him, and training them for service in His cause. The need is urgent from every angle which is related to the cause of righteousness and to the salvation of souls. Cragmont Assembly is dedicated to this cause. God forbid that it should ever be misled or influenced to engage in practices below God's approved standards and methods of Christian service! Please let us back and support this institution with our hearts and sincere prayers.

A campaign is being arranged and will be launched soon to raise funds to liquidate the indebtedness against the assembly, and to enable it to enlarge its accommodations and facilities for a greater and more efficient service in the cause of the Saviour. We are not fully informed about the plans and arrangements. The information will be given soon. We plead with everyone to respond to the call and support the cause as sincerely and as generously as the Lord provides you with the means and opportunities. He will reward all our efforts put forth in His loving cause.

We are now back in our home in Ayden, 615 S. Lee Street.

A STATEMENT

In view of the fact that the editor of "The Challenger" has made certain implications and accusations through the pages of said publication in the issue of August 28, 1961, we wish to make the following statements:

1. Neither the editor nor the manager of the Free Will Baptist Press has had anything to do with the promotion of any controversy which has existed in any local church concerning the church government issue. Any accusation of such is absolutely false.

2. The relationship of the editor with any local pastor, in or around Ayden, is just as cordial and warm as it has always been. The editor of "The Free Will Baptist" does not have the time to engage in local church controversies or to oppose the decisions of any particular minister. There are far too many other battles to fight.

3. The editor of "The Free Will Baptist" is clerk of the Central Conference, and as a member of the executive committee of said conference, is in agreement with the action taken by the Ayden Free Will Baptist Church concerning congregational church government, since the action taken was for the church government to "stay as it always has been," and since the pastor of said church is in agreement with "The Statement of Faith and Discipline for Original Free Will Baptists of North Carolina."

4. The editor of "The Free Will Baptist" has not dealt unfairly or underhandedly with anyone. Those who may set forth otherwise are the ones who will have to give an account unto God for falsehoods, not this editor.

NEWS AND NOTES

Of Denominational Interest

Saratoga Church to Observe Home-Coming

The Saratoga Free Will Baptist Church, Saratoga, North Carolina, will observe its annual home-coming day, Sunday, September 17, with the Rev. R. H. Jackson, former pastor, as the guest speaker. The pastor, the Rev. Fred S. Powers, will conduct a memorial service. Also during the morning service, the Spring Branch Quartet will render special music. Lunch will be served on the ground at the noon hour.

A period of singspiration is planned for the afternoon service. The Free Will Baptist Children's Home, Middlesex, North Carolina, will participate in the program.

The annual fall revival services will begin on Sunday night. The Rev. R. W. Allman, former pastor, will speak each night, with services beginning at 7:30 p. m. A program of music is planned nightly.

All former pastors, members and friends are invited to come and have a hearty welcome and enjoy a day of fellowship.

Prospect Church Announces Home-Coming

The Prospect Free Will Baptist Church, Dunn, North Carolina, will observe its annual home-coming service, Sunday, September 17.

A revival meeting will start the following week with the Rev. Jack Paramore, Greenville, North Carolina, as the evangelist.

All former members and friends are invited to attend these services.

Reunion Chapel Church Announces Revival

The Reunion Chapel Free Will Baptist Church, Vanceboro, North Carolina, announces its fall revival beginning September 18-24, or possibly longer. Services will begin each evening at 7:45, with the Rev. Henry Armstrong, Washington, North Carolina, as the guest evangelist.

The pastor invites any group of singers

to come and render a song or songs anytime during the revival.

Piney Grove Church Announces Revival

The Piney Grove Free Will Baptist Church, Beaufort County, North Caro-

Coming Events

September 13, 14—North Carolina State Convention, Mount Olive College

September 22, 23—South Georgia Association, Spring Grove Church, Wayne County

September 21—Muscle Shoals State Line Association of Alabama, State Line Grove Church, Lexington

September 15—Tennessee River Association, McGlanery Church, Colliwood

September 16—Morning Star Association of Alabama, Oakman Church, Walker County

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C. (place to be announced)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

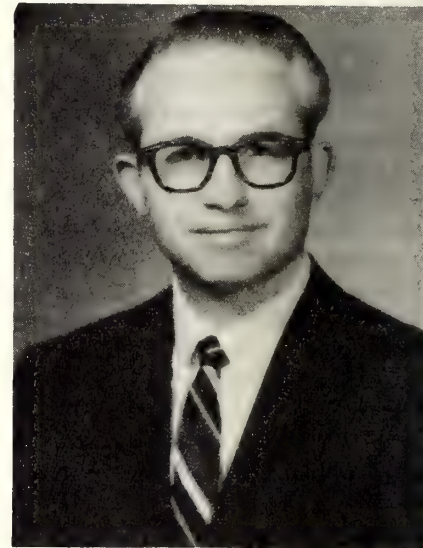
November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

lina, announces its revival beginning September 13 and will continue through September 23, with the Rev. F. B. Cherry, Greenville, North Carolina, as the guest evangelist.

On Sunday, September 24, the church will observe its annual home-coming.

The pastor, the Rev. Jack Mayo, and the church, invite the public to attend these services.

Sapp Assumes Pastoral Duties



The Reedy Branch Free Will Baptist Church, Winterville, North Carolina, participated in the first services conducted by their new pastor, the Rev. Charles Sapp, Sunday, September 3. His morning sermon topic took up the theme song of the human heart, "Don't Fence Me In." Sunday evening they heard the first of a series of sermons called, "Christ the Rock."

Mr. Sapp comes to Reedy Branch from Richmond, Virginia, where he recently completed graduate studies at Union Theological Seminary. He holds the Bachelor of Arts degree from Free Will Baptist Bible College, Nashville, Tennessee, the Master's of Education degree from the Agricultural and Mechanical College of Texas, and the Bachelor of Divinity degree from the Union Theological Seminary.

The new pastor of Reedy Branch has had pastorates in Oklahoma, Tennessee, Texas, and Virginia before coming to this church. His work as an evangelist has taken him into most southern states and as far west as California. Along with these experiences, he brings to his new pastorate the benefit of a three month internship at Medical College of Virginia where he studied clinical pastoral relations.



Cragmont Assembly Closes Season With Two Youth Conferences

The 1961 youth conference at Cragmont Assembly, Black Mountain, North Carolina, closed out in August with two great weeks of *information, inspiration and recreation*—to get back to a slogan used by some of the earliest groups assembling at Cragmont.

The Young People's Bible Conference, held the week of July 31—August 5, was attended by around seventy young people from every conference and association in the state except three. The Lord blessed this conference in a great manner. The staff gave of their best, and the young people sought and received great spiritual uplift.

The next week saw a group from the Piedmont area which numbered at its peak around one hundred campers, seventy-three of whom resided at the assembly, with others coming in from nearby churches for day activities. Again the Lord visited with great blessing.

These two great conferences were sponsored by the North

Carolina Free Will Baptist Sunday School Convention, with the Piedmont organizations co-sponsoring the second one. The Rev. L. E. Ballard was the director for both conferences, with the Rev. Earl H. Glenn acting as co-director for the Bible conference and the Rev. Ralph Staten acting as co-director for the Piedmont Youth Conference. Many fine workers assisted the directors in giving a full program of instruction covering all phases of our denominational program.

During the 1961 season, seven groups of young people spent a week each at Cragmont. Four of the groups were sponsored by the State Sunday School Convention; one was sponsored by the State Free Will Baptist League Convention; and two were sponsored by the State Mission Board. According to the best figures of the Rev. L. E. Ballard, around 475 young people have been to Cragmont this summer, which makes it the record year to date in the history of the institution. Many of these young people found salvation at Cragmont, while quite a number dedicated themselves to the Lord for full-time Christian service. May God have the glory!

Rev. Fred Kirby In Revival Work

The Rev. Fred Kirby of Fayetteville, North Carolina, who just a few months ago announced that he was entering into full-time evangelist work, has been engaged in revival work in churches in Oklahoma and other sectors of the country.

From September 17 through 24, he will conduct a revival at Coward, South Carolina; October 1-11, he will be at Midland, Texas. In November he will return to his home in Fayetteville and will then be available for more revival work.

It is reported that God has wonderfully blessed in these services. Mr. Kirby covets the prayers of all Christians in his behalf, that God will continue to use him as an instrument to reach sinners and encourage Christians to walk closer to the Lord.

Rev. C. L. Patrick to Conduct Wintergreen Revival

The Rev. C. L. Patrick, Walstonburg, North Carolina, will be the evangelist for revival services to be held at the Wintergreen Free Will Baptist Church, Cove City, North Carolina, September 17-30. Services will begin each evening at 8:00 o'clock.

The church extends the public a very cordial invitation to attend these services.

Auburndale, Fla., Church Completes Successful Revival

The First Free Will Baptist Church of Auburndale, Florida, recently held a ten-day revival which proved to be a great success. The Rev. Leo R. Curtis of Dothan, Alabama, was the evangelist. The church feels it was the best revival ever held. There were 45 decisions for

Christ, and a soul-stirring spirit prevailed at each service. There was a large attendance at all services.

The pastor is the Rev. Horace Hernon.

Home-Coming Observed At Liberty Church

The Liberty Free Will Baptist Church, near Manning, South Carolina, observed its annual home-coming Sunday, September 10, with Dr. W. Burkette Raper, president of Mount Olive College, as the guest speaker.

The services began with Sunday school at 10:15 a. m., and Dr. Raper spoke at 11:15, at the morning worship service.

A basket picnic dinner was served on the ground at the noon hour.

All enjoyed a day of wonderful Christian fellowship together.

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Greetings from Alaska

Dear Christian Friends,

Greetings to you in the Lord!

The Lord has blessed in a most wonderful way since we came to Fairbanks and started the work here. We have 16 enrolled in Sunday school and yesterday (August 20) we had 15 in church which has been our largest number present. We are very glad, and thrilled in the Lord for what He has done.

Upon our arrival in Fairbanks, we set June 11, 1961, for the Sunday to begin services. All week long I visited and passed out handbills and invited the people to come to church on Sunday. When the day arrived we waited with much expectation, wondering who would come and how many. The time came for Sunday school and we waited an extra fifteen minutes and no one came, so Lib taught the lesson to me. After this service, we waited until after eleven o'clock and still no one came, so I preached to Lib. This caused us to visit even more the next week and on Sunday we had eight present for Sunday school and church. Since that first Sunday there have been times when we were the only ones present, and times when we would have just one, but God has blessed the work here and the future looks very bright indeed.

The one thing we needed most was a place to meet and there were no buildings available in our area. We continued to pray and turn the city up side down for a place but we were unable to find anything that would meet the need. After much more prayer and searching, we located a building in North Pole. This is a town about 14 miles from Fairbanks and has about 1000 people living there. It is between the Army Fort and Air Force Base. There is only one other church in the area and this seemed to be the place to start the church. Also, all the Free Will Baptists in and around Fairbanks live in the North Pole area. We have a good number of prospects to start with here. Our first service in North Pole will be August 27, 1961.

We want to thank each person and church which had a part in our work here in Alaska. You have been very faithful to God in this matter. The response in sending song books has been excellent and we have a very good supply. We would like for you to continue to pray much for the work, and that God will lead us to the people which need Him as Saviour, and bring into the church those who will be faithful to Him. Also, our most urgent need at the present are chairs (\$5.00 each), collection plates, and a communion set. If you want to have a part in this write Rev. Homer Willis, 3801 Richland Ave., Nashville, Tenn.

The time left for us really to get out and work is very short now, for winter is fast approaching here. We ask again for your prayers that in these last days that we will be able to do as much as possible.

May God bless each of you day by day.

Our address is Box 855, Fairbanks, Alaska.

In Christ, your missionaries,
Kirby Joe and Lib Godwin

The Mileys Write

9 Route de Versailles
Antony (Seine) France
July 30, 1961

Greetings in the name of our Saviour Jesus Christ!

It has been slightly more than three months since our last newsletter, and it hardly seems possible that time goes by so rapidly. Our expected stay in France is now more than half gone; six months from now, the Lord willing, we hope to be in Africa. A few days ago I heard that one million or more Parisians would be taking their vacations the first of August, and I do not doubt it. Yesterday morning I was awakened by an almost continual stream of traffic passing in front of our building. It was only about 5:30 a. m., but when I looked out the window, I saw cars, one after another, passing, with luggage, camping equipment, etc., strapped to the tops of the

cars. We live only about seventy-five yards from the intersection of two main highways, so you can imagine how much traffic there is this season of the year.

The month of July has been a busy month for us. The children's vacation from the French school began June 28, so we have been teaching them their Calvert correspondence courses at an accelerated rate. Too, I have had two French courses this month, instead of one, since I would like to complete the language study in time to study some tropical medicine here this fall. Lorene is not quite so pressed for time with her language study, so she has continued with one course. We both will probably be taking important language tests at the end of August, so we would especially appreciate prayers for us during these days of concentrated study.

We recently received a letter from Brother Merkh, our missionary-builder in Ivory Coast, and we rejoice to know that the clinic and house for our use are now under construction on the station at Doropo. The Lord continues to supply our needs in a marvelous way, and we do thank Him for doing so. We appreciate you who so faithfully continue to remember us in prayer and to support with your gifts this labor for our Lord. We do thank you and pray that He will bless you for the kindness you have shown us.

In closing, I would like to leave with you a quotation from a great missionary-minded man of God, Oswald J. Smith:

"To get His best we must give Him our best. To become men and women after His heart we must let Him have our undivided attention. To win we must surrender. To live we must die. To receive we must give" (From *The Man God Uses*).

May God help us all so to live that we can be men and women He uses!

Sincerely in Christ Jesus,
LaVerne and Lorene Miley

Missionary Conference In Tidewater Area

The churches in the Tidewater area in Virginia are sponsoring a Missionary Conference, September 10-17. Returned missionaries, Rev. and Mrs. T. H. Willey Sr., Rev. and Mrs. Tommy Willey Jr., Rev. and Mrs. Fred Hersey, and Rev. and Mrs. Harold Stevens, are among the speakers for the conference. General director Rolla Smith and promotional secretary Jerry Ballard are featured on the

program for the week. In addition to these speakers, members of the foreign mission board are scheduled to speak in the services nightly.

The Churches participating include: Bethany, Hyde Park, Fairmount Park, Princess Anne, People's Church, Calvary, Portsmouth's First Church, Newport News, and the Richmond Church. Services begin nightly at 7:30 o'clock. Everyone is invited to the services.

Hawaiian Missions

Our Dear Friends,

Again we are late in getting our newsletter to you. Thank you for your patience. The Lord has given us several new people the last few months; however, since some of our most faithful military families have returned to the mainland, or have been assigned duty elsewhere, we find it most difficult to have much growth in number. It is a thrill to be able to reach them for Christ and build them up in Christ, but it is very difficult to see them leave. Since we last reported to you we have had twelve first time decisions for Christ and six adult members added to our church membership. The average Sunday school attendance for the past three months has been thirty-two with a high of forty one and a low of twenty-three.

We had a very successful vacation Bible school. We enrolled 62 children and eight teachers and helpers and had an average attendance of 58. That may sound to many of you like a small group; however, to us it was almost more than we could handle because of our limited space, lack of class rooms and trained helpers. In fact that was the first time in our ministry that we did not want anyone else to attend our services because we just couldn't take care of any more. We could have had many more than this if we had been able to care for them. If you could have been here and seen how we had to make the children sit on the floor and crowd so many in a room during our Bible school, I am sure you would have resolved to do something about it. We had eight of our intermediates to accept the Lord as their personal Saviour during the week. On the night of our graduation services we could not begin to seat the congregation so we let the parents have the seats and kept the children in the garage and let one group go in and present their part of the program and then march out to make room for another group.

The need for property grows more urg-

ent with every passing day because the many cults and false religions are offering the people beautiful and comfortable places to worship and they are deceiving many. The fact that all of these conditions do exist and our Free Will Baptist people have responded so poorly to our call for help has broken our hearts many times recently. We do not ask for a fine beautiful building but we must have property soon. Few of you have responded wonderfully and have dug down deep and given to the needs and work here in Hawaii and to you we say THANKS from the depths of our hearts—the gifts have been good—but all too few. If your

church has not done anything for the "Remember Pearl Harbor" fund, please do something to help us soon. Also, as you may have noticed in the Home Mission Board's financial report, our personal account is shamefully in the red. We would appreciate hearing from more of you this month.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (2 Corinthians 1:11).

For Christ in Hawaii,
Luther, Helen & Brenda Sanders

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Alumni Association Meets

The Executive Committee of the Mount Olive College, Mt. Olive, North Carolina, Alumni Association met at the college Saturday to discuss alumni activities for the forthcoming year. Meeting with the committee were Dr. W. Burkette Raper, president of the college, and the Reverend Ralph Lightsey, director of public relations and promotional services.

The committee prepared a letter to be sent to Free Will Baptist churches throughout North Carolina urging their support in reaching the goal of \$100,000 in gifts to Mount Olive College during the fiscal year ending June 30, 1962.

The Reverend Melvin Everington of Wilson was chosen as a representative from the alumni association to the board of directors of the college.

In other action the alumni committee reaffirmed its backing of the administration of the college. The committee issued a special statement which read, "That the Alumni Association protest the action of the National Association in impeaching from national offices Dr. William Burkette Raper, president of Mount Olive Junior College, Mr. Ralph Lightsey, director of public relations and promotional services, and Mr. Michael Pelt, dean of the college; that the Alumni Association reaffirm its faith in the Christian character of these men and the

doctrine for which they stand and commend them for their administrative ability and leadership shown at Mount Olive Junior College."

State Board Met at Eastman, Ga.

The Board of Education for Free Will Baptists of Georgia met in Eastman, Georgia, on July 1.

The board had received information concerning all previous loans except two. Since that time only one has been heard from, leaving only one who failed to reply.

Some of these students have paid all of their loan, some are paying monthly and some plan to pay in the future.

The board wishes to express appreciation to those who received letters from the board for their co-operation.

It is the desire and prayer, as a board, to render a greater service to the people.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

CHANGE OF ADDRESS

"Will you please state a change of address in *The Free Will Baptist*. My present address is 719 Long Avenue, Rocky Mount, North Carolina; my new address will be Route 2, Rocky Mount, North Carolina."—Rev. P. C. Wiggs.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: If the Lord were not to answer your prayers, what would be your attitude regarding it? Would you think yourself to blame?—N. R. J.

Answer: I surely would. I would know because the Bible teaches that when a Christian maintains right relations with God, his prayers are answered. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Ye are my friends, if ye do whatsoever I command you. These things I command you, that ye love one another" (John 15:6, 7; 14, 17).

Not keeping Jesus' commandments, one of which is that each love every other Christian, might be a reason why a Christian does not have his prayers answered. An unsettled grievance between the one praying and some other Christian might have to be settled or at least one might need to do all in his power to gain good fellowship with the fellow Christian before he could get his prayers answered. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5: 23-24). Then there must be a Biblical reason for asking for something in order that one's prayers be answered. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3).

Being obedient to God is sometimes overlooked by Christians as being essential to having prayer answered. God

has a right and does demand perfect obedience of Christians at all times. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Samuel 15:22, 23). We are also taught to be persistent in prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:1, 7, 8).

Dr. R. A. Torrey has the following to say in answer to a similar question on Pages 99, 100 in his book *Questions Answered*: "There was a time when God did not answer my prayers. I was living by faith. Everything I got came in answer to prayer, but the supplies. I cried to God but got no answer. Then I looked up to God and asked Him to search my heart and bring to light anything in my life that displeased Him. He brought to light something that had often troubled me before, but which I would not admit was sin. That night I said: 'O God, if this is wrong I will give it up'; but I got no answer. In the bottom of my heart I knew it was wrong all the time. Then I said: 'O God, this is wrong, it is sin, I will give it up,' and the answer came. The fault was in me, not in God. There is nothing that God more delights to do than to answer prayer." When prayers are not answered there is always a reason and this is in the one who prays. He must follow the Bible in eliminating that reason and then without any question he will have his prayers answered and he will himself be happy.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

FRIENDSHIP WITH THE WORLD
—ENMITY WITH GOD

"... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

For the past few weeks we have been thinking about the several aspects of Christian love in its relationship to our devotion to both God and to our fellow man, and now for the next two devotional periods I want us to think of the effect of our love for the world and the things of the world upon our standing with God. The text minces no words, "Whosoever therefore will be a friend of the world is the enemy of God."

The Bible makes a broad distinction between the church and the world, the flesh and the spirit. These "are contrary the one to the other," and they cannot be reconciled. The antagonism is radical and immutable. Yet the vain, wicked, and corrupting experiment of trying to harmonize the two goes on, perhaps in no age of the church more boldly and with less disguise than in this very time. Men and women, for the sake of interest and pleasure, and in the spirit of a cowardly conformity, are adopting the maxims and methods of the world, and so obliterating the line of demarcation as to conform the world in its follies and to demoralize the church in its opinions and practices.

"The world" is a term of frequent occurrence in the New Testament, and always of significant import. We are not to understand by it the outward frame of things, the visible heavens and earth, but the inhabitants—what we call society, with its imperious fashions, its giddy dissipations, its manifold follies. The Apostle John, while he warns us and sets up an infallible test of judgment, at the same time defines the term in the follow-

(Continued on page fourteen)

NOTES

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QUOTES



By J. C. Griffin

WHAT DOES INCORPORATION DO?

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; . . ." (Matthew 16:18). Jesus did not say, "My corporation." Where do we get Bible authority to incorporate a church?

Well I have seen and read the manuscript for the incorporation of one church and the manuscript of incorporation was and is an absolute new business—incorporated—that removes it completely from all fellowship of the denomination and makes the corporation a new denomination—an independent organization, disconnected from all former connection with other churches and of ministers.

This corporation goes further than a local church has power to do under the constitution. It can license and ordain its own ministers and even appoint people to perform marriages. "Look out little girls." The head of your corporation could decide against your wishes.

PROPERTY TRANSFERS

There is only one right way to transfer property and that is by legal rights. There is a law by which this transfer can be made. There is an advertising clause, and a time limit, according to my understanding. A well-versed attorney at law should be employed in this matter.

ANOTHER QUESTION

It is stated in such transfers, or corporations, that if there is a minority who wishes to remain a church, with the regular denominational setup, without any change, this minority can hold the property involved, due to the fact that the conference recognizes the minority who stands with the denomination, its treatise, customs and usages as the true church. Also the civil courts hold the same view we are told.

DICTATORIAL POWER

A pastor has no dictatorial powers over a congregation. A pastor is a servant,

according to the Word. Paul seemed to like the term, *servant*, and even a *bond servant*. Yet, some preachers seem to want to be a dictator. I have heard of people being excommunicated because they advocated a change of pastors.

I am serving one of the best churches that I have ever served. We have never had any *run-ins*, but if five or six of these members were to have desire to let me go and get another pastor, they would not have to go to the executive committee of the conference to get advice. As soon as I learned of their wishes, I would resign. I did that once. As I went on the church ground one Saturday morning when it was quarterly meeting time, a brother came to me as a friend and said that he heard there was a group here that wanted to change pastors, so I made my speech and told them not to consider me. A divided church cannot succeed in the cause of Christ.

Another brother minister was put up and a small number of the congregation voted for him, less than a dozen I believe, the rest would not vote at all. That afternoon, this same brother came to me and said, "I'm sorry that I said anything to you about the change of pastors this morning, and there are several of us that are dissatisfied and want to take the vote over tonight." My reply was, "Never, that would make Brother _____ feel bad."

HOW FAR CAN WE GO?

The question, "How far can we go," has been asked. I shall answer for myself and not for another. This question was asked in relationship to our church activities, possibly in relationship to the work in general, and I think was related in church government. I have been, and plan, to go as far as our forefathers went and no further. They went so far as to letting it be understood that the local church hold its own keys; that is, in the local business of the church it was congregational. This is what our conferences have held, to my personal knowledge for more than a half century. But at the same time, they acknowledged that the preachers were under the jurisdiction of the conference, or association to which they belonged. They recognized the fact that a local church after being admitted into a conference, was under the jurisdiction of the conference. That is, the autonomy of the church could not govern the conference. This makes the local church a congregational institution. On the other hand, they have ruled and handed down to us that the conference was, and is, connectional. It is formed

by a group of churches and ministers connecting themselves into a body. There has never been any denial of this connection until these last few months. The greater part of our problem has been brought about by one brother who decided that he would not obey the rules that had governed our connection for a long, long time. Before being governed by or co-operating with his conference, he decided to go to the civil court in spite of what the Scripture teaches about matters of dispute. "Dare any of you, having a matter against another, go to law before the unjust, . . ." (1 Corinthians 6:1). In Paul's day there was not much use to go to law anyway, due to the fact that Roman law in general favored the wealthy, instead of the poor. It was that way at the trial of Jesus and many of the saints that followed their Master. Let us quote that whole verse of which we started. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Verse 5 says, "I speak to your shame. Is it so, that there is not a wise man among you? no not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers Nay, ye do wrong, and defraud, and that your brethren" (1 Corinthians 6:1, 15, 18). It makes but little difference as to who wins; when you go to law, both sides lose.

Just think of the cost of the courts. Think of all the money that has been spent in the Edgemont dispute. Enough has been spent to hurt and destroy, to have kept a dozen missionaries on the field for more than a year. Also, the energy and physical strain brought to bear, can never be regained. I am afraid that envy and hatred and strife have broken friendship between those who were at one time the dearest of friends.

BUT HOW FAR?

Well, I have never torn a church apart. I have never put a Calvinistic preacher, or an independent, in the pulpit where I have pastored, as I know of and one does not have to heave out but a very little Calvinistic doctrine before I find it out, and this is not bragging.

I do not chew, dip or smoke the weed that is cursed so much; I never wore shorts, I never had on a swim suit. I bought one once several years ago, but when I went down to the place of bathing, there were so many young people and children, and some adults, that I was ashamed to get out before them in that

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STORIES for our BOYS and GIRLS

GIVEN TO JESUS

by Olive W. Mumert

MUMMY, was I dedicated?" asked Sally.

"Yes, you were," answered Mother, "but not in a church like Cathy was. You see, there was no church near where we lived when you were a baby, so we knelt down in our own home and gave you to the Lord."

"But Cathy's not a baby either. Can't I be dedicated in the church now like Cathy was?" Sally asked eagerly.

"Do you know what dedication means, dear?" Mother asked.

"No," said Sally, suddenly wondering. "What does it mean?"

"Well, dear," explained Mother, "a thing, or a person is dedicated when he is set apart for the Lord. Now that you are old enough to understand, you are old enough to dedicate yourself. That is called consecration."

"But I gave the Lord Jesus my heart when I asked Him into my heart, didn't I?" Sally asked. "I belong to Jesus already, Mummy, isn't that the same?"

"Not quite," answered Mother quietly. "In order to save you, and prepare you for heaven the Lord Jesus Christ gave His life on the Cross for you. Now, in order that you may be of service to Him, He wants you to give yourself to Him, your heart, your life, and everything."

"I don't understand, Mummy," Sally sighed. "How could a little girl be used of the Lord Jesus? You have to be big to be a missionary, or a Sunday school teacher."

"I'll try to explain it better, dear," said Mother. "You see, you were my child when you were born, but you haven't always tried to do what I wanted you to, have you? You don't always want to do what I like you to? do you?"

"Sometimes I don't," Sally confessed. So much of the time Mummy wanted her to do the things she didn't like doing.

"Well, it is much the same in God's family," explained Mother. "When

you trusted in the Lord Jesus Christ you became God's child. You belong to Him, but do you always love Him enough to do everything that He wants you to do?"

"No," answered Sally truthfully, "lots of times I do naughty things when I know better. Maybe I'm too little to con—, con—s'crate me to God. I can't seem to be good all the time."

"Oh, sweetheart," said Mother, softly, "none of us is good all the time. We all need God's help in order to do what is right. If you love the Lord enough to want to do His will, to please Him all the time, then you can give your life to Him, and He will help you to do right."

"But, Mummy," Sally sighed tearfully, "I do love the Lord Jesus, but lots of times don't feel like I want to do what I should."

"We all feel that way sometimes, darling," explained Mother. "That is because Satan tempts us. He makes us want to do what is wrong, but if we pray, God will help us to want to do right. We do not need to be afraid. God is always ready to forgive when we do wrong, and to help us to do right."

"Then, can I give myself to Him right now, Mummy?" Sally asked wistfully, "or will I have to wait until I go to church?"

"You don't have to wait at all, dear," said Mother smiling, "God wants you to give Him your life right now. Do you want to kneel down right here and tell Him that you are ready to give yourself to Him now?"

Perhaps she wasn't so very big, but she did want to serve the Lord Jesus. It would be hard sometimes, but Mummy said God would help her, so she said, "Yes, please, Mummy. I want to give myself to Him now."—My Pleasure.

THE CASTLE BY THE SEA

Lois Hoadley Dick

BOBBOY stood on the seashore and shaded his eyes with one hand. The waves were green and foamy. They

washed up on the shore and went back to the sea—up and back—up and back—leaving bits of wood and little crinkled shells behind. Overhead the sea gulls were gliding and dipping high above the water and out on the horizon the boats were only tiny specks of color.

The sun was hot and there was a cool breeze from the ocean. It was a perfect day but Bobby didn't feel like swimming. He felt sad inside and a little afraid. Something had been bothering him all week. Something that Mrs. Zane had said in Sunday school class.

He began to walk, scuffing the sand between his toes and making footprints where it was damp. He stopped under the green and white striped beach umbrella where Mother sat with little Roger. He dropped down on the brown blanket and rolled over on his stomach.

Little Roger jumped on top of his back and pounded him gleefully. Any other day Bobby would have tickled his little brother and rolled him over and over in the sand, but today he only said, "Lemme alone, Rodge."

"Stomach ache, Bobby?" Mom asked. That was her usual question when he was too quiet.

"Naw," Bobby mumbled, picking at the edge of the blanket.

"Too hot?"

"Nope, I'm obay."

Mom was his best friend, but how could he tell her of the sinking felling 'way down inside of him? How could he explain the thoughts that made him want to cry every once in a while, big as he was? He didn't even understand what was wrong with him, so how could he tell anybody about it?

"Miss Joy wasn't at Sunday school last Sunday, was she?"

"Huh-uh, she was sick. Mrs. Zane taught us." There was that feeling again, tugging at his heart. Bobby gazed out to sea and tried to forget Mrs. Zane and what she had said. Two lifeguards were shoving a rowboat out to sea and he watched it bob up and down on the white-tipped waves.

"Have a nice lesson?"

Bobby frowned and moved restlessly

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Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

W. A. Convention Convenes at Friendship Church

The Central Conference Woman's Auxiliary Convention will convene Wednesday, September 27, 1961, with the Friendship Free Will Baptist Church, Greene County, North Carolina. The church is located on a rock road off the Farmville-Snow Hill highway, No. 258. A sign giving directions to the church is on Highway No. 258.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met recently at the church with ten members, one new member and one visitor present. The meeting was opened with the singing of, "Sweet Hour of Prayer," followed by prayer.

Mrs. Laura Boyette introduced a program on prayer. Mrs. Pearl Smith, Mrs. Clarissa Merritt and Mrs. Mildred Cauley gave interesting talks on this subject.

The business session was then brought to order by the president, Louise Boyette. The group voted to give \$25 to the church treasury and \$25 to the building fund treasury. The group decided to have their fall social on September 8, at King's Restaurant, near Kinston, North Carolina, and to invite their husbands to supper.

Various officers gave reports of their work.

Mrs. Bernice Gray dismissed the group with prayer, after which Mrs. Clarissa Merritt served refreshments.

Pink Hill, N. C.—The Ard Auxiliary of Christian Chapel Free Will Baptist Church met Wednesday, August 22, at the home of Paul Weber. There were ten present.

The meeting was opened with roll call. Minutes were read and approved. The group sang, "I Shall Not Be Moved." "I Have the G.T.A. Enthusiasm," and "I Washed My Hands this Morning."

All members participated in the rank

drill, led by Mrs. Lois Blizzard, sponsor.

It was decided to purchase handkerchiefs and each member embroider, "G.T.A.," on it; then take them to patients in a near-by rest home.

Martha and Gayle Howard are to write two missionaries.

The lesson theme was on work, "A Boy Who Dislikes Work."

Games were played and enjoyed. Ice cream cones and cup cakes were served. Happy Birthday was sung to Paul Weber.

The next meeting is to be with Gail Taylors.

Anna Phillips Loan Fund Program

Supplement to WNAC Program for
September, 1961

Introduction: This program is prepared as a supplement to the woman's auxiliary program for September. Since the published program is concerned with the Student Loan Fund of the WNAC, a fund which is restricted to students of Free Will Baptist Bible College, it was thought that North Carolina auxiliaries might appreciate material concerning the Anna Phillips Loan Fund. If a local auxiliary desires to use this material instead of the published program, it may be used as an alternate program.

TOPIC I: Purpose of the Anna Phillips Loan Fund

The Anna Phillips Loan Fund was established in 1938, as a result of the vision and efforts of Mrs. Katie Sawyer Jackson. The fund was named in memory of Mrs. Anna Phillips, who for many years aided students attending the Free Will Baptist Seminary in Ayden, North Carolina, by providing gifts of money, food, and clothing. The loan fund seeks to carry on this noble work through loans to deserving young people who are seeking an education.

The woman's auxiliary recognizes the importance of educating the youth of our denomination. One way to contri-

bute to the education of our young people is to give to the Anna Phillips Loan Fund.

TOPIC II: Who Benefits from the Fund?

The Anna Phillips Loan Fund is intended for Free Will Baptist young people who are residents of North Carolina. All applicants for loans must be of sound Christian character and must have completed a standard high school course.

Students from the Free Will Baptist Children's Home at Middlesex, who desire to enter college immediately after graduation from high school, are allowed, upon recommendation from the superintendent or orphanage board, to borrow from the fund on their personal note with no co-signer and with no interest charged. If they do not enter college the same year they graduate from high school, they, like all other applicants, will be required to have the endorsement of a property owner and will be charged interest at the rate of 4% per annum.

All applications for loans must be made on standard Anna Phillips Loan Fund application blanks. Applications must be accompanied by four letters of recommendation from the following persons: (1) Pastor or church clerk; (2) auxiliary president; (3) a local businessman; (4) principal of school last attended. The amount of a loan to any one person is limited to \$400. There is no restriction on which college the applicants may attend. The student is free to choose the college which will best prepare him for his vocation.

TOPIC III: When Is a Loan Repaid?

The full amount of the note is due two years after completion of the course of study. If the borrower leaves school before the accepted course of study is completed, his note becomes due immediately.

Young people who have received loans from the Anna Phillips Loan Fund have, almost without exception, repaid the loans promptly and faithfully. Some have later given generous contributions to the fund to assist other deserving students.

TOPIC IV: Does the Fund Really Help?

Since 1938, when the first loan was made from the fund, the Anna Phillips Loan Fund has assisted a number of people from our denomination in attaining their educational goals. Many of these have been students for the ministry, who are now filling pulpits in Free Will Baptist churches. Some have been young men and women who were preparing for missionary service or other

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The Lighted Pathway

(continued from page ten)

ing language: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). These affections are unlike. They are opposed one to the other. They cannot dwell together. The expulsive power of either excludes the other. If the love of the world dominates, the love of the Father is cast out; for all that is in the world—the lust of the flesh, the lust of the eye, and the pride of life—is not of the Father, but of the world. In the same line of thought, our blessed Saviour used the same term: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). At another time He said to the Jews: "... Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins: ..." (John 8:23, 24). He seems to be saying here that He is not in sympathy with its tastes or principles, its aims or its ends. Now, these are strong declarations. Their meaning cannot be mistaken. They discriminate sharply between the religion of Christ and the religions of the world, with its things and its ways.

The text further implies that the world—the vain, vicious world—is to be found within the pale of the church. Some have made a treacherous, profane and unholy alliance with it, and the epithets employed to characterize them sound harsh and revolting, but milder ones would utterly fail to express the enormity of the sin condemned. In the language of the Scripture, idolatry is adultery. The friendship of the world is in the same category. The relation of the church to God is often referred to under the idea of a marriage-covenant. He is the husband, she is the bride. So Paul, writing to the Corinthians, said: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2). If we can comprehend and appreciate this image as the true exponent of the delicate relations between God and the church, no professor of Christianity

can fail to see in how many ways purity may be compromised, and with what diligent circumspection he must avoid the very appearance of evil.

(Continued next week)

Notes and Quotes

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swim suit. I have not been to a movie in 40 years, yet, I do not claim *sinless perfection*. I have to ask God daily, in the name of Jesus, to cleanse me from all imperfections.

Neither do I believe that all women who wear shorts are harlots and on their way to hell, neither do I believe that they do it to advertise. I wish that they would not wear shorts, so we preachers would have something else to preach about.

Boys' and Girls' Stories

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on the blanket. "Okay," he said finally. "Mrs. Zane is okay."

"What was the lesson about?"

"Oh, about the wise man who built a house on the rock—and—and—the one who didn't. And—and that Jesus is the Rock—or something like that."

"And what does that have to do with boys and girls today?" Mom asked gently.

Bobby was uncomfortable. There was that sinking feeling again. "Well, Mrs. Zane said if—if a fella didn't get to know Jesus as his Saviour, he had nothing to build his life on—he was lost."

"Have you ever asked the Lord Jesus to come into your heart, Bobby?" Mom asked quietly, in the tone she always used when she was very, very serious.

Bobby didn't answer. He got up and walked toward the water so Mom couldn't see how close he was to crying. "Come on, Rodge," he called, without looking back.

Roger ran unsteadily over the sand and plopped down at Bobby's feet. "Build a castle," he urged. "Les build a sand castle, Bobby."

"Okay," Bobby agreed unhappily.

"Here, we'll scoop all the sand into a big heap and then make windows and doors."

"No, no." Roger tugged at his big brother's hand. "Over there on the rocks. Less carry the sand in my pail and go over there."

"Naw," Bobby knelt down in the warm sand and began to dig with his hands. "That's too far to walk, Roger. I'm stayin' here."

"Rodgie goin' over there," complained the little fellow, taking his sand pail and tin shovel and trudging off.

Bobby scraped in the sand until he had a pile almost three feet high. He carried water in his cupped hands and wet the sand so it would pack. With little colored stones washed up by the waves, he formed a path around the castle.

Soon his castle would be complete. He needed only a stick to put on the top for a flag pole. He struggled to his feet and admired the castle. It was beautiful. He could almost see a bright flag flying from the top and people leaning out of the windows.

Across the beach lay a pile of drift wood. Bobby started toward it, glancing back over his shoulder at the castle, every few steps. It was a wonderful castle, the biggest one on the beach. The waves lapped toward it softly, each time creeping a little closer, Bobby noticed. The tide must be coming in. He bent over the wood pile and searched for a small stick. The pieces were all too big. He straightened up suddenly, warned by a cry from Roger. Then he began to run swiftly across the sand, his heart pounding.

The waves had surrounded his castle and were washing it away! The water was flowing into the trench and rising against the castle walls! The pearly windows were carried away by the greedy waves! He tried to hold the waves back with his hands, but they washed over him and surrounded the castle. They leveled it to the ground. He stood where his beautiful castle had been while the waves carried the sand from under his feet and left him standing in a hole.

He fled toward the beach umbrella, his feet stumbling over the sand, and dropped down, sobbing.

"Mother!" he cried. "I want to be saved!"

How pleased Mother was. You may be sure she was ready to pray with Bobby, as he asked the Lord Jesus to forgive Him for not inviting Him into his heart before this. Bobby told Jesus, out of a full heart, "Thank You, Jesus, for dying for me." And he invited Jesus to come into his heart and be his Saviour.—My Pleasure.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Gaius, A Christian Layman

(Lesson for September 24)

Lesson: 3 John

Golden Text: 3 John 4

I. INTRODUCTION

The Printed Text for today's lesson is the third epistle of John. It was written by John, the beloved disciple and apostle of our Lord, who is also the human author of the Gospel which bears his name, together with the two previous letters of this series and the Revelation. It is supposed that this letter was written by the apostle when he was around one hundred years old. He had already returned from his exile on the Isle of Patmos where he had been sent by the pagan Roman ruler of Judaea who hoped that he would starve to death on the island which was not much but a huge rock protruding from the Mediterranean Sea.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

3 John 1: The beloved John was the author of five New Testament books. This book of only fourteen verses was written to Gaius. No one knows for sure which Gaius he is. It is important to know he is loved and respected because of his good life. Love expressed is sure to kindle love.

Vs. 2: This is a good verse for our greeting cards. John was sure of the spiritual health because he knew his beloved friend. If some church members' bodies were no better than their souls, they would be bedfast.

Vs. 3: John's soul was thrilled when brethren came telling more of the faithfulness of his loved friend. It is a test of strength and sincerity to be true when separated from loved ones.

Vs. 4: There is nothing that can bless the hearts of good parents or pastors more than to hear good reports of their children.

Vs. 5: The best evidence that we have the truth is our walking in the truth. Gaius was hospitable to the brethren who came to his door. He did it faithfully and consistently, not just occasionally.

Vs. 6: Gaius' Christian love helped the brethren perform their missions, and they told about it in other churches.

Vs. 7: It seems that these referred to were ministers traveling from church to church in the name of the Lord, and carrying with them a free gospel. The church should care for such.

Vs. 9: This letter is not "Three D," but "Two D": Diotrephes and Demetrius. Diotrephes wanted to be the big shot. He wanted to run things. He would run or ruin.

Vs. 10: Diotrephes must have been a thorn in the flesh of the good Gaius. He would not receive the brethren as did Gaius.

Vs. 12: Why can't everyone be kind and good and agreeable like Demetrius? There are too few such men in every church.

Vs. 13: We have all said this when we write to loved ones. There are so many things we would like to say!

Vs. 14: So much more can be said and understood when we talk face to face with friends! He who had lain on Christ's bosom laid Christ's friends in his heart.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. "I have no greater joy than to hear that my children walk in truth" (Vv. 3, 4). Let us notice that John recognized the truth in the life of Gaius, and also that he walked in the path of truth. It is one thing for a person to recognize truth and even to keep his heart from falsehood; then it is another thing for the person to love the truth to the extent that he lets it order his steps. There are some people who are good men when one considers the negative side of their characters; but when they look for positive acts of truth, stands for what is right, and fruits of positive righteousness emanating from them, they find only a blank page. Not so with Gaius—John was pleased to commend him for his standing firm and walking in positive truth.

2. There is but one way to walk in the Truth, and that is to be guided by the Word of God. It is said of Dr. C. I. Scofield that he never directly forbade any church member the indulgence of

questionable things. He would talk matters over with them and then tell them to settle it in prayer and with the Word of God. He would say, "I am not your judge; look to God." And he says that invariably such members came out all right. Paul Rader often related how people asked him about questionable things. He always answered that God would put His finger on the undesirable thing. Sometimes it was the love of pleasure, love of the opera, and many other matters. Whenever the soul went to God about it and obeyed Him the problem was easily settled. Let us learn to walk in the Truth. Let us not wait for the preacher to tell us what is wrong. In most cases we would resent it. Let us take it to God, hold it up against His Word, and then walk in the Truth of the Word.—*Bible Expositor*.

3. Beloved, thou doest faithfully whatsoever thou doest. Can it be said of you, "Thou doest faithfully whatsoever thou doest"?

Illustration: Years ago a shepherd came from the country district to the City of Edinburgh. He brought with him a little dog. The man died and was buried in Grey Friars' Churchyard. The little dog made his way through the iron gates and lay down upon the grave of his master. The little dog didn't lie there merely for a week, or a month, or a year, but for twelve years! Every day, at one o'clock in Edinburgh, the gun in the castle is fired. Everyone would look at his watch to check the time. The little dog would run out from the churchyard at that time each day. A local baker would give the dog water and something to eat. Then the dog would go back to the grave of his master. The dog lay there until his death! What fidelity! What faithfulness! "Be thou faithful unto death, and I will give thee a crown of life."

4. Toward the close of the last century a young business man was accumulating riches rapidly. Said he to Stephen Paxton, who had known only poverty through the years, "Come with me and we will make a fortune together!" Paxton declined the appealing offer, for God had placed upon his heart the great need of Sunday schools in the thinly populated rural sections of our country. "You are a fool to turn down such an attractive offer," said the young business man. Other people derided him, calling him a "crackpot," and a religious fanatic. Years passed. One day he met the man who made him the business offer. The man

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NEWS NOTES

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Florida Bible Institute Begins Fall Term

The Florida Free Will Baptist Bible Institute begins its fall term September 19. The institute has employed an additional instructor for this term. He is Mr. Wayne Love, a graduate of Troy State Teachers' College, Troy, Alabama.

N. C. Children's Home Report for August, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for August, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 357.37
Blue Ridge Association	149.91
Cape Fear Conference	356.74
Central Conference	1,348.74
Eastern Conference	1,208.52
French Broad Association	168.42
Jack's Creek Association	39.07
Pee Dee Association	14.61
Piedmont Association	70.34
Toe River Association	11.00
Western Conference	662.39
Western Association Yearly	12.00
Miscellaneous	10,531.84
Farmer Concert Class	1,723.23
Bennett Concert Class	2,057.81

French Broad Building Fund

French Broad Association	295.49
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Clothing Fund

Blue Ridge Association	50.00
Cape Fear Conference	40.00
Central Conference	95.00
Eastern Conference	90.00
Western Conference	75.00

Duke Savings

Miscellaneous	1,396.30
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Total Receipts for August \$20,753.78

South Georgia Church Adopts Statements

In a regular church conference on August 26, 1961, the Oak Hill Free Will

Baptist Church of the South Georgia Association of Free Will Baptists adopted the following statements relative to their beliefs and practices as original Free Will Baptists:

"We believe (1) That the local church has a right to manage its own internal affairs within the framework of the established faith and customs of original Free Will Baptists; (2) that when a church becomes a member of an association or conference, it no longer remains strictly congregational, but it surrenders part of its independence to that composite body, which has and exercises certain rights over the local churches and ministers. The association, through its ordaining council, has the sole right to examine, ordain, and discipline its ministers. The association has a further right to take part in the settlement of serious church disputes.

"These beliefs have been practiced in the churches of the South Georgia Association of Free Will Baptists as long as there has been any recorded information pertaining to our faith and practices. The minutes of our association reflect these beliefs and practices, to the letter, for many decades. These minutes are available to verify this statement.

"We, therefore, resolve and affirm our beliefs in the faith and practices of original Free Will Baptists everywhere.

"We further wish to protest the recent majority action of the National Association of Free Will Baptists meeting in Norfolk, Virginia, for their immature and unjust action against several of our ministers and others who represent one of the strongest segments of original Free Will Baptist work."

The Rev. Tom J. Lightsey is pastor of the Oak Hill Church, and Mr. Delbert Williams is clerk.

St. Claire Bible Class

(continued from page fifteen)

said, "You wouldn't come with me. Now I am worth \$50,000 and you and your family still live in a bare covered wagon!" "But," said Paxton, "you do not know the extent of my real wealth! More than 50,000 boys, girls, men and women are

enrolled in Sunday schools that I organized!"—Selected.

5. John sent the short letter to Gaius, probably by the hand of Demetrius, who was also a faithful servant in Christ. He had sent one to the church, but it had been disregarded by Diotrephes and presumably the church never had a chance to see it. This made it necessary for John to send a personal letter to a trusted friend, by a trusted friend. The letter was not designed to correct the error of Diotrephes, but only to comfort the beloved Gaius by the fact that John would soon come to correct the situation in the church in person. In the meantime, all the members of the church who would heed the authority of the elder should take care not to imitate the example of Diotrephes, but shun evil, selfishness, and egotistical pride.—*The Bible Teacher* (F.W.B.).

Woman's Auxiliary

(Continued from Page Thirteen)

forms of Christian service. Others have become teachers, businessmen, etc., and some of them are lay leaders in our churches.

When we look at the achievements of the people who have been helped by the Anna Phillips Loan Fund, we cannot fail to see that the fund has been a real help, both to those who have received direct financial assistance and to the denomination as a whole. In order that the fund may continue to help our young people in getting an education, it is necessary that our local auxiliaries continue, and even increase, their support to the fund. All contributions should be sent to the Anna Phillips Loan Fund treasurer, Mrs. Lillie Mae Sasser, Route 3, Goldsboro, North Carolina. Auxiliary members may also help by acquainting worthy young people of the denomination with the availability of the fund.

(Detailed information on rules governing the Anna Phillips Loan Fund may be found in the *North Carolina Woman's Auxiliary Guidebook*, 1959 revision, Pages 34-36.)

RS —



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the Free Will Baptist

Ayden, North Carolina, Wednesday, September 20, 1961

LEOMA PHOTOS

VIEWS OF THE STATE CONVENTION

Let it be understood at the outset—this editorial is concerned with our personal views of the North Carolina State Convention which met September 13, 14, at Mount Olive. There are many things which will be understood regarding it; other things will be misconstrued; some will not properly relate the happenings and the important decisions which were made.

It is our opinion that the true North Carolina State Convention of Free Will Baptists has proven itself in remaining firm in the practices and procedures which have become a part of the Free Will Baptist denomination in this state. For this we are indeed thankful and grateful. We believe in the program of the North Carolina State Convention. We know it is not perfect, for no convention can be with human beings belonging to it; and so far that is the only type of convention that we know. We believe in the North Carolina Statement of Faith and Discipline. We believe in these things because we belong to this convention, and vice versa. Some feel that we should not express ourselves, but we feel duty bound under God to do so. Those out of the State of North Carolina must grant us this privilege, and at the same time understand that our task reaches beyond any particular state as we seek to serve in the literature field.

This session of the convention has been called by many as being stormy, but considering the trouble which had been thrust upon it, there was a mark of calmness and determination on the part of the vast majority to settle our problems once and for all in the state.

To be sure, the North Carolina State Convention has never found it necessary to take such action as that which was taken. Everyone knew there was opposition on the horizon, but no one was certain as to its strength. Ministers had incorporated their churches, and others were opposed to the Statement of Faith and Discipline. These ministers, and the delegates of their churches were not seated in the convention—a total of 21 ministers were not seated and a total of 22 delegates were not seated, by a vote of 368 to 61.

It is our opinion and conviction that if we (North Carolina Free Will Baptists) are to have a Discipline of Faith and Practice, we ought to abide by it to the best of our ability. If we are not going to abide by it, then let's do away with it entirely. The convention did not seat those ministers and delegates from incorporated churches because the articles of incorporation are in conflict with the Statement of Faith and Discipline.

As a result of their not being seated, a showmanship type walkout was dramatically staged by the Rev. Roy Rickard of Cramerton. It was reported that about sixty persons went out with him. This group met on Thursday, September 14 at the Goldsboro Free Will Baptist Church and organized what they call, "The Conservative Fellowship of the North Carolina State

Convention of Original Free Will Baptists of North Carolina." It is reported that the Rev. Frank Davenport, pastor of the Goldsboro Church, was elected moderator of this new organization.

This came as no surprise to many of us. It is our opinion that this was done for several reasons. Chief among these reasons was to be recognized by the National Association of Free Will Baptists as the true North Carolina State Convention. Many of our leaders feel that the National Association will declare the State Convention out of fellowship because of the church government issue, and then this other group will be recognized.

Is it possible to have two State Conventions? We do not think so, and we believe the National Association has no intention of doing so. We do not consider the problem in our denomination as being limited to North Carolina, for when the National Association took the action which it did, it became a denominational problem; therefore, it is yet to be seen how other states and areas will be effected.

Did the North Carolina State Convention repudiate that which the National Association asked it to repudiate? No definite action was taken on the request, but a resolution was adopted calling for the general officers, members of standing boards and committees of the North Carolina State Convention to represent the convention in any necessary good-faith conference with the General Board of the National Association. (This resolution is given elsewhere in this issue.)

Volume 76

Number 37

September 20, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Have We Left Anything?

SEPTEMBER marked the beginning of a new year for many Free Will Baptist churches, and for a large number of these churches it meant the services of a new pastor. It is appropriate, then, that both laymen and ministers give serious thought to the relationship of a pastor to his congregation.

THE FORMER PASTORATE

One of the most difficult problems that confronts a minister is when to leave a church. Sometimes this question finds a ready answer by a congregation voting to release him or another congregation extending a desirable call. But, fortunately, most pastors today leave a church by resignation rather than being forced out by vote of the people.

It was moving day for a certain pastor who was leaving a church after five successful years. After loading his furniture, books, and personal belongings on the big van, he and his wife and four children were ready to go out of the front door for the last time. His wife paused, looked around and said, "John, have we left anything?"

"Mary, I hope so," he said. "I hope we have left some friends. I hope that the Christian faith is more real to these people. I hope we have left a challenge for high and noble living in the hearts of the youth here."

"What have I left?" is a question which should be answered seriously and honestly by a pastor each time he changes churches.

THE CALL TO THE MINISTRY

The Christian ministry is distinctive among the professions in that one does not choose this work on his own, but instead, he is chosen. The poet, Kilmer, said, "Only God can make a tree"; the same is true of a minister. The divine call of a minister is a fundamental article of Free Will Baptist faith. This belief is set forth in our Treatise as follows: "No member of our denomination shall take upon himself the public ministry unless he feels sure he is divinely called . . .,"—*Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

Paul expressed this truth simply, "And he (Christ) gave some, . . . pastors and teachers" (Ephesians 4:11). Referring to his own call, the apostle wrote, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me

W. Burkette Raper, President
Mount Olive College

faithful, putting me into the ministry" (1 Timothy 1:12).

This call to the ministry is perhaps the most personal experience a pastor ever has. The prerogative of calling men into the ministry belongs only to God. Christian friends may counsel and pray with a person regarding his call, but only the individual can know the certainty of his calling.

RELATIONSHIP BETWEEN PASTOR AND CHURCH

The relationship between a church and her pastor is sacred. We Free Will Baptists believe in a democratic form of church government which means that laymen, not the pastor, have the authority to formulate and determine the program of a local church.

We believe in democratic church government because we believe that laymen have the same access to God as do ministers. We believe that God speaks to the pew as well as to the pulpit. This belief is based upon the truth that God is no respecter of persons. Every one who becomes a Christian does so in response to the call of God through the gospel of Christ.

The call to the ministry is not within itself a call to a specific denomination nor to the pastorate of a specific church. We do not believe that God calls a man to impose himself upon a denomination or a local church against the will of that body.

In the Free Will Baptist denominations, we have long established principles governing the ministry. The only way a man can become a Free Will Baptist minister is to be ordained by Free Will Baptists. In our structure of church government, the district conference or association is empowered to examine, or-

dain, and discipline ministers.

This ordination is basically contingent upon two criteria: (1) The testimony of the candidate that he is divinely called; (2) the qualifications of the candidate for ministerial membership in that conference.

The district conference determines its own requirements for ordination. Among Free Will Baptists, only the district conference or association can ordain a man into the ministry. Neither the local church, nor the State Conventions, nor the National Association is authorized to perform the rite of ordination.

Every church that belongs to the Free Will Baptist denomination is a member of some conference or association. Independent congregations are not a part of our denomination.

Every minister, by virtue of his ordination, becomes eligible for membership in a conference. He holds his ministerial credentials upon the authority of his conference and is thereby under the jurisdiction of his conference. One can be a minister without belonging to a conference (or association), but one cannot be a Free Will Baptist minister without connection with a conference. Independent ministers are not a part of the Free Will Baptist denomination.

Each Free Will Baptist church, then, is a member of a conference, and each Free Will Baptist minister is a member of a conference. Each church calls its own pastor out of the list of regular ordained ministers who are in good standing with their conference.

Fortunately, among Free Will Baptists, each conference recognizes the role of every other conference to examine, ordain, and discipline ministers. This recognition permits a church of one conference to call as its pastor a minister in another conference. Although there are shades of differences in doctrine and polity among the various conferences, there is basic agreement on the fundamentals.

The only way a minister can become the pastor of a Free Will Baptist church is for the laymen of that church to invite him to become their pastor. Among Free Will Baptists, there is not, never has been, nor may there ever be an organization or officer empowered to assign pastors. By the same token, the

(continued on page five)

Large Attendance — Positive Stand

The 1961 session of the North Carolina State Convention of Free Will Baptists had, so far as we know, the largest attendance ever—a total of 920. This total included 339 visitors and 581 ministers and delegates. A total of 43 ministers and delegates were not seated because they had formed a corporation in their churches, or either they would not sign the registration card which pledged adherence to the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

Several important resolutions were adopted by the convention. The first of them was concerned with the problem facing the North Carolina State Convention as a result of the action of the National Association in its 1961 session concerning church government. The State Convention asked that this resolution be printed in its entirety. It reads as follows:

Whereas: Original Free Will Baptists have had a continuous existence in North Carolina, at least since the year 1727, and the oldest form of Original Free Will Baptist organization beyond the local church is the annual, or general, conference, and

Whereas: In the year 1913 Original Free Will Baptists of North Carolina formed this State Convention, as an advisory body, to solicit the co-operation of the conferences and associations in promoting the work of its various departments, and

Whereas: During and before 1935 Original Free Will Baptists of North Carolina were a part of the Eastern General Conference of Original Free Will Baptists, and

Whereas: In 1935 the National Association of Free Will Baptists was formed by uniting the Eastern General Conference and the Co-Operative General Association; it being agreed and understood that "neither of the two shall in any way have jurisdiction over the other" (Dodd, Page 120), and

Whereas: We have understood during the entire time of our affiliation with the National Association that our established customs, usages, practices, and church government were not a test of fellowship, or the repudiation of the same a prere-

quisite for membership in the National Association, and

Whereas: For many years there has seemed to be an ever increasing spirit of animosity and opposition, on the part of some elements of the National Association, toward Original Free Will Baptists of North Carolina and their programs, institutions, and officials, and

Whereas: The National Association did in its 1961 session, place a new and different interpretation upon the section, *Provision and Claim*, on Page 39 of the National Treatise; disqualified for national office several ministers who are in good and regular standing with the North Carolina State Convention of Original Free Will Baptists and their respective conferences; and made requests of the North Carolina State Convention of Free Will Baptists which it plainly cannot comply with without violating its own *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the fundamental doctrines, customs, usages, practices, and church government which have been established during many generations, and which did exist before we become a part of the National Association, and which we believe have been the means of the preservation of our faith and heritage for many generations, and

Whereas: We believe the above mentioned animosity, acts, and request by the National Association have created such a state of uncertainty and confusion among the officers, boards and committees of this State Convention, the district bodies, ministers and local churches of this State Convention, the district bodies, ministers and local churches of this state, as to constitute a state of emergency and that the above does in fact make our established customs, usages, practices, and church government a test of fellowship and the repudiation of the same a prerequisite for good standing in the National Association, and

Whereas: We feel that this confusion and state of emergency is neither edifying to our denomination or glorifying to our Lord:

Therefore, be it resolved:

1. That we request the General Board of the National Association of Free Will

Baptists to issue a clear, concise, and simple statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists of North Carolina in the National Association; that because of the urgency of the present state of confusion and emergency, we respectfully request that this statement be issued immediately, and in no case later than January 1, 1962.

2. That until the exact standing of this convention, in the National Association, has been determined and the state of emergency satisfactorily settled, we request the officers, standing boards and committees of this convention to refrain from active participation in the formulation and execution of the various programs of the National Association, except that any agency receiving funds for any department of the National Association shall faithfully forward same to the proper department, and that we advise the district bodies, ministers, and churches who constitute this convention to follow the same course of action.

3. That we hereby designate the standing members of this convention: namely, the general officers, members of standing boards and committees, as a special mediation and fact finding committee, to represent this convention in any necessary good-faith conference with the General Board of the National Association and that we hereby empower this special committee to determine if and when the state of emergency is satisfactorily settled and inform our people, or if thought necessary to call a special session of this convention.

4. That we hereby instruct the officers, boards and committees of this convention, in the event it proves impossible to settle the emergency and it is determined that this convention is not in good standing with the National Association, that they begin immediately to formulate plans and policies for a complete denominational program in co-operation with other Original Free Will Baptists who may desire fellowship with us. Said plans and policies to be submitted to any future regular or special session of this convention.

5. That we do hereby call upon all Free Will Baptists to pray for divine guidance in the consideration of these matters.

Other resolutions were: That the Executive Board of the State Convention be empowered to deal with those ministers belonging to boards in the North Carolina State Sunday School Conven-

tion-Institute who have incorporated their churches, and that the matter be dealt with according to customs, practices, etc.; that the executive board be empowered to call and reconvene the State Sunday School Convention in order to settle difficulties arising from same; that churches operating under the Statement of Faith and Discipline of North Carolina refrain from calling or employing pastors or evangelists who do not adhere to the faith and practices of Original Free Will Baptists or who are subject to use their influence to divide or confuse members of a church; that a day of prayer be called by the State Convention to pray for the preservation of our denomination.

On the first day of the convention, delegates and ministers were shocked when the Rev. Herman Hersey asked, "Has any faculty member of Mount Olive Junior College ever pleaded the first, fifth or tenth amendments on charges of practicing un-American activities or communism?" The convention quickly censured Mr. Hersey, and during the second day's session voted its confidence in the college. The Rev. W. Burkette Raper, president of the college, later informed the body that no basis for such a question had been found, but that the administration was conducting a thorough investigation.

At the close of the convention, spontaneous offerings were received for the college from various delegates amounting to approximately \$2,000. An additional \$3,000 was pledged from three men on the building program of the college.

All action of the convention was carried by approximate votes of six to one. (Since the above information was written, Mount Olive College has announced the resignation of Mr. William A. Evans, history professor. A statement from Mr. Evans was received in which he stated that he was not a Communist, nor was he in sympathy with communism, but that he had been classified as an unco-operative witness before the house of un-American activities committee in pleading the fifth amendment. Mr. Evans' resignation followed an investigation which was launched by college officials. The college is to be commended for its precise and immediate handling of this matter.)

Have We Left Anything

(Continued from Page Three)

membership of a church must be as free to dismiss an undesirable pastor as they were to call him in the first place. This

prerogative must be retained without restraint or intimidation.

THE CHURCH AND THE CONFERENCE

It is misleading for a church or minister outside a conference to claim membership in the Free Will Baptist denomination. A new congregation is independent until it joins a conference, and no organization can compel it to seek connection with a conference.

There are three basic requirements for a congregation seeking membership in a Free Will Baptist conference:

1. The congregation must petition for membership.
2. It must accept and practice the doctrine and polity of the conference.
3. The conference, composed of ministers and laymen, must vote to grant membership.

No church is a member of a Free Will Baptist conference until these conditions are met. It should also be pointed out that a minister is not officially a member of a conference until he is received by vote of that conference.

IN CONCLUSION

The effectiveness of any system of church government depends upon the intelligence and Christian character of those who are connected with it. No concept of church polity can overcome pride, enmity, jealousy, and the lust for power.

The various denominations have difference forms of church government, all of which have advantages and disadvantages.

What we Free Will Baptists need today is not a new form of church government but a renewed spirit of Christian brotherhood. We will solve our problems not with a new polity, but with the old concepts of Christian grace.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolution of Respect

Whereas, it has pleased our heavenly Father to remove from our midst, Sister Arie L. Warren, who died July 14, 1961, we, the members of The Annie McPhail Auxiliary of Oak Grove Church, wish to pay tribute and feelings of respect to her. She was a faithful member of

the church, a chartered member of the woman's auxiliary and attended regularly as long as her health permitted. She was a devoted wife, a wonderful mother and a cherished friend, wearing a smile during her long illness which was a consolation to all who met her—until the end. We loved her very much, but God loved her best. May God comfort her family through their sorrow and give them grace to say, "Thy will be done."

First: That we bow in humble submission to our heavenly Father. She is now sleeping and her spirit rests with God. We should not weep for her as those who have no hope.

Second: That a copy of this be sent to the family, a copy be placed upon the auxiliary records and a copy be sent to "The Free Will Baptist" press for publication.

Mrs. R. W. Tart, President
Mrs. Arlon Jones, Secretary

Mr. Bossie Mills

In loving memory of Bossie Mills
God called him away just one year ago today.

Life has been so lonely without him
And I miss him and his love and care so much;

But the years God gave us together are
precious memories to me,
And when God calls me I pray and hope
That I may join him there.

Mrs. Bossie Mills

Mr. Lloyd B. Wiggs

On Monday, May 22, 1961, the Lord called from our midst, Brother Lloyd B. Wiggs. He was a faithful member of Rose Bud Free Will Baptist Church, Wilson, North Carolina. Brother Wiggs was always willing and ready to work in any way for his church. There is a vacancy in our church which can never be filled. We feel that our loss is His eternal gain.

He is survived by his wife, Mrs. Lucille Taylor Wiggs; five daughters: Mrs. J. W. Winstead Jr., Mrs. Marjorie Braswell, Mrs. Louis Nader, Mrs. Carl Smith, and Mrs. Clarence Rose; five sons: Lloyd B. Jr., Wilbert, Rudolph, Donald, and Rex Wiggs; 20 grandchildren.

His funeral was conducted by the Rev. Hubert Burress and the Rev. C. R. Etheridge, and was laid to rest in Evergreen Memorial Gardens beneath a beautiful mound of flowers.

Secretary of Woman's Auxiliary,
Mrs. James H. Bridgers

NEWS AND NOTES

Of Denominational Interest

Lightsey Family Honored At Fellowship Day

Following the morning worship service on Sunday, August 13, the Rev. and Mrs. Ralph Lightsey, and their daughter and son, Miss June Lightsey and Nelson Lightsey, were honored by the congregation at St. Mary's Free Will



Baptist Church, New Bern, North Carolina. They were seated on the rostrum and Mr. and Mrs. D. W. Hancock presented Mrs. Lightsey a white orchid corsage and Miss Lightsey a corsage of pink carnations and Mr. Lightsey and son, boutonnieres of white carnations.

Mrs. W. J. Gaskins presented them with a scroll on which was printed a tribute to each member of the family in which Miss Kay Phillips had drawn a picture of the church. Miss Phillips sang, "May God Take Care of You," accompanied by Miss Shirely Williams.

Mr. R. A. Morris, on behalf of the members, presented the Lightseys with a beautiful silver service and Mr. E. L. Mallard, the oldest male charter member of the church, gave a special prayer.

A delightful picnic lunch was served from tables placed on the church lawn, after which a program of music was held. The choir, under the direction of Mr. T. F. Flowers and a girls' trio, composed

of Karen Hancock, Diane Williams and Brenda Stillely, sang several selections, accompanied by Miss Lightsey.

Special guests for the Fellowship Day were Dr. Burkette Raper, president of Mount Olive College, who spoke briefly during the afternoon meeting; Rev. Henry Melvin, new pastor of the church, and Mrs. Melvin; two former pastors and their wives, Rev. and Mrs. J. C. Griffin of Bridgeton and Rev. and Mrs. L. E. Ballard of Lucama.

Mr. Lightsey conducted his final service at the church Sunday, August 20, and officials of the church say: "Since

coming to New Bern two years ago, the church has grown in membership and also spiritually, and the indebtedness of the church has been reduced one half. The church regrets losing Mr. Lightsey as the pastor, but is sure the Lord can use him in a mighty way in his new position as director of promotion and public relations of Mount Olive College. May God's richest blessings be upon him."

South-Side Church Announces Revival

The South-Side Free Will Baptist Church, Darlington, South Carolina, announces a revival to begin October 9-15. Services will begin each evening at 7:30,



with the Rev. Bobby Jackson as the evangelist. There will be special singing each evening.

Mr. Jackson will also be speaking over Darlington Radio Station at 9:00 a. m., and Florence TV Station at 12:20 p. m. Everyone is invited to attend these services. The pastor is the Rev. Clarence E. Lambert.

Beaufort Church Building Plans

The First Free Will Baptist Church of Beaufort, North Carolina, has accepted plans for a \$50,000.00 educational building to be erected on the back of the present church property. The church is located at Turner and Broad Streets in Beaufort. In March of this year property adjoining the old church property was purchased to provide adequate space for the new building.

The building will be a two-story brick structure consisting of twenty classrooms, space for three assembly rooms, rest room facilities, a study and a church office. The

Coming Events

September 22, 23—South Georgia Association, Spring Grove Church, Wayne County

September 21—Muscle Shoals State Line Association of Alabama, State Line Grove Church, Lexington

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C. (place to be announced)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

architect is John R. Valentine and Associates. The contractor is Tierney-Barnes Construction Co. of Winston-Salem, North Carolina. Work is expected to begin by the middle of September.

"For the past year a concentrated effort has been made to develop an effective teaching ministry through the Sunday school, based upon the firm belief that a growing Sunday school will assure a growing church," says the Rev. Randy Cox, pastor. As a result Sunday school has averaged 227 for the first eight months of 1961. This is a record high for this school. This was realized with a classroom space of ten rooms. The new facilities are badly needed at this time, the pastor reports.

Recently, the National Association of Free Will Baptists of America, of which the Beaufort Church is a member, passed a resolution of strong re-affirmation in their traditional form of church government which is congregational. The First Free Will Baptist Church of Beaufort voted unanimously to concur with this resolution, as has the First Free Will Baptist Church of Morehead City, North Carolina, and the Stacy Free Will Baptist Church of Stacy, North Carolina.

"The First Free Will Baptist Church of Beaufort, in affiliation and co-operation with the National Association of Free Will Baptists of America, seeks to make Christ known in a world that needs to know," the pastor remarks.

Mission at Cheraw Increasing in Growth

The Free Will Baptist Mission in Cheraw, South Carolina, has reported an increase in growth since its beginning. There were 46 in Sunday school, September 3, which was their fourth Sunday in Cheraw. The mission covets the prayers of all God's people, in this work.

The Rev. Charles Bowen states: "Anyone that knows of any Free Will Baptist in or around Cheraw, please send me their name and address."

Rev. N. B. Barrow to Deliver Home-Coming Message

The Rev. N. B. Barrow, manager of Free Will Baptist Press, Ayden, North Carolina, will deliver the home-coming message at the annual home-coming services of the Ormondsville Free Will Baptist Church, Ormondsville, North Carolina, September 24. Services will get under way with Sunday school at 10:00 a. m., followed with the morning worship at 11:00. A picnic lunch will be served on the church grounds at the

noon hour. In the afternoon there will be a song service with several singing groups taking part.

The pastor, the Rev. Clifton Rice, will be in charge of the day's activities. He and the church extend a cordial invitation to all members, former members, former pastors and friends to attend these services and enjoy what promises to be a great day of worship and fellowship with the Lord.

National Superannuation Report for August

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended August 31, 1961, as submitted by the secretary-treasurer, Mrs. K. V. Shutes: Cash on Hand, August 1, 1961 \$4,715.57

Receipts	
<i>Co-Operative Plan:</i>	
Alabama	\$ 3.13
Arkansas	10.62
Florida	7.24
Georgia	7.80
Illinois	10.06
North Carolina	3.46
New Mexico	2.40
Oklahoma	22.67
Tennessee	6.30
Texas	9.70
Missouri (designated)	9.00
<i>From States</i>	
Alabama	7.60
Georgia	34.10
Michigan	21.19
North Carolina	27.45
South Carolina	8.50
Tennessee	20.36
Virginia	7.51
<i>Other Receipts</i>	
From Insured	
on Premiums	147.99
<hr/>	
Total Receipts	367.08
<hr/>	
Total to Account For	\$5,082.65
<hr/>	
<i>Disbursements</i>	
Ministers Life and	
Casualty Union	\$295.21
National Association of	
Free Will Baptist for	
Digest of Reports	61.20
Secreterial Service	60.00
Phone Calls to Board	
Members	3.30
<hr/>	
Total Disbursements	\$ 419.71
<hr/>	
Balance in Treasury,	
August 31, 1961	\$4,662.94

Revival in Progress at Pleasant Grove Church

Revival services are now in progress at the Pleasant Grove Free Will Baptist Church, Erwin, North Carolina. Services began Monday, September 11, and will continue through Saturday, September 23. Service are beginning each evening at 7:30 o'clock. The evangelist for these services is the Rev. Clarence Bowen, Dunn, North Carolina.

Mr. Bowen was also guest speaker on morning devotions at 9:15, each morning over Radio Station WCKB, Dunn, during the first week of the revival.

The pastor, the Rev. Ed Taylor, extends a warm welcome to all to come and join them in the remainder of the meeting.

Otter's Creek Reports Successful Home-Coming

The Otter's Creek Free Will Baptist Church, Fountain, North Carolina, observed its annual home-coming Sunday, September 17, in which they had a successful day. A picnic lunch was served on the grounds after the worship service.

Revival began at the church on the evening of September 17, with the Rev. J. B. Starnes, Morehead City, North Carolina, as the guest speaker. The Rev. Clyde Cox conducted the song service.

Rev. Ralph Lightsey to Preach at Satilla Church

The Reverend Ralph Lightsey, director of public relations of Mount Olive College, Mount Olive, North Carolina, will preach at Satilla Free Will Baptist Church, Hazlehurst, Georgia, at the 11 a. m. service on Sunday, September 24. Mr. Lightsey is a former pastor of Satilla Church.

Dr. W. B. Raper to Preach at Hull Road Church

Dr. W. Burkette Raper, president of Mount Olive College, Mt. Olive, North Carolina, will preach at the eleven o'clock service at Hull Road Free Will Baptist Church, Snow Hill, North Carolina, on September 24. President Raper is a former pastor of Hull Road Church. The Reverend Walter Reynolds is the present pastor.

Princess Anne Completes New Church

The Princess Anne Free Will Baptist Church, Princess Anne, Virginia, held its first service in their new building, August 6, after six and one-half (Continued on page fourteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Arizona-Mexico Missions

Nogales, Arizona
P. O. Box 550
September 1, 1961

Dear Christian Friends,

Never before have we, here at Arizona-Mexico Missions, sent you a letter like this, but this is sent with an urgent plea for your prayer support, and your financial support. We have notes due right now for more than \$1,500.00, and some of these accounts are very much overdue. Would you please send at least one dollar (\$1.00), or more if possible, right now to apply on this indebtedness?

On September 11, the Nogales Academy, our Christian day school for Mexican children, will open. We have more than 75 children enrolled for this year of school. We need school supplies, books, etc., for the school. God has made it possible for us to have kitchen facilities so we can feed lunch to the children this year. Of course, this will be an added financial strain on Arizona-Mexico Missions, but the children cannot learn well without something to eat. More than three-fourths of them come to school without breakfast, and many of them have no lunch to bring, either. We are sure that you, the people of Christ, when you are aware of the need for food that these children have, will not fail to "Give ye them to eat" (Mark 6:37).

We now have four full-time missions in Mexico, and each of them increases the expenses of the Missions. They all need Bibles, Testaments, song books, gospel portions, and tracts. One of them is in a rented building upon which we must pay rent, also. We also have seven Bible clubs meeting regularly each week, and as you know, each of them entails expense for Bible stories, flannelgraph stories, tracts, etc.

Our medical account is in very bad shape. There are several students in need of glasses and dental work, and there is a never-ending need for vitamins because

of the inadequate diets of the children. Some of you have sent us sample vitamins, food, and other items, for which we are profoundly thankful.

We have only five adult Americans working here. They are the Rev. and Mrs. John Elliston and the Rev. James Lanier, each of whom receives \$35.00 per week for 7 days work per week (a day is 12 to 16 hours); and the Rev. and Mrs. Garland Pearce, whose salaries are paid by the West Side Free Will Baptist Church of Midland, Texas. The Bible clubs and Sunday school classes are taught mostly by Mexican young people, trained in the Nogales Academy. Almost every child who comes here to begin school in the Academy is Catholic when he comes. In the Christian influence of the Academy, they accept the Lord, and dedicate their lives to His service.

In the four years that Arizona-Mexico Missions has been in existence we, all our workers together, have witnessed more than 300 professions of faith in Christ. Attendance in all our services together aggregate about 385 different persons each week attending one or more services.

Our biggest problem is financial, although naturally we encounter some persecution at the hands of the Catholics. The Catholic leaders don't like to see their people accept Christ, so they throw rocks at us, place nails under the automobile tires, let the air out, etc., but finance is our great difficulty. If every person who attends our services paid tithes (which they don't do, because most of them haven't yet accepted Christ) the income would still be very low, because most of them are children. Even the adults have such low incomes that very few of them would pay one dollar (\$1.00) per week. Of the Mexicans who attend our services, almost none earns as much as ten dollars per week. So you can see that their tithes would be small.

From the work here we have had four persons called into the ministry, all of

whom are very active in the vineyard of the Lord. We have had eight other young people to dedicate their lives to full-time service for the Lord. They are the Bible club leaders and Sunday school teachers.

The Academy goes from 1st through 10th grades, and this fall we are going to try to have a Bible Institute in connection with the Academy in order to train our young workers for Christ. Naturally, since we are all Free Will Baptists, the Bible Institute will be teaching Free Will Baptist doctrine.

We feel that this is truly an outstanding work for Christ. If you feel that it is a worthy work, will you place your vote of confidence for the work by sending at least one dollar (\$1.00) or more?

We shall send out the A-M Missionary paper as soon as we can get enough money to pay for the cost of printing it.

If you cannot send any money you can pray for the work here. If you do send some money, please pray for the work here also. We are in great need of prayer warriors in this fierce contest with Satan. He is trying in every way to stop our progress for Christ.

Please pray for us!

Yours in Christ's service,
John B. Elliston



SOMETHING TO THINK ABOUT

If you are impatient, sit down quietly to talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

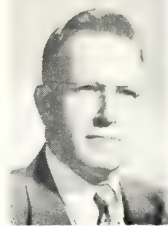
If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—*Standard Bearer of Bible Holiness*.



The devil can get some people by "religion" whom he cannot get by conspicuous sins.—*Selected*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

FRIENDSHIP WITH THE WORLD —ENMITY WITH GOD

(Continued from last week)

Text, James 4:4.

The Epistle of James is general, addressed to the twelve tribes scattered throughout the world. Among them was great diversity of character and condition. There were stout, inveterate unbelievers, full of prejudice, and active in their hostility to the gospel of Christ. Some were true Christians, poor and persecuted, needing the consolations which the apostle administered. Others were mere nominal believers, united with the church, but corrupting it by their hypocrisy and worldliness. These are specially characterized and condemned in the language of the text.

The church has never been entirely pure, being made up of humans subject to the seductive influence of Satan. Therefore the Bible gives us the following as a warning: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:8, 9). It has always been that when the gospel net, when thrown out, gathers in the good and the bad. The time of separation is not yet, and not the work of man. The work of judgment is divine. It belongs to God to discern between the righteous and the wicked. Our ministry is to sow the seed—good seed, the seed of the kingdom. In the unguarded hours and in disguised ways the enemy—the great adversary—scatters the tares. "Let both grow together till the harvest," is the Master's command.

It is a melancholy fact that there are

many in the church utterly oblivious of these great, but sad, facts and principles. There are many vain, giddy people, not vicious perhaps, but carnal; not immoral nevertheless imserably failing to show Christ in their lives. They have no fixed habits, no purposes, or principles of Christian living. The just seem to float with the current, are carried about with every wind that blows—light, frivolous, unstable. Christ said that they are "of the earth, earthy."

Then there is another class. They have low conceptions of duty to God and man, but large ideas of personal rights, liberties and piety.

Then, too, there are the formalists, with vague notions about the church and its ordinances. They talk glibly about baptism and the communion of eating the bread and drinking the cup and the washing of one another's feet. These are they who tithe the mint and anise and cummin, and neglect the weightier matters of the law and grace—judgment, mercy, and faith. They lavish their sensibilities on the outward—the non-essentials—until they have no heart for self-denial or loving, painstaking duty.

Of course these people who live in the sunshine of the world's friendship never take up rank among the true witnesses of Jesus. If truth be derided, Christianity laughed at, they are likely to join with the mockers. If error becomes presumptuous and defiant, assailing all that is pure and of good report, they left no voice in rebuke.

There is hardly a sin so gross or an evil so corrupting but that world has something to say in its defense. Plausible pleas are made for suicide, gambling, prostitution, failing to keep holy the Lord's Day, the liquor traffic—selling and consuming—and a thousand other worldly things. If it were possible, they would deceive the very elect!

These discourses are intended as a warning. Having stated some of principles of the text and the characteristic features of those who are condemned by it, I will have to leave to the individual Christian their application to your lives. But it will be wise to remember one paragraph in the church covenant which we all accepted when we became members of a Free Will Baptist church, "We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and

to 'provide things honest in the sight of all men.'"

"And be not conformed to the world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

LETTER OF THANKS

"I am taking this method of expressing my sincere thanks to the people of the churches in various conferences, for the lovely display of birthday cards I received on and around my birthday, July 31. I received them from people in other states also. Some sent dollar bills with the cards. Also, I especially appreciate you remembering me at this time. I know some that helped, do not take *The Free Will Baptist*, but I feel some will see this, and know that I thank you.

"I would like to thank Pleasant Grove Free Will Baptist Church, for the nice gift (a check). My husband, the late S. H. Styron, was pastor of this church for several years before his death, and never do they fail to send me something for birthday, and at Christmas.

"I was also honored on this day by my children, with a birthday supper, and a few honored guest, at the home of my son, Simon Styron Jr.

"Thanks to everyone who helped to make this a wonderful day."—Mrs. Ida O. Styron, Pine Level, North Carolina.

CHANGE OF ADDRESS

"Will you please publish in *The Free Will Baptist* that my address has been changed from Bladenboro, North Carolina, to Route 1, Dunn, North Carolina."—Rev. Carey Cheshire.

APPRECIATES STAND

"I wish to express my thanks to Mr. George Stephenson for his nice articles concerning history. Tell him to please keep it up.

"I also wish to say that I appreciate the stand that our North Carolina men have taken to uphold the North Carolina program of our State Convention and conferences. I am praying for our Lord's blessings.

"Also, if anyone knows where the Rev. Jessie Heath is buried, please notify me."—Mrs. Sunie A. Hansley, Route 1, Box 209, Holly Ridge, North Carolina.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1, 2).

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain the place of significance of the scape goat as seen in Leviticus 16.—J. L. B., Illinois.

Answer: There are those to be found among Bible scholars that point to the word Azazel as used in the text of the American Standard Version instead of the word scape goat in the King James Version, regarding it as the name of an evil spirit which dwells in the wilderness to which the goat carrying Israel's sins went. These scholars regard this evil spirit as being Satan himself. The sending of the goat to him is an announcement that with the expiation of the sin of Israel through the sacrificial blood, the devil's power over Israel is neutralized. Thus upon the acceptance of the blood of one goat which is offered in the holy of holies, symbolized the complete propitiation of God and His pardon of Israel's sin, while the sending of the other to Azazel symbolized the effect of this expiation in the complete removal of all the penal effects of sin through deliverance from the power of Satan as the execution of God's wrath.

There are also those who think that the sending away of the goat to Satan bearing the sins of Israel represents Christ as our sin-bearer, deserted by His heavenly Father for a short season and delivered for His "bruising" into Satan's hands. Then there are others who say that we find a simpler idea, when rather than employing the word as a proper noun, regard it as an abstract noun meaning "removal" or "dismissal." In this case the goat is regarded as bearing away all of Israel's iniquities into the solitary land, representing their removal from the presence of God forever and eternally.

"As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (Micah 7:9).

Therefore the first goat, that which was slain, in this case would represent the means of reconciliation with God whereas the second goat, that left for the barren desert or wilderness to die of starvation, the effect of reconciliation. The two jointly make up the sin offering and set before us the atonement of Christ. I think I prefer the latter theory. This seems quite well in line with the combined teachings of the Bible on this tremendous subject of major importance.

J. A. Seiss has the following to say on Pages 300-301 in his book *The Gospel in Leviticus* regarding the scape goat: "Now, the more effectually to portray and signify this forgiveness, was the second goat introduced into these services. The law said, Then, 'Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.' Interpreters have been at a great loss in disposing of this scape-goat, and have shown great fertility of imagination in explaining what it signifies. Some think it was a prophecy of the subsequent fate of the Jews; some, that it was a type of Christ's temptation in the wilderness; and some, that it represents something devoted to the devil. If any of my hearers can receive opinions so wild and incongruous, they are at liberty to adopt them. The true interpretation seems to me so plain, that I am surprised to find that any one should have missed it. That the scape-goat was meant to represent Christ, in some aspect of his atoning services, I have not a shadow of doubt. Everything on the great day of expiation referred to Christ. It was a condensed pictorial summary of redemption through the Son of God. And I cannot see how this goat can be made to insinuate any other subject. Only give this goat its

proper place in the service, and every difficulty vanishes.

"You will notice, that the scape-goat is not introduced until after the first goat had been slaughtered, and its blood accepted as an atonement in the holy of holies. It does not, therefore, refer to anything in the Saviour's history by which atonement was made, but to something subsequent—something going out from the atonement—to some effects or results. It does not represent Christ in his temptation, dying, rising, ascending, or intercession, but in the blessed consequences flowing out from these to such as believe. Christ is the scape-goat, in so far as he bears away our sins where they are seen and heard of no more. Nor can I conceive of a more beautiful or impressive figure. There stood the gentle creature, meekly receiving upon its head 'all the iniquities of the children of Israel.' In that I see a picture of the patient Saviour as 'the Lord laid on him the iniquity of us all.' The victim is led forth, and passes out of sight. In that I behold the bearing away of the load of sin from all them that believe. The animal is set loose in the wilderness and is seen no more. It is the significant symbol of the penitent sinner's forgiveness. His guilt is borne quite away out of view. It is remembered against him no more. It is clean gone forever. Christ his scape-goat has borne it to the unknown land from which it shall return no more. With this the atonement of the great day was complete."

For a fuller discussion one might consult *Fairbairn's Bible Encyclopedia* Volume 6, Page 109 or any good Bible dictionary or encyclopedia. A Christian Jew that has given a great deal of time to the subject might help one for I have long had the feeling that there is a sense in which Christian Jews may better understand Old Testament symbols than Gentile Christians.

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"Parents who show themselves worthy of respect before their children invariably have their respect."—Selected.

●

"A low standard in the home will manifest itself in those who go forth from that home."—Selected.

NOTES AND QUOTES



By J. C. Griffin

IS THE SERPENT IN YOUR READING?

Henry L. Chisolm

Recently I heard the story of a man in the Far East who drew out of his library shelf a book to read, and as he did so he felt a sharp pain in his index finger. Thinking some careless reader had stuck a pin in the binding of the book he tried to banish the thing from his mind; but the pain increased and spread. The finger began to swell, and death claimed him in a few more hours' time!

It was not a pinprick that sent this man into eternity. It was the sting of a small but deadly serpent concealed among the books.

This little incident got me to thinking. Nowhere is the *serpent the devil* more at work than in these last days.

Concealed in the rich bindings of fascinating fiction and false creeds, and modern theologians who would cut the heart out of the Bible, the serpent is coiled for attack!

In this day, when authors are not too careful what they write just so long as it sells, we cannot be too careful in what we read.

Recently I had the occasion to be in over a hundred Christian homes. It was alarming to note the types of magazines in the homes. Confessions, romances, detectives, and questionable comics were in the majority. The absence of good Christian magazines and books was evident in over half of these homes. With teen-agers in most of these homes, what a sad picture!

According to a recent report issued by the University of California's Bureau of Public Administration the so-called comic books are the best read publications in the United States next to the daily newspapers. The report also reveals that the hundred million dollars spent on them is more than the United States grade and high schools spent for books and four times the book budget

of the United States public libraries.

I often wonder if there are not a lot of little serpents among the large number of current books and magazines of today. I wonder if the fangs of the little serpents are not going deep and poisoning the souls of the little children as well as the young adults. To keep our souls pure we must not indulge in impure books.

The Bible should be in the center of the home where the Christian may feed his soul and no serpent may hide and poison his pure soul. Christian magazines, newspapers and books should be read along with our Bible. Your Christian friends can make suggestions. If you desire, see your pastor, and he will be glad to recommend good books and magazines.

You may discover Christian book clubs to buy your books. One book club has this guarantee: "Every book selected by this club will be free of illicit sex, filthy language or suggestive phrases. Each book will be fit for you and your family to read."

Is your life and the lives of your loved ones and friends blessed by the choice of literature we make?

Does the literature we choose fill our minds with rottenness, error and unrest, or sweetness, truth and peace? Are you feeding your soul on books that are doctrinally sound—spiritually wholesome—or are you playing with printed poison? Beware of the serpent!—Clipped from *Gospel Herald*.

WHY PRAY FOR YOUR MISSIONARY?

Janette Lockert

Why should we pray for our missionaries? Now isn't that a foolish question? Of course, anybody knows that we pray for the missionaries because they need our prayers: for funds, equipment, visas, health, housing, converts; the very first item on a missionary's list of requests is prayer.

Recently I heard a missionary state, in one sentence, a vital reason why we should remember to pray. She said, "You should remember to pray for your missionaries, because there are times when they cannot pray for themselves." And she told this story.

"Our station is in the Brazilian jungle on the banks of the Amazon. One day my husband was gone for hours; a steady stream of Brazilians filed in and out of the house, as is their custom. It wasn't until late in the afternoon, when they had gone, that I noticed our little two-and-one-half-year-old Ralphie

was quieter than usual. Then I recalled that he had been sort of hanging round my skirts most of the day—and he's the *into everything kind of child*, usually.

"He looked sick, and before I had time to do anything about it, he was in the throes of a violent convulsion. I had had some missionary medical training. I did all I could, but one convulsion was followed by another. It seemed to me that my little boy was dying before my eyes.

"The convulsions continued, and somehow (without the aid of any telephone), word got around and again the house filled up with people. Someone hurried and told my husband and he rushed home. In an instant he took in the situation; saw I had done all that I could do in the circumstances; used ice packs, and stuffed a washcloth in the little fellow's mouth. That's the recommended procedure for a patient in convulsions," she explained, and added, "but it's one thing to learn it in a class, and to stand over your own child is quite different."

"We'll have to get him to the hospital," my husband said. I looked at him. I knew the kind of hospital we had there on that Amazon jungle—one doctor, an alcoholic at that, who didn't care if his patients lived or died. Not that! For our Ralphie?"

But her husband said, "It's the only thing we can do," and they literally flew down the path from their home to the river bank and into their boat, carrying the sick, nearly dead child.

The missionary continued her story. "On the trip up the river, I was in despair. 'He's dying! Our little boy is dying!' I told my husband. 'What can we do?'

"I'll always remember his answer. 'Honey,' he said, 'I know he's dying—and there is nothing we can do, but, remember this: someone at home is praying for us.'

"I can't explain it, but suddenly there came over me such a sense of peace as I've never known before or since. In that hour I couldn't have prayed for myself, but someone at home was remembering to pray for us.

"Our little boy? Well, we arrived at the hospital late, and had to rouse an old Brazilian caretaker to let us in. And, by nothing short of a miracle, instead of the Brazilian doctor I had so dreaded taking my child to, there was an Army doctor from a near-by base, a patient in the hospital. He was well enough to take over. He diagnosed, prescribed,

(Continued on page fourteen)

STORIES for our BOYS and GIRLS

TIKO AND THE TALKING BOX

Jill M. Bembrick

TIKO! Tiko! come quickly! Ebno is home. He has brought a white fella man with him!"

Tiko bounded up the steep slope to where Kaiwa, his older brother, was standing.

"Kaiwa, I have never seen a white man. Will he harm us?"

"No, Tiko. Ebno says he has good news for us."

"Ebno should know, Kaiwa. He lived long time with the white fella people, didn't he?"

"Yes, Tiko. Ebno can now speak the pidgin language of the white people. Come, let us hurry!"

Both boys ran to the village. Sure enough, there in the centre of the clearing sat Ebno. Next to him sat the white man. On the ground was a funny looking box (tape recorded). All the villages were gathered around talking excitedly. Tiko could not see over their heads, so he wriggled through the crowd and squatted down near Ebno.

The white man was doing funny things with the box. He gave Ebno a silver cup-like thing (microphone) to hold. What was this? The white man held up his hand and spoke some words to Ebno in pidgin language. When he dropped his hand, Ebno spoke some words into the cup—words which Tiko could understand. "There was a man and he had two sons . . ." said Ebno.

The white man looked very pleased with Ebno. He did something to the box; then a wonderful thing happened. Out of the box came the very words Ebno had said! How could this be? Ebno was not inside the box! Tiko drew back afraid. "Ooooo, there must be evil spirits in the box," he thought. But Ebno was laughing and so were some of the village people.

All was quiet again. The white man spoke another bundle of words (a sentence) in pidgin language. Ebno spoke them over in his tribal language. "And

the younger son said to his father . . ." Ebno stopped. The white man looked very happy with him. Ebno was happy too. This time the white man made the two bundles of words come together out of the box. "Oh," Tiko thought, "this is so exciting. I wish I could talk my words into the box."

The white man spoke another bundle of words to Ebno and raised his hand. The hand fell; then Ebno said more words. "Father, give me the part of the land that belongs to me."

Over and over again the white man told Ebno to say bundles of words.

At last they were finished. Ebno told everyone to listen to the box say the whole story. Out came the bundles of words all joined together. Tiko felt all warm around his heart. "Why these are wonderful words! Can it be true that this Great Chief of Sky loves ME?" Tiko asked himself. Tiko wanted to hear more, but suddenly he heard his name called. It was Ebno, "Tiko, come over here." Tiko's heart was pounding, but the white man smiled and patted Tiko's fuzzy head. Tiko felt much better.

"Tiko," Ebno said, "this white fella man wants you and me to talk a story into this box. The story is about the Great Chief of Sky we just heard about. Tiko, you play like you're my grandson. You will ask me questions about Chief of Sky, and I will answer you. The white fella man will tell me what to say and I will tell you. When you see the white fella drop his hand, you talk into the silver cup the words I tell you. Know now?" Tiko felt jumpy inside, but he nodded his head.

The villagers were watching Tiko. He felt very important. The white man spoke to Ebno a bundle of words, Ebno translated them so Tiko could understand them. The white man's hand went down. Tiko spoke his words into the silver cup. "Grandfather, how can I become son of Chief of Sky?" He let Tiko hear the words come out of the box. Tiko was happy. He laughed and laughed when he heard his own voice.

Now it was Ebno's turn to talk a

bundle of words. "Grandson, Chief of Sky, He who made sky and earth and all in it, He already send message to all people of world. This message in bundle of leaves, they call 'bundle of leaves what Chief of Sky says' (Bible). It tells how Chief of Sky gave Son. He has only one Son, come to earth receive punishment of our sins. He love us very much until He die on tree tied crosswise so that we no receive punishment in wicked village down below—place of fire and torment forever."

Tiko was told to speak again, "Grandfather, how can these things be?"

Ebno answered with many more bundles of words. Then the white man said they were finished with that story. Now he would let them hear the joined bundles of words come out of the box. Tiko listened closely. "Oh, these wonderful words; they must be true." Tiko said.

Now the box was saying, "If you believe in Christ Spirit Yesu Krist (Jesus Christ) you will be loosened from your sins. Time you do this way, your sins receive pity, and you become child of Chief of Sky, because you believe in your heart, and you announce with your lips. Now you can be happy and say good to your Father in good Village in Sky, because He make you His child. And you will desire announce, 'I receive already Yesu Krist, one who loosens me. He wash already my heart with His valuable blood and I loose already.'"

"Yes, yes," Tiko said in his heart, "I do believe. I will worship Yesu Krist. He is Saviour to me."

The wonderful words went on. "Is the answer of God to you, 'Be happy because you are now the child of Me, because Yesu became your sacrifice for sin.'"

For three days, the white man, Ebno, and Tiko talked wonderful words to make Bible stories for the tribe. Tiko was so happy because he was learning more about Yesu. Tiko did not want the white man to ever go away. He was hungry to learn more about Chief of Sky the Father, Chief of Sky the Son, and Chief of Sky the Holy Spirit. But on the third day Ebno told Tiko, "I (Continued on Page Sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Auxiliary Convention To Convene at Holly Springs Church

The Eastern District Woman's Auxiliary Convention of North Carolina will convene with Holly Springs Free Will Baptist Church, Carteret County, North Carolina, Thursday, September 21. The theme for the convention will be, "These things I command you, that you love one another" (John 15:17). The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Love Lifted Me"
 - Devotions, Mrs. M. L. Johnson
- 10:15—Welcome, Mrs. Dorla Hill
 - Response, Mrs. Charles Lancaster
 - Greetings to Officers, Ministers and Delegates
 - President's Message, Mrs. T. O. Terry
- 10:30—Skit, Mrs. W. J. Gaskins
- 10:55—News from the Children's Home, Rev. Wilbert Everton
 - Hymn
 - Offering
 - Business Period
- 11:30—Special Music and Message, Rev. and Mrs. Thomas Willey Jr.
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn
 - Scripture and Prayer, Mrs. Seldon Bullard
 - Installation of New Officers, Mrs. Harold Mallard
 - Memorial Service, Mrs. John Floyd
 - Life Membership Awards, Mrs. J. C. Griffin
- 2:00—Denominational Enterprises
 - News from National, Mrs. Woodrow McCoy
 - News from State, Mrs. Annie Heath

- Secretary's Report
- Treasurer's Report
- Miscellaneous
- Appointed Delegates to Other Conventions
- Adjournment

Pee Dee District Woman's Auxiliary Convention

The Pee Dee District Woman's Auxiliary Convention will be held at Oak Grove Free Will Baptist Church, Bladen County, North Carolina, September 30, 1961. The theme will be, "Togetherness with God." The program is as follows:

Morning Session

- 9:30—Registration
 - Devotions, Mrs. Vera Fipps
 - Welcome, Mrs. Lucille Bryan
 - Response, Mrs. Clara Leonard
 - Special Music
 - Remarks by President, Mrs. Mary Bell Pait
 - News from Children's Home
 - Special Music
 - Remarks by Chairman
- 11:30—Convention Message, Mrs. L. E. Ballard
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Grace Hester
 - Memorial Service
 - News from Field Worker
 - News from Mount Olive College
 - News from Cragmont
 - News from Mission Boards
 - Reorganization
 - Installation Service
 - Song
 - Benediction

Saratoga, N. C.—The Saratoga Young People's Auxiliary met on Tuesday night at the home of Misses Vicki and Bert Proctor. The members and visitors were greeted and invited into the living room

where the meeting was held. The president, Miss Bettye Mac Webb, extended the welcome, after which the group sang, "Heavenly Sunshine." A prayer circle was formed and Miss Nancy Amerson read Psalm 121. The program chairman, Miss Janice Saunders, presented an inspiring program on Alaska and Hawaiian missions, and the life of Christ. Various members participated on the program.

Miss Vicki Proctor, who leaves over the week end to attend Free Will Baptist Bible College, Nashville, Tennessee, was presented gifts of farewell from her friends in the auxiliary.

Beginning the business session was the roll call and the reading of the minutes by the secretary. The treasurer's report was given by Miss Barbara Amerson. It was decided to meet henceforth on Thursday night, after fourth Sunday of each month. Miss Goldie Proctor invited everyone to her home in the country for the September meeting. A special program for manual study is being planned by an elected committee.

The Luther Sanders family in Hawaii were selected as missionaries for the month and each member was asked to correspond with them. As there was no further business, the meeting was adjourned.

During the social hour, the hostesses served gelatin and ice cream, cookies and cold drinks to the following members and guests: Miss Goldie Proctor, Mrs. Fred Pittman, Miss Janice Saunders, Miss Barbara Amerson, Robbie Pittman, Carl Joe Boswell, Miss Ellen Faye Welton, Miss Nancy Amerson, Miss Brenda Baker, and Miss Bettye Mac Webb.

Kinston, N. C.—The G. T. A. of Gray Branch Free Will Baptist Church met recently at the church with 14 members and three adult leaders present. Charles Merritt led in prayer. Betty Jo Farmer and Charles Cauley were the first members to recite from the watchword allegiance and motto, as they strive toward their rank.

New officers were elected as follows: President, Sheila Humphrey; vice-president, Judy Humphrey; secretary, Hilda Heath; treasurer, Charles Cauley; program chairman, Betty Jo Farmer; benevolence chairman, Debbie Smith; missions, Charles Merritt; orphanage chairman, Dale Smith; social chairman, Roy Farmer; song leader, Durwood Merritt; publicity chairman, Joan Humphrey.

(continued on page sixteen)

NEWS NOTES

(continued from page seven)

years in a school building. The church is located off Highway 615, Court House Road. It's the only Free Will Baptist church in Princess Anne County.

Formal dedication services will be held November 12, 1961, with the Rev. Fred Rivenbark, Durham, North Carolina, delivering the message.

Fellowship Church Experiences Growth

The Fellowship Free Will Baptist Church, Kingsport, Tennessee, is experiencing growth at the present time. The Sunday school's average for August was 273. The church is in the process of building a 30 x 60 two-story educational building. The plans are for completely departmentalized Sunday school. Fellowship Church supports the entire denominational program, giving over 12 per cent of receipts to outside agencies last year.

On September 24, the fall revival will begin, with the Rev. and Mrs. Tom Willey as speakers. Services will begin at 10:00 a. m., and 7:30 p. m., each day.

The Rev. Winston Sweeney, pastor of the church, asks for everyone to pray for the church and the revival.

Meetings Announced Smith's New Home

On Saturday night, September 23, the Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, will hold its quarterly conference, and all members are requested to be present.

On Sunday, September 24, the church will hold its annual home-coming. Services will begin at 10:00 a. m. with Sunday school, followed with the home-coming message at eleven. A picnic lunch will be served on the church grounds at the noon hour. All former pastors and members are especially invited to attend. Visitors are also welcomed.

On Sunday night the fall revival of the church will begin and continue throughout the week with the Rev. Clyde Cox of Caroleen, North Carolina, as the evangelist. The pastor, the Rev. R. M. Fader, and the church extend a cordial

invitation to the public to attend these services and be much in prayer for their success.

Maury Church Host to Lenoir-Greene Rally

The Maury, North Carolina, Free Will Baptist Church was host to the Lenoir-Greene Youth for Christ Rally Saturday night, September 9. The Griston Church won the banner with 36 per cent present. The speaker of the evening was the Rev. Ray Harrison, pastor of the Maury Church.

The next rally will be held at Sts. Delight Church near Ormondsville on Saturday night, September 23, at 7:30.

Notes and Quotes

(continued from page eleven)

and treated Ralphie and soon the little fellow was well enough for us to take him home.

"Weeks later, letter came from friends, saying that they had been strangely moved to pray earnestly for us, at that particular time.

"So my husband had been right. There was nothing we could do, but someone was praying to the One who could meet the need of a little sick boy in the jungles of Brazil: someone was praying when one missionary was too distraught to pray for herself."—Selected.

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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How Jesus Grew

(Lesson for October 1)

Lesson: Luke 2:39-52

Golden Text: Luke 2:40

I. INTRODUCTION

There are many things about the childhood of Jesus which we would like to know, and which are not told in the sacred account of His early years. Perhaps one of the reasons why we do not have more information is that, although He was the Son of God, He was also a normal boy from the standpoint of His humanity, and therefore His growth and development were like all other boys of the day except for the instances in which He showed especial interest and zeal in the work of the Lord. We must also keep in mind that there is a mystery in God's blending of divinity and humanity into the earthly person of Jesus which is beyond the comprehension of the human mind.

We accept by faith the fact that He was the perfect God-man, not just part God and part man; for only God could have made atonement for the sins of man, whereas only man could have given us the example of perfect living under the extremity of persecution, suffering and sorrow which would place the Christ life within our reach, and challenge the finest in us to strive to live like He lived.

Let us consider in this lesson the one glimpse we have into the childhood of Jesus. We shall go with Him and His parents to Jerusalem for the Passover, observe their search for Him after the feast, listen in upon the amazing interview which they had with Him after they found Him, and then notice the short report given of His growth from a boy of twelve years into manhood to become the greatest personality who ever graced the earth.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

Luke 2:40: We know nothing of how the indwelling deity gradually communicated wisdom and to the human nature of Jesus. We know that He grew physically as other children do. But while others were by nature children of wrath,

He was greatly beloved and high in favor of God, His Father.

Vs. 41: Numbers separate the verses, but years separate the events recorded in the verses. Perhaps ten years are covered by Verse 40. It is good to see that God's Son lived with earthly parents who were also devoted to the Father in heaven.

Vs. 42: It is a great experience for a boy to go to a great city. Twelve is an important age—the bridge to the teens.

Vs. 43: Joseph and Mary went a day's journey before they missed their boy. It is good for a boy to be so dependable that His parents have no need to check up on him every hour or two.

Vs. 45: They went back to Jerusalem faster than they left it. Anxiety lent wings to their feet.

Vs. 46: I knew a boy who stayed at the church playing the organ until it was very late and his parents were uneasy. He was so absorbed in his music that he had no idea what time it was. Jesus was engrossed with the teaching of God's Word.

Vs. 48: Perhaps Mary and Joseph would have been less surprised to find their boy had been kidnaped or murdered. Probably He had never caused them such anxiety before.

Vs. 50: They did not understand His answer. I think he was saying, "You know who I am; you ought to know where I would be. Why are you surprised that I begin doing my Father's work?"

Vs. 51: It is natural for mothers to remember the sayings of the children, but Mary had some sayings of an angel to keep with them (Luke 1:26-35). They filled her heart full.

Vs. 52: Although the eternal Word was in a human body, the divinity manifested itself by degrees, as the human faculties grew more and more capable. All children should grow in wisdom as they mature.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. If Joseph, or any other man, was the father of Jesus, then He was not the Son of God in the sense of Scriptures declare Him to be, and the true Church has always held Him to be. To be the

Son of God in the Scriptural sense, He must have been conceived of the Holy Spirit apart from a man.

2. If Jesus was conceived by human generation, then He was a sinful man, as all other men are. If Jesus was a sinful man, then He could not possibly be the Saviour. One sinner cannot possibly redeem other sinners. This is impossible because of the holiness of God.

3. If Joseph, or any other man, was the father of Jesus, then Jesus might have been filled with the Holy Spirit in the same sense that John the Baptist was filled with the Holy Spirit (Luke 1:15). If Jesus was filled with the Holy Spirit as John the Baptist was, and still was conceived of a man, then He could not be considered Deity.

4. Jesus Christ must be of Divine Fatherhood. Himself the Son of God, or else He had no right nor power to offer Himself as a sacrifice for sin and to be the sinner's Saviour and Lord. Only the sinless Son of God could offer Himself a sacrifice for sin and to be the sinner's Saviour and Lord.

5. Admitting that God was the Father of Jesus and hence that His paternity was not natural, but supernatural, we must further admit that Mary His mother must have been a virgin. Jesus then was both the Son of God and Son of Man, having derived His Deity attributes from God His Father, and His human substance, form and nature, from Mary His mother. And this is the truth of the matter, as the Scriptures clearly reveal.—W. S. Hotte.

6. A passage from Abraham Kuyper's monumental work on the Holy Spirit must conclude our study today. "Although His heart contained the germ of all wisdom, yet as a child of one year, e. g., He could not know the Scripture by means of His human understanding. As the Eternal Son He knew it, for He Himself had given it to His Church. But His human knowledge had no free access to His divine knowledge. On the contrary, while the latter never increased, knowing all things from eternity, the former was to learn everything; it had nothing of itself. This is the increase in wisdom of which St. Luke speaks—an increase not of the faculty, but of its exercise. And this affords us a glimpse into the extent of His humiliation. He that knew all things by virtue of His divine nature began as man with knowing nothing; and that which He knew as a man He acquired by learning it under the influence of the Holy Spirit."—Abraham Kuyper—Peloubet's Select Notes.

Woman's Auxiliary

(Continued from Page Thirteen)

Erwin, N. C.—The Woman's Auxiliary of Pleasant Grove Free Will Baptist Church held its regular meeting for September in the home of Mrs. Lewis Lucas, Dunn, North Carolina. There were twelve members present and two new members. After the business period was over, the president, Mrs. Peggy Warren, turned the program over to the program chairman, Mrs. Natalie Taylor.

The lesson was on the Student Loan Fund. The group also had some material on the North Carolina Loan Fund, and the Anna Phillips Loan Fund. The Little Red School House was featured in the room and the teacher was showered with nice red apples from the students.

Each lady or pupil was rewarded with a candy sucker for their efforts in preparing the lesson. At the close of the very interesting program, the hostess served delicious refreshments. The group was dismissed with prayer by the whole group.

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met Tuesday night, September 5, 1961.

Mrs. John Westbrook led in prayer. Mrs. Leora Johnson, having charge of the program, read the Scripture. The ones taking part in the program were: Mrs. Annie Cook, Almond Miller, Mrs. Jean Holmes, and Mrs. Gevena Walker.

During the business period, the auxiliary discussed ways of raising money for the treasury. The group discussed the auxiliary convention which will begin September 21, with Holly Springs Free Will Baptist Church, Newport, North Carolina.

The meeting was adjourned by saying the benediction.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met at the church last Wednesday night at 8 p. m., with Mrs. Christine Godwin, presiding, as Mrs. Pearl Tart, president, was absent. Mrs. Godwin conducted the devotional song, "Send the Light," and prayer was

offered by Mrs. Annie McPhail. Mrs. Grace Jones read minutes of the last meeting and read the introduction to the lesson, "Student Loan Fund." Mrs. Jones took Mrs. Emma Rose's place as program chairman. Those taking part in the lesson were as follows: Mrs. Annie West, Mrs. Grace Jones, Mrs. Ellen Warren, and Mrs. Ada Parsons.

After the business session, the group enjoyed a song by Mrs. Annie West, after which she gave the benediction.

Central Conference Convention Convenes At Friendship Church

The Woman's Auxiliary Convention of the Central Conference will convene at the Friendship Free Will Baptist Church, Greene County, North Carolina, September 27. The theme for the convention will be "Be Ye Steadfast." The Scripture will be taken from 1 Corinthians 16:3, "Watch ye, stand fast in the faith, quit you like men, be strong." The program is as follows:

Morning Session

- Hymn
- 9:30—Registration
- 10:00—Devotions, Mrs. T. E. Tyndall
- Welcome, Mrs. Marvin Cobb
- Response, Mrs. Frank L. Walston
- President's Remarks, Mrs. Bill Taylor
- Recognition Time
- News from Children's Home, Rev. J. W. Everton
- Special Music, Mrs. J. C. Moye, and Mrs. Bill Taylor
- 11:30—Sermon, Rev. Clarence Bowen
- Appointment of Committees
- Announcements
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn
- Prayer
- Presentation of Life Membership Award, Mrs. Paul Thigpen
- Cragmont News, Mrs. Carl Dudley
- Enlistment Chairman, Mrs. Albert Proctor

—Youth Chairman, Mrs. Kirby Wooten

2:00—Business Session

—Program Prayer Chairman, Mrs. Paul Thigpen

—Study Course Chairman, Mrs. Bruce Barrow

—Benevolence Chairman, Mrs. Raymond Cobb

—Pianist, Mrs. Carl Barrow

—Music Director, Mrs. P. L. Barrow

3:00—Benediction

Boys' and Girls' Stories

(continued from page twelve)

must take the white fella man back to the river so he can go and tell more people about Yesu."

Tiko was sad. The white man told Ebno, "Tell Tiko that I cannot come back to tell him about Yesu. But one day soon some talking plates (records) will come with a little box (record player). These will make words about Yesu come out so that all may hear. They will be the very words Ebno and Tiko have spoken into my box. I am sending the words away to another country. The people there will make many, many more talking plates and send them back to Tiko's tribe. Then everyone can hear again and again the stories of Yesu Krist." Tiko felt much happier when he heard these words.

The time came for the white man and Ebno to leave the village. Tiko felt sad. Then he remembered the words he had heard from the box. "You can talk to Yesu (Jesus) as to friend you love very much, and your heart will be filled with peace and joy. He has given you His Holy Spirit to live in your heart, and you will desire to please Him."

Tiko's heart was filled with love for his new found Friend.

"Oh, Yesu, thank You for bringing the white man to tell me about You. It is good news. Oh, Chief of Sky the Father, bring back soon the talking plates so more of my people can have hearts washed in valuable blood and live one day in Your Village in the Sky."—My Pleasure.

RS

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 27, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

BALANCING SOULS

It seems there is a special effort being put forth among certain circles today, especially the ministry, to determine who is winning the most souls. Such knowledge would be wonderful to know, perhaps; but who is capable of determining such? It is somewhat difficult to picture the great Apostle Paul walking up to Barnabas and saying, "Well, it seems if there are to be any souls won in Antioch, I will have to do it because you just do not have the evangelistic fervor which I have." Yet, such a situation does exist among our ranks today. It is our opinion that this attitude has had much to do with our divisions and contentions today!

The Spirit-led soul winner will not boast of the number won to Christ in his ministry. In fact, he should recognize that just as he does not actually know in each case of public confession whether it is true or not, so he does not know who will remain faithful after the confession. Not all who make confessions make them to the Lord; therefore, all are not truly converted. It seems that often we seek to balance the souls we have won with those won by others.

Is it right for the young, enthusiastic minister to look at the older, more settled minister and conclude that the winning of souls must be left in the hands of the young? Does it mean that a seasoned, experienced minister does not have any zeal or enthusiasm for God and the Church? Just what is zeal and evangelistic fervor? and who may possess it? How is a zeal for souls measured? and who is to do the measuring? God or man? These are some of the questions we must answer if we are to be fair in the matter.

Pulpit showmanship is not spiritual zeal. Emotions are not necessarily a measure of one's zeal and enthusiasm. To be young is not a definite indication of evangelistic zeal and fervor. One's educational background does not automatically cause one to be possessed with evangelistic fervor, although it may greatly add to one's fervor. Spiritual zeal is not measured in numbers, nor is it measured by outward show of emotions. No man is given the right to classify individuals according to visible evidence or outward show.

To be sure, it is quite possible, and often true, that some Christians become liabilities to the soul-winning cause. Such persons may do more harm than good. It may be because of unconcern for lost souls. On the other hand, it seems that some, when witnessing, or even preaching, show a spirit of unkindness, lack of tact, or abruptness. Some fail to seek divine leadership in what to say and how to say it. Let it be understood that it is important to know how to say something, once we know what to say. One ideal example of tactful witnessing in the Bible is that of Philip witnessing to the Ethiopian in Acts 8. Many sincere soul winners drive some away while winning others.

Quite often the seasoned, experienced minister is the one who really knows of God's love in converting

lost souls; for he has been down in the valley with God and he has been on the mountain peaks. He knows by experience of what God can do. His faith and love for Christ remains constant in joy or sorrow, and he is not easily moved, or swayed, with every wind of doctrine. His emotions are stable, for he has had many seasons of prayer with his God.

The type of fervor and zeal needed by all Christians is that revealed in the words of Jesus when He said, "Be as wise as servants and as harmless as doves." The Spirit-led soul winner—the one who is crucified to self—will not bother to look at the other fellow. He will press on to do great things for God himself. He will remember that the other fellow is also responsible to God.

Let's leave the reckoning day up to God. After all, who is to determine how many souls may be won through a Sunday school lesson which has been written by a devout, faithful Christian writer? This writer shall not seek to balance the souls he may have won to those won by others. We shall faithfully wait until we have reached the portals of heaven. Meanwhile, we shall do our part in our own individual place of responsibility, praying that what we do will, in a great or small measure, be the means of influencing someone to accept Christ. Soul winning is an imperative for the Christian, but after planting and watering, it is God who gives the increase.

Volume 76

Number 38

September 27, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Some Light On A Confused Period Of Free Will Baptist History

MUCH Free Will Baptist history in the state of North Carolina has long been in a confused and obscure condition, due to a paucity of collected materials, though the Free Will Baptist Historical Collection at Mount Olive College, Mount Olive, North Carolina, is now doing much to correct this condition. A great deal will probably remain unclear, but recent additions to the Historical Collection have made much clear regarding the period from 1831-1847. This has previously been regarded as a period of mutual activity and merging between the Disciples of Christ and the Free Will Baptists. It has formerly been supposed that a few reactionary elders in the Free Will Baptist church led a minority of Free Will Baptists from a merger with the Disciples and thus retarded and restricted consolidation of the Disciples while giving existence to the present Free Will Baptist church in North Carolina.

Previous to this paper, the only work on this period, other than the sketch drawn by Elders Harrison and Barfield, was done by Dr. C. C. Ware, the venerable historian of the Disciples of Christ. His history, written thirty-four years ago has long remained the only interpretation of the events surrounding the Free Will Baptist-Disciples merger. Since that time, minutes and documents then not accessible to Dr. Ware have been deposited in the Free Will Baptist Historical Collection and call for a reinterpretation.

As the reader will recall, in 1830 the General Conference of the Free Will Baptists, which had been meeting since as early as 1807, decided to form of itself two separate conventions, and thus dissolved itself. The result was Bethel Conference and Shiloh Conference which first met in 1831. Shiloh Conference was composed of thirteen churches in the easternmost section of the state, chiefly in Craven and Beaufort counties. The Bethel Conference was composed of the remaining churches

by George W. Stevenson
Goldsboro, North Carolina

located in Pitt, Wayne, Greene, Orange, and Duplin Counties, and one church in South Carolina. There are no minutes extant for Shiloh Conference in any form. The only extant minutes for Bethel Conference are those kept after 1841 by the Disciples, edited and published by Dr. Ware in 1942, and the abstracts of minutes from 1831-1841 preserved in Elders Harrison and Barfield's history.

It has been the opinion of Dr. Ware, and that of all later persons, that Shiloh Conference practically lost its identity soon after its organization and that the whole area was operated as the Bethel Conference. Newly collected materials show this not to be the case. Shiloh Conference met until 1841, after which date an event of major importance to Free Will Baptist history occurred.

Among the leaders in the Bethel Conference at its beginning were Elders James Moore, Jesse Heath, Robert Bond, Howell Hearn, Jesse Vause, Lewis Hartsfield, and Alfred Moore. Later, the leadership shifted to elders with Disciples' leanings, among them Reuben Barrow, John L. Clifton, Winsor Dixon, Benjamin Parrott, and John H. Dixon.

Leaders of the Shiloh Conference are more difficult to ascertain due to the paucity of extant records, but it is known that Elder Jeremiah Heath and Mr. Thomas J. Latham were the two chief figures. Elder Heath had the curious position of being in both conferences as he pastored Brice's Creek, Craven

County, which was in Shiloh Conference and Bachelor's Creek (called Liberty after 1857) Craven County, which was in Bethel Conference. Developments in the Shiloh Conference are not clear, though it is known that after the visit of Thomas Campbell to Concord Chapel, Beaufort County, in 1834, of which Thomas J. Latham was clerk, Disciples' principles found some root in the Shiloh Conference. Thomas J. Latham, one of the ablest leaders of the Shiloh Conference and clerk of Concord Chapel, entertained Campbell in his home, and if he did not have Disciples' leanings before, he then imbibed them at the hands of Thomas Campbell. Latham soon persuaded a majority of the members of Concord Chapel into the views of Mr. Campbell. Welch's Creek, Martin County, followed, as did Little Swift Creek and Bay River, Craven County. Some of the original members of Shiloh Conference started sending delegates to Bethel Conference where the Disciples' influence was stronger. By 1841, seven of the original churches constituting Shiloh Conference had shifted to Bethel Conference; three others were on the roll of Bethel Conference, but did not attend; three others never forsook Shiloh Conference. Additions to Shiloh Conference were made yearly, however, so that the departure of the seven churches which had adopted Mr. Campbell's views did very little to weaken the strength of Shiloh Conference.

In Bethel Conference, the influence of the Disciples movement was more strongly felt. Not only did one of its strongest original leaders, Robert Bond, go over to the Disciples of Christ, but new ministers rose to power with Disciples' principles. Among these were Benjamin Parrott, Winsor Dixon, John H. Dixon, John L. Clifton, and Reuben Barrow. These leaders insisted on the abolition of the Confession of Faith, a basic Disciples requirement. By 1839, the sentiments of the Disciples faction

(continued on page four)

Some Light on a Confused Period of Free Will Baptist History

(Continued from Page Three)

had easy control of the Bethel Conference. At the meeting of 1839, Thomas J. Latham appeared, and opposing him appeared the venerable Elder Jeremiah Heath. Elder Heath and many of the older elders, among them the saintly James Moore, Alfred Moore (later to meet with a tragic future) and Jacob Utley, sat in opposition. Of the nine leaders of the 1839 Bethel Conference, all but two were ardent Disciples later. It was at this memorable meeting that Elder Jeremiah Heath brought controversial matters to a head by rising to the floor at the end of the conference and making a motion that "... all the ministers confess that they will preach the doctrine, and support the principles and practices of the Free Will Baptists." The motion was overwhelmingly lost, and Elder Heath demanded that his name be erased from the roll of Bethel Conference. He saw altogether too clearly the coming storm. After 1839 he never again attended Bethel Conference, but exerted his labors in the Shiloh Conference.

In 1841, Thomas J. Latham presented his famous circular letter to the Bethel Conference which had justly been observed by Dr. Ware to have been a philippic against creeds. That year Bethel Conference dropped the designation, *Free Will Baptist*, from its name and called itself simply, "The Bethel Conference of North Carolina." During 1840 and 1841 Elder Jeremiah Heath wrote and visited other elders in Shiloh Conference and some in Bethel Conference. The result was that in 1842 Shiloh Conference met at Louson Swamp Church, Lenoir County, (burned after 1911) which was pastored by Elder Alfred Moore. At this conference an event of major importance to Free Will Baptist history occurred. A motion was made to reorganize the General Conference from the Shiloh Conference; any churches which wished to cast their lots with the Free Will Baptists and the Confession of Faith of 1812 were free to join. The General Conference had been out of existence since 1831 when it had

dissolved itself to form Shiloh and Bethel Conferences. Now that Bethel Conference had willfully departed from Free Will Baptist tradition, Shiloh Conference saw no alternative but to declare its position before the world and unite itself to the old traditions by declaring itself to be the original General Conference. It was thus that the "Original Free Will Baptist General Conference of North Carolina," which operated until 1896, was reconstituted from Shiloh Conference in 1842. Dr. Ware and others have mistakenly supposed it to have been erected out of the remains of Bethel Conference in 1847.

In 1839, both Shiloh and Bethel Conferences had been dropped from the minutes of the northern Freewill Baptist General Conference, as the two North Carolina conferences had never been in actual union with the northern Free Will Baptists.

Because of the influence of the Louson Swamp Church in the reorganization of the General Conference, some of its opponents derisively called it "Luzern Swamp Conference." Derision, however, did not affect the success of this measure to preserve the Free Will Baptist church. From the beginning, the Disciples movement in the Free Will Baptist church was in a minority. While it is true that it gained control of the Bethel Conference, its influence in the Shiloh Conference was negligible. On the whole it was a minority movement. After the reorganization of the General Conference, the Bethel Conference, even with the churches from the Disciples of Christ Union, found going rather rough. In 1842, only 17 of the 43 churches on its roll associated with the Bethel Conference; in 1843; only 21 of the 32 on the roll for that year associated; in 1844, 19 of 28 associated; in 1845, 19 of 30 associated. In the General Conference of 1845, 35 churches of the 38 on its roll associated by letters or delegates. There are no General Conference minutes extant for the period previous to 1845, so figures for 1842, 1843, 1844 cannot be given.

On the local level, some churches for a long time had two congregations, one Disciples of Christ, represented at Bethel Conference, the other Free Will Baptist, represented at the General Conference. The rule here was a minority for the Disciples. For instance, Hookerton Church, long regarded as a stronghold for the Disciples, in 1845 had a Free Will Baptist congregation of 116, a Dis-

ciples congregation of 41. Harts in Greene County had a Free Will Baptist congregation of 36, a Disciples congregation of 15. Ware's Creek, Carteret County (now Disciples), had a Free Will Baptist congregation of 25, a Disciples congregation of 15. Woodington, Lenoir County, had a Free Will Baptist congregation of 80, a Disciples congregation of 15. The notable exceptions were Gum Swamp, Pitt County, with a Free Will Baptist congregation of only 25 and a Disciples congregation of 40, and Wheat Swamp, Lenoir County, with a Free Will Baptist congregation of 128 and a Disciples congregation of 175. The Free Will Baptist congregations at Hookerton and Wheat Swamp eventually died out or were absorbed by the Disciples, but both lived on until the Civil War.

Thus, it can be seen that the present Free Will Baptist conferences, growing out of the General Conference which closed in 1895, are a continuation of the General Conference which was meeting as early as 1807 and not the by-product of the Disciples movement thereby owing their existence to the reactionary influence of a minority of leaders in the old Bethel Conference. This is established undeniably by the part played by the Shiloh Conference during the decade of its existence. It was formed out of the General Conference in 1831, and in 1842, when it was the only Free Will Baptist conference, it resolved itself back into the General Conference, thus establishing an unbroken succession of annual meetings for the Free Will Baptists of North Carolina from as early as 1807 to 1961.

As the reader can see, there are many points which yet need clearing up, but the task will remain impossible until more materials are deposited with the Free Will Baptist Historical Collection. Especially needed are any of the minutes for Shiloh Conference, minutes of the General Conference; minutes of the local churches, especially Wheat Swamp, Louson Swamp, Bethel (all in Lenoir County); Little Creek, Free Union, Grimsley, Harts (all in Greene County); Gum Swamp, Reedy Branch, Parkers, Elm Grove, (all in Pitt County); and any of the ante-bellum churches. Persons with any materials in their possession are urged to deposit them in the Free Will Baptist Historical Collection at Mount Olive College, Mount Olive, North Carolina. Mrs. C. B. Council is custodian.

NOTICE!

to Free Will Baptists of North Carolina

OCTOBER has been named "Checks for Cragmont" month. During this month we hope to receive \$20,000 from you, which will be used in paying off the debt of the lodge which was recently built and in building a chapel-classroom building which Cragmont needs so badly.

Upon request, a receipt will be sent to those making donations. These donations are tax deductible.

Individuals giving \$100 or more will be guests at Cragmont for a week during the summer of 1962, and during any conference you may choose. A certificate will be given so stating this fact.

The drive manager of the church giving the most toward this drive will also receive a free week at Cragmont. So in making your donation, be sure to give the name and address of your church.

As you know, Cragmont is a non-profit organization, and the funds taken in barely cover the expenses of the room and board and the employees of the Assembly. Any additions to the facilities must be made by North Carolina Free Will Baptists.

We have all grown to love the old assembly building with its rambling floors, which show history throughout its structure, but we must face the fact that we have outgrown this one building. We can spend money repairing and remodeling it, but it will still remain old, hazardous and a possible fire trap.

It is time we Free Will Baptists did something about this Assembly which is dear to all our hearts. We can have so much better than this if we only try. There are 50,000 Free Will Baptists in North Carolina, and if each of us give only \$1.00 we could build a Cragmont to be proud of.

The youth of our state enjoy attending conferences at Cragmont and each of them receive something of value in at-

tending, for they see youth like themselves who are really dedicated Christians. We owe it to Free Will Baptists of tomorrow to see that they have an inspiring place to go where they can fellowship together with fellow Christians and where they can grow spiritually.

I urge you, fellow Free Will Baptists, to give; so that you may have a part in seeing Cragmont grow; so that your children and their children will have a place to go to be near God.

Send your "Checks for Cragmont" to: Mrs. Waynette Bridges, State Chairman, "Checks for Cragmont," 108 Edwards Avenue, Swannanoa, North Carolina.

Wouldn't Stand Swearing

A boy who attends one of our Sunday schools went out into the country in the summer to spend his vacation—a visit he had looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home tomorrow."

The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer."

"I was," said the boy; "but I can't stay where anybody swears so. One of us must go: so I will go."

The man felt the rebuke and said, "If you will stay, I won't swear"; and he kept his word.

Boys, take a bold stand for the right; throw all your influence on the side of Christ, and you will sow seed, the harvest of which you will reap both in this world and that which is to come.—*Messiah's Herald*.

3% N. C. SALES TAX

Due to the new N. C. tax law which became effective on July 1, 1961, 3% sales tax must accompany each North Carolina order or payment. Also, all North Carolina subscriptions to "The Free Will Baptist" must include 3% tax.

Please remember this when ordering or buying from the Free Will Baptist Press.

Thank you,
The Management

HOW CHURCH WAS HEATED IN JULY

Five ministerial students were visiting in London on a hot Sunday in July. While they were waiting for the doors to open, a man approached and asked: "Gentlemen, would you like to see the heating apparatus of the church?" They thought: "How queer he is to want to show us the heating system on a hot day in July!" Following him, they came to a door. He quietly opened it and whispered: "There, sirs, is our heating apparatus!" Some 700 intercessors were kneeling in prayer, seeking an outpouring of God's Spirit upon the service which was soon to begin in the tabernacle. *That unknown guide was Spurgeon himself!*—Walter B. Knight.

Jesus Help Me

I'm just as helpless as can be
To do what Jesus asks of me;
But if I'm willing, He will do
Whatever I may ask Him to.

I know that every time I ask,
He'll help me with each heavy task;
He never scolds me even when
I ask as many times as ten.

He always answers right away,
And gives me everything each day,
The things He sees are best for me,
So I'm as happy as can be.

—Selected.

"For it is God which worketh in you both to will and to do his good pleasure. Do all things without murmurings and disputings" (Philippians 2:13, 14).

NEWS ^{AND} NOTES

Of Denominational Interest

Hickory Chapel Announces Revival

Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, announces revival services beginning September 27, and continuing through October 8. The evangelist for these services will be the Rev. Jack Paramore. The Rev. Johnny Eason is pastor. Services begin at 7:45 nightly, and all interested persons are invited to attend.

Little Creek Announces Home-Coming

Home-coming services will be observed at Little Creek Free Will Baptist Church, Ayden, North Carolina, October 1. The speaker for the 11:00 o'clock service will be the Rev. Michael Pelt, dean of Mount Olive Junior College.

A picnic lunch will be spread on the church grounds at the noon hour. All members, former members, former pastors, and friends are invited to this home-coming. The Rev. Hubert Burrell is pastor of Little Creek Church.

Polk Bayou Association Met at Oakland Church

The annual meeting of the Polk Bayou Association of Free Will Baptists of Arkansas met on September 9 with the Oakland Free Will Baptist Church near Bradford, Arkansas.

The Rev. H. A. Lewis of Batesville, Arkansas, was the speaker for the 11:00 a. m. service. During the business session, Billy Willhite of Newport was ordained to the ministry and Alvis W. Henley Jr. was ordained as deacon.

The Rev. J. W. Blanks, pastor of First Free Will Baptist Church of Newport, gave the charge. The Rev. Bob King, pastor of Allen's Chapel Church near Batesville, prayer the ordination prayer.

The association is composed of 16 churches. The Rev. Clarence Campbell of Grubbs is moderator. Mrs. M. B. Williams of Strawberry is secretary and treasurer.

Home-Coming and Harvest Day At Robert's Grove Church

Home-coming and harvest day will be observed at Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, Sunday, October 1, 1961. An all-day service has been planned, beginning with Sunday school at 10:00 a. m., followed with worship service at 11:00. At the noon hour a picnic lunch will be served on the church grounds.

Everyone is invited to come and enjoy the wonderful fellowship together.

Coming Events

September 22, 23—South Georgia Association, Spring Grove Church, Wayne County

September 21—Muscle Shoals State Line Association of Alabama, State Line Grove Church, Lexington

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C., Eastern Conference Assembly Building (between Pink Hill and Beulaville)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

Faith Church Announces Revival

The Faith Free Will Baptist Church, Morehead City, North Carolina, announces its fall revival, beginning October 1, 1961, and lasting through October 7. The Rev. Walter Sutton will be the guest speaker. Services will begin at 7:30 each evening. There will also be special music each night.

The pastor, the Rev. J. B. Starnes, invites all who will to attend these services.

Master's Men Met at F. W. B. Church

The members of the Master's Men of the First Free Will Baptist Church, Mountain Grove, Missouri, met Monday, September 4. The membership was called to order by the president, Jesse Walker, with Mr. Lynn Francis leading the hymn, "Revive Us Again." Prayer was given by Tharold Edwards.

The opening devotional thoughts were given from Psalm 133:1 and 1 John 3:14-24, and remarks reminded the group that unity in the spirit was a must to good Christian work for God.

Immediately after a pot-luck supper, the business was conducted which included the appointment of a committee to check into the possibility of placing a fence around the compressors of the air-conditioning unit for the church.

Special prayer was given for Pat Elliot who was reported to be quite ill. The program for the evening was under the direction of Mr. Hurse Smith, who presented a film depicting the wonders of God revealed in nature right here in the Ozarks and Missouri.

After a very profitable evening and under the influence of the Holy Spirit, the brothers closed with a benediction by Mr. Ed Francis.

Home-Coming and Harvest Day At Robert's Grove Church

Home-coming and harvest day will be observed at Robert's Grove Free Will Baptist Church, October 1, 1961. Sunday school will begin at the regular hour of 10:00 a. m. and the worship service will follow, with the pastor delivering the message.

The afternoon service will consist of a memorial service, recognition of former pastors and visitors, special music, and a message from Dr. W. B. Raper, president of Mount Olive Junior College. The pastor and the church urge all former pastors, members and friends to attend.

Eastern Conference Sunday School Convention

The Sunday School Convention of the Third District of the Eastern Conference will meet at the assembly building, Lenoir County, North Carolina, Saturday, September 30, at 10:00 a. m. Report blanks have been mailed to the churches of this district with the hopes of having a good representation at the convention.

Beaman the Evangelist for Free Union Revival

The Rev. N. D. Beaman will be the evangelist for revival services at Free Union Free Will Baptist Church near Walstonburg, North Carolina, October 1-8. Services will begin each evening at 7:30 and will feature special music at each service. The church and the pastor, the Rev. C. L. Patrick, extend a cordial invitation to the public to attend these services.

Western Conference Pleasant Grove Church

The Western Conference of Original Free Will Baptists of North Carolina will meet October 11, 12, at Pleasant Grove Church near Pikeville. The Rev. M. L. Johnson is moderator of the Western Conference and the Rev. R. N. Hinnant is clerk. The conference program will follow in a later issue of "The Free Will Baptist."

Rock of Zion to Observe Home-Coming

The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, invites all former pastors, members, friends, and well-wishers to be present at our annual home-coming October 1, 1961.

Lunch will be served on the tables at noon, and special services and singing will be held in the afternoon.

Lightsey to Preach At Long Ridge Church

The Rev. Ralph Lightsey, director of public relations of Mount Olive College, Mount Olive, North Carolina, will conduct the revival services at Long Ridge Church. The first service will be held on Sunday, October 1, at seven o'clock; but each evening through Saturday the services will begin at 7:30 o'clock.

Special singing is being arranged and the public is invited to attend all services during the week. The church, located eleven miles east of Mount Olive, North Carolina, on the Scott's Store Road, has been extensively renovated and equipped with new pews—all dedicated several weeks ago.

The Rev. Herman A. Grubbs Sr., has been pastor during the past two years.

Mt. Zion Church Withholds Support

Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, makes the following report regarding the support of the National Association: "Mt. Zion Free Will Baptist Church voted unanimously to withhold all support from the National Association of Free Will Baptists until harmony prevails between the National Association and the North Carolina State Convention of Original Free Will Baptists. After much discussion about the attitude the National Association had toward some of the most dedicated members of the North Carolina State Convention, we feel they were treated unfairly and are due an apology."

The Rev. E. E. Edwards is pastor of Mt. Zion Church.

White Hill Church Announces Home-Coming

The White Hill Free Will Baptist Church, Beaufort County, North Carolina, will observe its annual home-coming Sunday, October 1, 1961. The program for the day will begin with Sunday school, followed by worship services. There will be lunch served on the grounds at the noon hour.

There is a singspiration program planned for the afternoon. The pastor, the Rev. A. G. Lane, invites all former pastors and friends to come and enjoy the services.

Revival and Home-Coming At Kinston Church

Revival services will begin at the First Free Will Baptist Church, Kinston, North Carolina, on October 1, 1961. (Continued on page fourteen)



Twin Sunday at Sherron Acres Church

On Sunday, August 20, the Rev. Fred A. Rivenbark, pastor, challenged the Sunday school members of Sherron Acres Free Will Baptist Church, Durham, North Carolina, to bring twins with them the following Sunday morning to Sunday school. The attendance that morning was 122. Everyone was asked to do his best to bring at least one twin the next Sunday. Several brought sets of

twins with them the following Sunday. The attendance that Sunday rose to 228. First place winner was Mrs. Clarence Ladd; second place, Mrs. Frances Choplin; third place went the Mr. Ollie Lane. These persons were recognized during the morning worship service.

During the Sunday school hour everyone was encouraged to remain for the worship service.

Following the morning worship service, the above picture was taken.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Piedmont District Auxiliary Holds Fall Convention

The Piedmont Woman's Auxiliary Convention met with the First Free Will Baptist Church of Gastonia, North Carolina, September 9, 1961, with seven auxiliaries representing.

The theme for the convention was "God's Plumb Line, His Infallible Rule of Faith and Practice."

At 10:00 p. m. the services began with the congregation singing "Rescue the Perishing" and "Glory to His Name." Mrs. Elizabeth Norwood led the singing with Mr. Marty Owens at the piano. Devotions were conducted by Mrs. Lloyd Gray, followed with prayer by Mrs. Novela Propts. The welcome address was given by Mrs. W. A. Bradley with Mrs. Grant giving the response. The president, Mrs. Roy Rikard, gave her remarks, after which Mrs. N. B. Perkins led in prayer.

Mrs. Ralph Staten introduced the program, "God's Rule For"—"Prayer," Mrs. B. N. Perkins; "Missions," Mrs. Walter Carter; "Study," Mrs. W. A. Bradley; "Benevolence," Mrs. James Pendleton. After the panel discussion, a question and answer period was directed by Mrs. Roy Rikard.

A miscellaneous business period was presided over by the president, and the following business was transacted: Time for prayer for the women was set at 1:00 p. m. each day. Mrs. N. B. Perkins was elected as study course chairman and will be in charge of the workshops. The next workshop will be at Mt. Holly Free Will Baptist Church on Saturday before the second Sunday in March, 1962.

The next district convention will convene with the East Rockingham Free Will Baptist Church, Rockingham, North Carolina, on Saturday before the second Sunday in April, 1962.

After the host auxiliary served lunch to all present, the convention adjourned with prayer by Mr. Pendleton.

Houston Church Host to Central Texas Convention

The Central Texas District Woman's Auxiliary Convention convened with the First Free Will Church of Houston, Texas, Tuesday, September 19. The theme for the convention was "Greater Love" (1 John 4:7). The song leader for the convention was Mrs. Lena Mae Kankey and pianist was Mrs. Carl Warren. The program went as follows:

Morning Session

- 10:00—Hymn, "More Love to Thee"
- Prayer
- Devotions, Mrs. Dee Rivitte
- President's Message, Mrs. H. Ray Berry
- Who's Who, Seating of Delegates, Recognition of Visitors and Ministers, and Appointment of Resolutions Committee
- Hymn
- News from Mission Fields, Mrs. Ed Morris
- Worship Service
- Announcements
- Offertory
- Special Music, "The Love of God," Bright Light
- Message, "The Love of God," Rev. Gaston Clary
- Alternate, Rev. James E. Evans
- Hymn, "My Jesus I Love Thee"
- Prayer
- 12:00—Lunch

Afternoon Session

- 1:15—Let's Sing
- Devotions, Mrs. Riley T. Morri-sett
- Personal Service Workshop, Mrs. Everett Hellard
- Hymn
- Business Period: Secretary's Report, Executive Committee Report, Treasurer's Report, Report of Committees, and Reading of Minutes
- Hymn
- 2:50—Adjournment

Western District Auxiliary Convention

The Woman's Auxiliary Convention of the Western District will convene with Selma, North Carolina, Free Will Baptist Church Wednesday, October 4, 1961. The theme will be "The Way to Christ" (John 14:6). Musical director for the convention will be Mrs. W. B. Hinnant and pianist Mrs. Noble Hinnant. The program is as follows:

Afternoon Session

- 9:00—Registration
- 9:45—Hymn, "I Will Sing the Wondrous Story"
- Devotions, Mrs. J. F. Pope
- Welcome, Mrs. Leon Cannady
- Response, Mrs. Lester Fulghum
- President's Remarks
- Appointment of Committees
- Hymn, Offering for Mount Olive College
- "The Truth of Christ," Mrs. Johnnie Howell
- 11:25—Special Music, Mrs. W. B. Hinnant
- Message, Mrs. Carl Dudley
- Hymn—"Take My Life and Let It Be"
- 12:00—Lunch
- Afternoon Session
- 1:00—Hymn—"There Is a Fountain"
- "Life Only in Christ," Mrs. Herbert Narron
- 1:25—Denominational Hour
- 2:25—Hymn, Offering for Children's Home
- Business Session
- Hymn, "When We All Get to Heaven"
- Benediction

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met Tuesday night, September 7, at the church with the president, Mrs. W. E. Baldree, presiding. The program chairman, Mrs. D. W. Hancock, led the group in singing "Jesus Calls Us," with Mrs. Ben Bray giving the opening prayer. The program title was, "The Anna Phillips Loan Fund." Mrs. Hancock explained the purpose of this fund and how it helps our young further their education. Mrs. Hancock then asked that each member bring her offering to the altar for this fund. The amount received was \$25.10. The Rev. Henry Melvin gave the offertory prayer.

Mrs. Baldree opened the business meeting with the minutes of the last meeting being read and approved. Two

visitors were welcomed and Mrs. Henry Melvin was accepted as a new member. Circle count was taken with the Anita Sparks Circle winning the plaque for the next month. The Lizzie Bray Circle won the yearly count by having the highest average for the past year. The treasurer's report was read and accepted with the balance on hand of \$82.17.

Mrs. Manley Jenkins, Mrs. Bernard Adkins and Mrs. Mack Koonce were elected as representatives to the woman's auxiliary district meeting on September 21, at Holly Spring Church, Newport, North Carolina. Mrs. Wayne DeBruhl gave each circle two names of shut-ins for them to visit in the next month. The Anita Sparks Circle accepted the responsibility of supplying nursery attendants for the coming year.

Mrs. Melvin installed the following officers for the coming year: President, Mrs. A. C. Tilghman; vice-president, Mrs. Mack Koonce; recording secretary, Mrs. Sybil Godley; corresponding secretary, Mrs. Lester Hughes; treasurer, Mrs. Tull Register; pianist, Mrs. Miller Harrison; enlistment chairman, Mrs. Make Miller; youth chairman, Mrs. W. E. Baldree; study course chairman, Mrs. D. W. Hancock; program-prayer chairman, Mrs. Walter Golding, Children's Home chairman, Mrs. Ralph Morris; personal service chairman, Mrs. Wayne DeBruhl; G. T. A. sponsors, Mrs. Marvin Davis and Mrs. David Alligood; Y. P. A. sponsors, Mrs. Sybil Godley and Mrs. Manley Jenkins, and all circle chairmen. Mrs. Melvin charged each officer to fulfill her office to the best of her ability and to strive as a whole to make the auxiliary an outstanding part of the church. The Rev. Henry Melvin gave the dedication prayer and led the officers in singing "Seal Us O Lord."

Mrs. Miller Harrison closed the meeting with prayer.

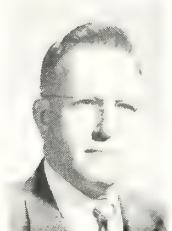
Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met Tuesday afternoon, September 5, at the home of Mrs. Doris Lee Comstock, with 17 members present. The meeting opened with the group singing "He Lives on High," followed with the Scripture reading from 2 Timothy 2:11-15. Prayer was offered by Mrs. Florence Furlough. Those taking part on the program were: Topic 1, Mrs. Lillie Jane Haire; Topic 2, Mrs. Doris Rae Simmons, Topic 3, Mrs. Iris Jean Ambrose; Topic 4, Mrs. Doris Lee Comstock; Topic 5, Mrs. Ruth Ambrose. The following poems were given: "A

Cry for Light," by Mrs. Elizabeth Davenport and "I Do Not Ask Thee Lord," by Mrs. Eleanor Moore.

After the business period the meeting adjourned to meet with Mrs. Ruth Ambrose in October. The group was dismissed with prayer by Mrs. Mary Furlough.

The hostess served delicious refreshments.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

CHRIST, AND HIM CRUCIFIED

"For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2).

I realize that it is a serious question as to what subject is best suited for these devotional articles. I also realize that there are many different people of many different outlooks of life who will be reading what I write each week. I am always happy to hear that these feeble efforts are blessings to at least some who read them. For the next two articles I have chosen a theme which contains directly or impliedly all the doctrines and precepts, the admonitions and promises, of the Bible. Christ, and Him crucified, is the common nucleus around which gather all the truths of revealed Christianity—every thing distinctive and peculiar in the Christian scheme.

Let us consider the meaning of the peculiar expression, "Christ, and Him crucified." We who believe in the doctrine of the atonement interpret the phrase as affirming not the fact of the crucifixion, but a sacrifice for sin and faith in it as necessary to salvation. Others who deny the atonement think that the apostle merely announced the fact—a marvelous event in the history of a nation. Yet others, who claim for themselves the high distinction of a rational religion, construe the passage as teaching that Christ died a witness to

the truth, was a good man and a martyr. The Scripture is the best interpreter of Scripture, and the apostle's own explanation determines his meaning beyond mistake. He says in 1 Corinthians 1:23, 24: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Was it merely the fact? They did not deny it; they did not doubt it; they acknowledged it; they gloried in it; it was their boast. How, then, could they stumble at it, and be offended by it? We preach Christ crucified, unto the Greeks foolishness. How? Why? Was it a strange thing with them for good man, a moral teacher, to be put to death? Many of their own great men had perished by the popular verdict. Every form of death decreed by the courts or the mob was familiar to them. There was nothing incredible in Paul's statement.

Let us look at the other view of the phrase, and see how the text explains its meaning. Christ crucified, or salvation by faith in Him, was a stumblingblock to the Jews, because they sought justification by works; they rested their case in the outward law. They misunderstood their own sacrifices—had lost all conception of their original intent, and had reduced the doctrine of atonement to the level of a symbolic ceremonial, signifying nothing. They were righteous in their own eyes, and despised others. Now, to be told that their works were faulty, without merit, was an offense; and, in the blindness of their rage, they stumbled.

The same doctrine was foolishness to the Greeks. For this Hebrew missionary to come to Greece with its schools, its philosophy, and its literary life, and teach that they could not be saved but by faith in a man crucified as a malefactor, rejected by His own country men as an imposter, was to them the very foolishness of folly.

Foolishness! the Jew and the Greek still survive—stumbling, scoffing. But we preach Christ and His Cross as the vital point in Christianity. Take this away, and the gospel is nothing; there is nothing saving in Christianity but this; this comprehends all. It is the wisdom of God, and the power of God. Wisdom is knowledge in action, adjusting the means to the ends. The great end to be reached is the salvation of sinners. But those who deny the sacrificial death of Christ, and hold Him as a mar-

(Continued on page fourteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did Paul regard the seventh day of the week as being proper for the gospel to the Gentiles and for his own day of public worship after his conversion?—N. J. T., Missouri.

Answer: The apostle, Paul, frequently visited the synagogues on the Sabbath Day having as his object in view, that of preaching Christ to the Jews. This was the place and time in which he could reach more of the Jews than at any other time or place. They still considered themselves subject to the law and its regulations; therefore, no other place could be found at which to preach the gospel to the Jews with such fruitful results. However, any claim that Paul used the Sabbath Day as his regular time for public worship after he was converted is groundless and false. There are to be found some God-fearing Gentiles that were proselytes to the Jewish faith that met with the Jews in the synagogue as proselytes on the seventh day. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath" (Acts 13:42). Since almost all the city came to hear Paul preach on that day they had no choice but to come to the synagogue. So they turned out in this great number.

This would no better tell that he worshiped in the synagogue regularly on the seventh day than his presence and preaching to the Athenians at their time and place of worship would prove that he was a heathen and worshiped with the Greeks. "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:22, 23).

Anyone that is at all intelligent in the Scriptures knows that Paul's only reason for even being near this heathen temple was that he might show his faithfulness to his Lord by taking ad-

vantage of each and every opportunity to preach Christ and thereby honor Him. Just as certain as that was his sole purpose in going where the crowds of heathen gathered to worship in Athens, so also was it his only purpose for going to the synagogue on the Sabbath Day the time when the Jews congregated there. Paul's unparalleled dedication to preach the gospel caused him to feel perfectly free in saying, "For to me to live is Christ, and to die is gain" (Philippians 1:21). Paul preached into the wee hours of the night on the first day and gained results. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continue his speech until midnight. . . . When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (Acts 20:7, 11).

When there was a need among destitute Christians Paul gave orders to have a collection made for them on the first day of the week since it was their time of worship. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). This all goes to prove the time when the apostles regularly worshiped.

Question: Please harmonize "But of that day and that hour knoweth no man, no, not angels which are in heaven, neither the Son, but the Father" (Mark 13:32), with the Bible teaching on the deity of Christ.—T. L., California.

Answer: Modernists often use this in a futile effort to prove that Jesus Christ is not the eternal God but only a man. While it might seem on the first glance that our Lord is here disclaiming omniscience, a careful consideration in clear thinking should make the reference perfectly clear, for clear thinking requires that one bear in mind the purpose of the gospel according to Mark which is

to set Jesus Christ forth as servant of Jehovah. Jesus Himself says: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). How significant that Mark, who presents Jesus Christ as the perfect servant, should record such a statement about the hour of His return as King of kings and Lord of lords. Matthew and Luke both correlate this statement. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

In this aspect of His ministry which is that of Saviour, our blessed Lord voluntarily surrendered certain knowledge, in order that He might walk the way of faith, and thus became an object lesson for all believers. In all of this He ever remained the eternal Son of God, co-equal and co-eternal with both God the Father and God the Spirit, yet as servant He chose to be limited in His knowledge bound by His Father's will. Likewise we may trust God with perfect confidence, however dark and mysterious the way may appear. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

There are quite a number of Scriptures that speak of Christ's voluntariness in a temporary limiting of Himself on our behalf. The following are only a few of them. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19). "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:19, 21). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). "Who did no sin, neither was guile found in his mouth: . . . Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose" (Continued on page fourteen)

NOTES

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AND
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QUOTES



By J. C. Griffin

SICKNESS OF GOD'S PEOPLE

Some weeks ago, my wife and I took a trip to see some of our old friends where we pastored a few years back. While on this trip, we found three of our trusted friends who were very ill. In fact, they were sore afflicted. Perhaps they will never get well, as it looks to man. But we found them loving the Lord. Their faith was not shaken because they were sick.

The apostle, Paul, left Trophimus sick at Miletum (2 Timothy 4:20). I have often thought, as to why Paul left his partner? Paul had healed several and actually brought back to life the dead. (See Acts 20:9-12.) But why did he not heal Trophimus? I do not know but God works in different ways, often with different people. From time immemorial, God's people have sickened and died. The Bible tells us so.

SICKNESS WORKS TO GOOD

We refer you to Romans 8:28: "... all things work together for good to them that love God, ..." I believe it because God says so. I heard a child of God say, "My sickness brought me a blessing." I know that my experience has been that every time I have been sick in my life, it turned out with a blessing. I have been given up to die three times in my life, but every time I came out with a stronger faith in my Christ, and was prepared for a closer walk and ready for greater service.

SICKNESS DOES MANY THINGS

Real sickness brings new friends into your life. There are those who send you cards, flowers, and make gifts, along with visits, that you had not thought cared.

Also you have time to read your Bible and get blessings from the Lord thereby, that you would not have gotten while up doing the things that come to us daily. Even a preacher reads more when shut in.

Usually the body comes out revived, not always, but that has been my experience. Usually my sickness comes from overwork, not real affliction.

THANKS TO ALL

I have recently gone through, or I am about through, a very aggravating and sore sickness, but my God has been with me. I have had to cancel some appointments, very reluctantly. It seems to be a long time when your doctor says, "You need a rest and I am putting you to bed for two or three weeks." You see, I love to be on the go for the cause of my Christ.

I desire to thank from the very depth of my heart, all of my friends, for the many get-well cards and letters that have brought me cheer, and other blessings received in so many ways. I am able now to write, but still shut in. But I feel too good to sit or lie around and do nothing. I have some new thoughts from the Lord, that will help me when I get back to the pulpit.

STOP, REST, TAKE IT EASY

I hear the above words on every hand. I remember an old minister, one of those that examined me before I could be admitted into the Western Conference, say, "I rather wear-out than to rust-out." I did not fully realize what he meant, then, but I do now, thank God.

During this past sickness, I have realized that I was "... in a strait betwixt two, having a desire to depart, and be with Christ; ..." (Philippians 1:23). I really got homesick one day or two. I really wanted to get away from it all. But by the grace of God, I am left here. My desire now is to get back to the pulpit, to hit the devil a few more blows and brag on Jesus Christ.

I WANTED TO ATTEND THE STATE CONVENTION

I really wanted to attend the North Carolina State Convention. I helped to organize the State Convention and stood by it from infancy. The last session of the old ministers' conference convened in the Free Will Baptist Church in Ayden, North Carolina. This was a meeting of ministers and leading laymen. The main sermons were preached by Elder P. T. Lucas and Elder R. F. Pittman. God was there. There was no envy, no hatred, no big I's and little U's around, so was the State Convention the next year. Seemingly we did not know much except to love the Lord and each other. It was all too good to suit Satan. So he went to work

to destroy the love and fellowship. He could not do his dirty work on the outside. He never has. The saints of God where whipped right here in New Bern, North Carolina, on the public square, at the whipping post for starting St. Mary's Free Will Baptist Church, but it did not stop the work. Those fiery educated northerners who split and played havoc with many churches did not destroy all the work. There was a seed left and as I told a deserter several years ago, "I believe there will be some of the original Free Will Baptists around when Jesus comes for His bride."

As long as Satan works on the outside, he cannot get very much done, but when he gets on the inside, he kicks up a lot of dust and wounds a lot of lives and causes a lot of souls to go to hell. It has proven that way through all the days of man.

CONDITIONAL SALVATION

God has never designed that any soul should be saved only as the individual meets God's challenge. Mark 16:15, 16 says, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (1) Believers must go; (2) must preach the gospel; (3) the sinner must believe; (4) show his faith by being baptized—that is confessing Christ by baptism; (5) shall be saved. Jesus said, "He that believeth on the Son hath everlasting life: ..." John 3:36). There is no salvation without absolute faith in Christ as the Son of God. We are saved on condition that we accept Jesus Christ as the Son of God.

How do we keep saved? We get into Christ by faith. We lose fellowship with Christ when we lose our faith. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ... If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:6, 10). The only way to stay in Jesus is to keep His commandments. Leave off His Commandments and we fall out of Christ. In Christ it is salvation. Out of Christ it is damnation. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26, 27).

STORIES for our BOYS and GIRLS

LIONS IN THE FOREST

by W. Hartman

NOT far from Pakule, in Africa, lives a girl whose name is Xidedevela Mtimasana. (Say it She-day-day-vay-lah M-tee-mah-she-nah and she'll understand.) In English her name is Miss Watercress Littleback.

Xidedevela is as black as the coal in your coal bin, but her heart isn't. It became clean when she was ten years old. At that age she was as full of energy as a buzzing bumble bee.

A few miles from Xidedevela's home, a Christian native named Angilazi and his wife, Mabumbi, opened a mission station where they taught the Bible. They taught "everything that the white man knew" as well as they understood it.

One day two children from the station visited the krall, the native village. Ten-year-old Xidedevela listened to them with great interest. She was so interested that she went home with the children. She saw that each of the station's girls had a good cotton dress. She wore nothing but peanut oil on her body. What really impressed her most was the singing and praying and the life of the mission school.

Tears ran down Xidedevela's shining cheeks as she listened to the account of Daniel in the lions' den, for she knew all about lions. They roamed in the forest near her hut. She often had heard them roar at night as she lay on her straw mat. So it was a great comfort to Xidedevela to learn that God could make even the roaring lions behave themselves.

A little later Xidedevela went home. She told her mother that she was a Christian and was going to live for Jesus. This, however, did not make her mother happy. She knew if her little girl were a Christian she would not do many of the things the heathen did. No, Xidedevela's mother decided, she wanted her daughter to live as others in the tribe—for heathen gods.

But Xidedevela would not give up.

She went back to the mission and lived there for a short time. The angry mother went after her. She brought her home and beat her—enough to drive out any sort of new spirits, so the mother thought.

But again Xidedevela went back to the mission. She wanted to learn more about Jesus from the teachers. Again her mother brought her home. This time she called in the witch doctor. He whipped her well. But it was in vain, since the girl would not say she would stay away from the station.

The witch doctor then tied the girl's feet to the limb of a tree with her head hanging down. This he hoped would cause her religion to drop out of her mouth.

This did not work, so the witch doctor took another step. He made her take some dreadful doses of his specially made medicine. He thought it would destroy the "religious germs." There were no results. Xidedevela got back her strength by eating cornmeal mush seasoned with peanut gravy and thickened with powdered caterpillars. And again she went back to the mission.

The native girl did not report the dreadful treatment of the witch doctor, nor her mother's unkindness until some time after her final trouble. That happened when she was taken home again.

The mother decided on one last terrible thing to save her child from the white man's God.

Toward evening the mother prepared some bark rope. She took Xidedevela to the forest and tied her to a tree. She hoped the lions would frighten the religion out of her. Or, if the worst must come, she hoped that they would eat her. The mother thought that would be better than to have her daughter a Christian.

Early the next morning a small boy from the mission station went out to pray. He picked a spot near where Xidedevela was tied. As he began to pray, the black girl bound to the tree heard him. She could tell that it was the voice of a Christian. At once she called

to the boy. He heard her, came and united the bark rope and brought her to the station.

Not even Xidedevela knows all that happened in the dark forest the night before. But a teacher at the station reported that lion tracks were within fifteen feet of where the girl was tied! The lions had walked about till they looked at the girl from every side. But they had not touched her.

Instead of scaring Christ out of Xidedevela, the dark night and lions proved to be the greatest help in helping the girl to grow closer to God.—*World Conquest*.

VOILIN OR BASEBALL?

by Alice M. Brawand

MOM, please let me practice the violin tonight instead of this afternoon. I have a very good reason," pleaded Mickey.

"No, son, we're having company to-night. Practice just forty-five minutes and then you may do whatever you like until supper," instructed Mother.

Mickey stomped into the living room, got out his violin and music. He carefully set the alarm clock to go off in forty-five minutes. He had just started to practice when he saw George knocking at the window.

"Hey, Mickey, come on out, we're all playing ball on the corner lot," yelled George.

Mickey shook his head "no" and continued practicing, but all he could think about was George and the rest playing baseball. After playing a few sour notes he stopped quickly, because he thought he had a bright idea. He put a record of violin playing on the record player and sneaked out of the house. In about forty minutes the alarm clock went off. Mickey had forgotten about setting the alarm. Of course he didn't fool his mother.

A very sad, disobedient boy sat with the family that night for dinner. Mickey held his head low and dreaded looking at his parents. Right after supper

Mickey went upstairs to lie down, because he didn't feel well. He had played ball without his jacket, so was catching cold.

Soon the door bell rang. Mickey's mother answered it. Their company had arrived. In a few minutes beautiful violin music drifted into Mickey's room. Mr. Johnson, visiting them, played the violin.

"Yes," said Mr. Johnson to Mickey's mother, "I began practicing the violin at a very early age. I practiced an hour or more every day. Of course, often I would rather have played ball or done something else, but I'll never regret a single moment of practice I put in as a child.

Mickey didn't need to hear any more. He had learned his lesson. He determined in his heart to practice earnestly every day without Mother reminding him. He wanted to prepare for a future life of service to God.

Dear boys and girls, no matter what you do, sing or play, do it the very best you know how for your wonderful Lord. He gave His best for you; now you give your best to Him!—My Pleasure.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

THANKS FOR DONATION

"I wish to thank my many Christian friends for the donations on the project started by Mrs. Elsie Dixon, the exercise machine. Also I wish to thank each of you for the many cards and letters I have received since I have been shut in. I still can't walk or get around so I would appreciate any correspondence in these days of confinement. "Pray that the Lord will continue his blessings and His will be done in all of our lives."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

LIBERTY CHURCH DESIRES
PASTOR

"Liberty Free Will Baptist Church of Manning, South Carolina, desires a pastor who is affiliated with a conference or association of the Original Free Will Baptists. The church is on full time and has a parsonage. Anyone interested in this pastorate please contact me at the address below."—B. J. Staton, For-
eston, South Carolina.

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"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Alumni Express
Appreciation to the
Ministers and Churches

The executive committee of the alumni association wishes to express its appreciation for the loyalty which the ministers and churches have shown in so graciously supporting Mount Olive College. In so doing you are providing an institution of high scholastic standards with a Christian atmosphere.

We are now together facing a new year and a new challenge. The alumni association has accepted the responsibility of this new challenge, and we are asking the Free Will Baptists of the state of North Carolina to meet this new challenge of Christian higher education in our denomination as they have in the past. This can be the best year that Mount Olive College has ever known—if we meet the budget of \$219,000.

It is difficult for us, the members of the alumni association, to express all that a Christian education at Mount Olive College has meant to us; but we hope that you will do your very best to help the college meet the budget for the fiscal year of 1961-1962 that other young people may have the privilege of a Christian quality education. Lead your church or churches to give liberally toward this end.

Sincerely yours,
Sheldon Howard
Alumni President

Reaffirming Faith and
Confidence in College

The following statement was read in the chapel service at Mount Olive Junior College on September 15, 1961. This statement reaffirming faith and confidence in the college and its entire personnel, was signed by 138 students.

This is our way of showing to the North Carolina State Convention of Original Free Will Baptists our appreciation for Mount Olive College. Among

our number are many who are not Free Will Baptists, but who are as concerned about the malevolent accusations leveled at the school as are members of our own denomination. We all want everyone to know that we are loyal to our Alma Mater, not just because we attend it; but because we believe that it is worthy of our loyalty.

(The statement was presented by Hugh Barnett, president of the Student Government Association.)

"To Dr. Raper, the administration, the faculty, and the staff of Mount Olive Junior College:

"Knowing that on the afternoon of September 13, 1961, defaming accusations were made concerning an employee or employees of the college, we, the undersigned, wish to confirm our faith in the character and integrity of the entire personnel of the college. We further wish to express our gratitude for the unselfish devotion which has characterized your service.

"We have learned to respect you for what you are, to love you for your efforts to make us into better Christians and better Americans, and to admire you for being the example of what you teach. Therefore, we say to you to do what you think is right, and just and good. You have our confidence and our support. We, the students of the college, are with you."

Subscription Honor Roll

This is the Subscription Honor Roll for the months of July, August, and September. It is possible that the totals are not up-to-date, since the latest subscriptions have not been posted.

J. C. Griffin, Bridgeton, N. C.	34
M. L. Johnson, Newport, N. C.	32
First F.W.B. Church, Flint, Mich.	23
Sue H. Gay, Walstonburg, N. C.	15
Philip Gilbert, Cordova, Ala.	15
Mrs. Lillian Grubbs, Mount Olive, N. C.	13
C. J. Harris, Greenville, N. C.	11
R. E. Gay, Pocahontas, Ark.	10
M. B. Hutchinson, McArthur, Ohio	10
W. A. Selma Ch., Selma, N. C.	10
R. C. Baggett, Manning, S. C.	10
W. A. Marsh Swamp Ch., Sims, N. C.	8
Mrs. J. J. Blizzard, Deep Run, N. C.	7
Mrs. Pauline Godwin, Jacksonville, N. C.	6
Walter Reynolds, Snow Hill, N. C.	6
Mrs. K. L. Frisbee, Akron, Ohio	5
W. A. St. Mary's Church, New Bern, N. C.	5
John W. Beaman, Walstonburg, N. C.	5
Myrtle C. McRoy, Greenville, N. C.	5

Questions & Answers

(continued from page ten)

stripes ye were healed" (1 Peter 2:22, 24). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:5).

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:3-5). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

In fact, the whole of the Bible, both the Old Testament and the New Testament, have been written to tell of His emptying Himself in our behalf that He might thereby provide our salvation. He put Himself in our place temporarily that He might bring us into Him eternally. Because He did that we who are saved are both heirs of God and joint-heirs with Him. (See John 1:12-14; Romans 8:15-17.)

NEWS NOTES

(continued from page seven)

The pastor, the Rev. A. B. Bryan, will be the evangelist. The revival will come to a close on October 8, with home-coming services. Dinner will be enjoyed by all at the noon hour at the church. In case of rain, special arrangements will be made.

All former members and pastors are invited to attend any or all of these services. The church is located just two blocks on the main street on Lenoir Avenue and College Street.

Mr. Bryan is the incoming pastor of the Kinston Church. He began his services on September 1, 1961, after serving as pastor of Free Union Church in Beaufort County for five years. Mr. Bryan is also the secretary-treasurer of the Mission Board of the North Carolina State Convention of Free Will Baptists.

Home-Coming at Spring Branch Church

Home-coming services will be observed October 1, 1961, at Spring Branch

Free Will Baptist Church, Walstonburg, N. C. Sunday school will begin at the regular hour of 10:00 a. m., and the worship service will follow. The Rev. S. A. Smith, a former pastor, will bring the home-coming message. Lunch will be served at the noon hour on the church grounds. The afternoon service will consist of special music, also, a printed history of the church will be presented. The Rev. Ed Miles is pastor.

Elm Grove Church to Observe Home-Coming

The Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, will observe its annual home-coming on Sunday, October 8. A special invitation is extended to all former members and pastors of this church. Also all friends and relatives of the membership

are invited to attend and worship with the church on this Sunday. A picnic lunch will be served on the church grounds at the noon hour. The pastor is the Rev. Wayne W. Smith.

The Lighted Pathway

(Continued from Page Nine)

tyr and a witness, point us to His example, but this cannot save the unsaved. The atonement is the gospel remedy for all the sins of all sinners. The remedy provide at such an inconceivable cost is the most overwhelming statement of the fearful fact. But while the gospel makes the most awful disclosures of human corruption, it provides a remedy equal to the desperate emergency; Christ, and Him crucified!

(Continued Next Week)

SUBSCRIPTION CAMPAIGN EXTENDED

In order that more of our readers may have the opportunity to receive more of our free gifts for soliciting subscriptions to "The Free Will Baptist," we are extending the campaign to run through the month of October.

Remember, for subscriptions received from July through October you receive:

For 100 one-year subscriptions—a set of Clarke's Commentaries (six volumes), \$24.50 value, **FREE!**

For 50 one-year subscriptions—a copy of Jamieson, Fausset, Brown one-volume Bible Commentary, \$7.95 value, **FREE!**

For 20 one-year subscriptions—a copy of the Amplified New Testament, \$3.95 value, **FREE!**

For 10 one-year subscriptions—a choice of any \$2.00 book, **FREE!**

For 5 one-year subscriptions—a copy of the Christian Worker's Testament, \$1.00 value, **FREE!**

This is not all—When as many as five subscriptions have been sent in, the solicitor's name will appear on our Subscription Honor Roll; also, those who send in as many as 10 one-year subscriptions will receive one subscription free which may be sent to some shut-in or used as the solicitor sees fit.

Send your subscriptions to: Editorial Department, P. O. Box 507, Ayden, North Carolina.

For safety in receiving payment, mail only a check or a money order.

Don't Forget to Add the 3 Per Cent Tax for All North Carolina Subscriptions

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

How Christians Grow

(Lesson for October 8)

LESSON: Philippians 3:8-17

GOLDEN TEXT: Philippians 3:14

I. INTRODUCTION

The book of Philippians was written by the Apostle Paul. It was written under most difficult circumstances, for he was a prisoner in Rome. He had not seen the Christians at Philippi for a long time, but they had not forgotten him. The theme of the book is Christian experience. Paul would teach us, along with the Philippians, that Christian experience is not something which is going on around the believer, but something which is going on within him. The key verse is 1:21.

Peter, in 1 Peter 2:1-3, speaks of drinking the pure milk of the Word. Let us remember, however, that milk is primarily for babies; that is, their first months of life is dependent upon milk to sustain them. Then they advance to the more solid foods, and finally they are able to receive meat. The meat becomes necessary to strengthen them because as they grow older it takes more energy. The young Christian, likewise, must begin with the milk; it is then expected that he will advance to the stage of taking on the meat; that is, he will begin to grasp the deeper and more meaningful things of the Lord. We say again that this is as it should be, but such is not always true. In fact, there are many Christians who never grow spiritually. They have the capacity to do so, but are not willing to put forth the effort, or the desire.

The goal toward which we must grow is Christ our Saviour. We must seek the mind of Christ and constantly strive to do His will.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

Philippians 3:8: The things Paul once had thought gain were the things that had brought him fame and credit from

the Jewish rulers. Once they had been the most important things in his life. Perhaps he once had owned property that now was all gone. Paul never asked others to give more than he gave up, or to venture anything but what he had ventured.

Vs. 9: We need righteousness when we stand before God, but only the righteousness of Christ Jesus will avail. Faith is the means of receiving righteousness from God. Personality, money, social standing, talent, education, will not do it. It is faith in His blood (Romans 3:25).

Vs. 11: God's people will come forth in a joyful and glorious resurrection to life eternal. It is worthy dying for.

Vs. 12: The best of men will readily admit their own imperfections. The crown is not given till the race is won. The race is not won till we cross the goal line.

Vs. 13: Paul was a specialist. He had one passion, and that was to be more like Jesus. He was satisfied with Jesus, but never with Paul. So Jesus helped him to be more like Jesus.

Vs. 14: The more fit we grow for heaven, the harder and faster we press on.

Vs. 15: The word "perfect" is also translated "mature." It shows there has been growth in grace. Those who have grown most are most likely to be like-minded with Paul—minded to keep on growing. If you have trouble keeping your mind on your Christian progress, look to God's revelation in the Bible. He reveals His will to those who really want to do it.

Vs. 16: We can't go forward while we are slipping backward. We may not know all of God's will for us yet, but let's live according to what we do know.

Vs. 17: It is good to mark or notice those who follow the example of Paul, for they have the mark of Christ on them. Jesus is the great example for all His people. Paul was a good exam-

ple because He followed Jesus. What kind of an example are you?—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. In Verse 12 Paul gives a warning and states a great doctrinal truth. He warns against making braggart statements about one's spiritual life. If such a great apostle as Paul had nothing to brag about, who has? Braggart statements about one's spiritual life is Pharisaical and usually damages one's testimony for Christ.

The doctrinal truth here pertains to sanctification. Paul had been saved, but he realized that he needed yet to grow. One does not grow into Christianity, but after we are saved we should grow in grace. This is the Bible doctrine of sanctification.—*The Advanced Quarterly* (F. W. B.).

2. How would you define sanctification? Paul tells us in 1 Corinthians 1:30, 31, that God has made, or appointed, Christ to be wisdom, righteousness, sanctification and redemption for us. So sanctification is not primarily a blessing, or an outstanding religious experience. Sanctification is a person, the Lord Jesus Christ. Sanctification is not a detached blessing, it is the blesser Himself. Of course, there are blessings and experiences in the Christian life, but they grow out of our union with Christ who is our sanctification.

3. Now let us get what we might call the Bible formula for sanctification. It is not "saved and sanctified," which is an expression the devil thought up to cause confusion and discord in the spiritual world. The Bible formula is found in 1 Corinthians 6:11 and is given as (1) Washed, (2) sanctified, and (3) justified. When hydrogen and oxygen are combined in the ratio of two to one, the result is water. When a sinner repents, he is first washed from his sins, then Christ comes in and takes possession, and he then finds himself in a justified state before God. His sins are gone, Christ dwells within, and he has peace with God (Romans 5:1).

It is pure nonsense to claim that a person is saved, and yet is a candidate for hell unless he (received) some additional religious experience, which has been wrongly named sanctification. There is a growth in sanctification but none in justification. When we are born, we are the same person we are at fifty, but we don't look the same. We have grown.

"CHECKS FOR CRAGMONT"

GOAL \$20,000



The month of October has been designated as a fund-raising month for Cragmont Assembly, at Black Mountain, N. C., which is owned by Free Will Baptists of North Carolina.

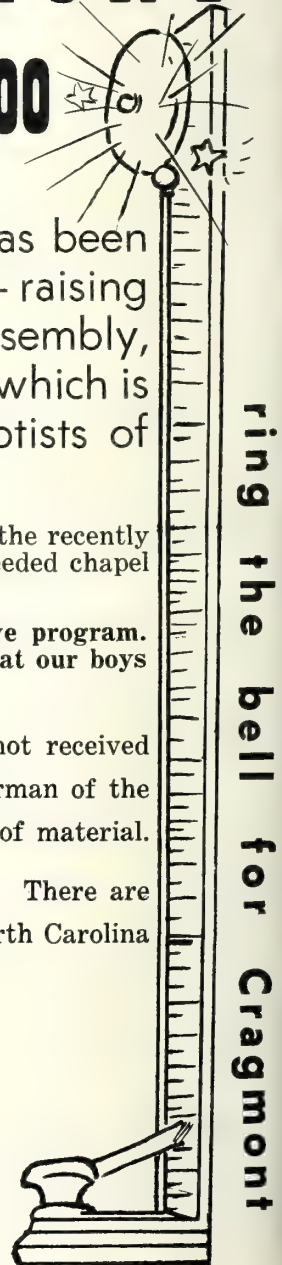
We need \$20,000 to finish paying for the recently erected lodge, and to build a badly needed chapel and classroom building.

Each church in North Carolina has been sent material concerning this drive program. Each member is urged to participate in giving to help Cragmont grow so that our boys and girls may have a place to go to learn and grow spiritually.



If for any reason your church has not received this material, write to the state chairman of the drive and you will receive a package of material.

You are urged to give your offering. There are some 50,000 Free Will Baptists in North Carolina and if each of us do our part, we will see our efforts blessed and new buildings built to aid in our relaxation and Christian fellowship at Cragmont.



"CHECKS FOR CRAGMONT"

Enclosed is my check for

NAME _____

MAIL YOUR CHECKS TO:

Mrs. Waynette Bridges
State Chairman
"Checks for Cragmont"
108 Edwards Avenue
Swannanoa, North Carolina

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 4, 1961

HAROLD M. LAMBERT PHOTO

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DURHAM, N. C.



EDITORIAL

MORE THAN A THREAT

Communism has become more than a threat. It is now an ever-present danger to our cherished liberties. Every informed American knows that Khrushchev has said he will bury us as a nation. Before one can be buried, he must be dead; Americans are far from being dead. The Communist party in America is pledged to overthrow our government and everything it stands for. Let us remember, in the fight against communism, that wherever the Communists have been victorious, they have taken away the very freedoms which helped them to accomplish their goal. It happened in Cuba, and it has happened in many other Communistic countries.

According to the September issue of "United Evangelical Action," Page 12, the general secretary of the Communist party in the United States, Gus Hall, says there is no internal threat of communism in this country. His statement was carried as an advertisement in various newspapers. Americans must remember that the Communist party thrives on the big lie, and we wonder how much America lacks in believing it. The article further states:

"The purpose of the ad was to protest the recent 5-4 decision of the Supreme Court which upheld the McCarran Act of 1950 and the Smith Act of 1940. Under these laws, the Communist party in the United States is required to register as the agent of a foreign power and persons who are active Communists can be jailed on testimony that it was their intent to bring about the forcible overthrow of the government. These laws also provide for the classification of Red-front organizations by the Subversive Activities Board. . . .

"The stark truth of the matter is that the Communist party in this country is alive and active. Furthermore, they intend to do something. And we have yet to hear that they have any other goals apart from the directives they get from Moscow.

"It is obvious that the jail terms and the stiff fines that the law provides for those who are convicted of subversive activity are a strong penalty that one has to pay to be an active Communist in this country. Yet, a real peril exists and laws have been passed to protect us from a threat that we must reckon with. The immensity of the danger we face from this quarter can be seen readily from the evidence turned up by such groups as the House Un-American Committee and the FBI.

"We suspect that the Reds are screaming because they are hurt where they feel it the most. Therefore, we would urge every American to write to President Kennedy, to the Attorney General and to your Congressional representatives to support measures which would curb the dangerous activities of the Communist party in the United States. We must be careful to preserve and protect the very freedoms which the Communists would use to destroy us. . . ."

It is difficult for most Americans to believe that the Communist danger exists. Many are wanting to

know how they are able to operate in this country, and why they seem to be growing. One definite answer is infiltration. In an editorial of March 16, 1960, we raised the question of just how many Communists there are. That particular editorial was written in view of the controversial Air Force Manual was released which charged that communism had infiltrated churches in the United States. The point is that they have succeeded, to some degree, in their infiltration program. We can expect them to seek to infiltrate our colleges, schools, civic clubs, religious organizations, churches, and the ministry. In facing this reality, let us remember that no institution is free from their efforts to accomplish their goals. It is imperative, therefore, that we proceed with care in every institutional program of our denomination. It is imperative that we face this danger, but we must do so with caution, and at the same time we, as Christians, must be firm. We cannot sigh at it any longer. We must watch and pray.

It would be well for the Christian citizen to remember the following concerning this danger: (1) There are alarmists present who find great satisfaction in scaring people, and in raising unfair questions which harm innocent people. (2) Have faith in our government unless there is evidence to doubt it. (3) There are modernistic bodies which will be open to Communistic infiltration more readily than others. (4) Communists know they can better promote communism when the church is weakened and finally destroyed. (5) Pray that more will be done to combat this evil in America.

Former President Herbert Hoover said: "I confess to a real apprehension, so long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ. . . ."

Volume 76

Number 39

October 4, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

How Much Free Will Baptist Are You?

Scripture: 1 Corinthians 16:13; Jude 3; Luke 1:1; Acts 1:1-3.

Our Name—Free Will Baptists. “And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed” (John 8:32, 36).

Will—“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17). “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee” (Luke 15:18). These Scriptures stress the freedom of the human will.

Baptist—John was called a Baptist because he was so named by the angel, and he was the first one to practice baptism by immersion. So it does not embarrass me for some one to call me a Free Will Baptist. In Webster’s largest dictionary, he puts all these words in one, but the Treatise committee which I served on thought it best to have it as our fathers put it—Free Will Baptists. We make it three words instead of one.

It simply means one has been made free from sin and is going out to do the will of the Godhead.

Adam and Eve, the first couple, were made free agents in the Garden of Eden; God gave them the power of choice and Satan deceived them and got them to choose the wrong, and they plunged the whole world into sin. You have just as much freedom of choice as the first couple had.

We believe in God the Father, who is omnipotent—“Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son” (Genesis 18:14). This was when God spoke to Abraham and told him that an old man and old woman would become parents of a son, and it happened. If this were today, Abraham and Sarah could be on national and international television.

(PART ONE)

by the Rev. K. V. Shutes
Thomaston, Georgia

An omnipotent God could create a great universe like ours in six days and rest on the seventh; but now man is so smart in trying to explore, get, and hold what God has created, until he can’t take a day of rest as the Lord told him.

We believe in an omniscient God—“. . . God . . . knoweth all things” (1 John 3:20). He knows how true you have, or have not been, to Him, the church, and your family. He knows all science, history, astronomy: all things to be known. He knows who will be saved and who will not, for He has foreknowledge.

We also believe in the omnipresent God—“Am I a God at hand, saith the LORD, and not a God afar off?” (Jeremiah 23:23). “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there” (Psalm 139:7, 8). Please tell me where you can go to get away from Him. Jonah tried and failed; Daniel tried and failed; Elijah tried and failed; so we will also, and don’t let the devil kid you into it as he did the prodigal.

We believe in the immutable God—“Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:2). Styles, fashions, customs, and histories change, but the Godhead does not change.

We believe in God, the Son, that He was born of a virgin—“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear

a son, and thou shalt call his name Immanuel” (Isaiah 7:14).

Notice: Isaiah says a virgin; the *Revised Standard Version* of the Bible says, in Isaiah 7:14, that it was a young woman. This will knock out the virgin birth, for she could have been any woman, even a sinful woman. God said that she was a virgin. “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23). Matthew backs up and quotes what Isaiah said in 7:14. If Isaiah lied, so did Matthew. “Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35). This will back both writers in what they say.

He lived a sinless life—“Who did no sin, neither was guile found in his mouth” (1 Peter 2:22). He was and is the perfect example for your life and mine. You can find some kind of a flaw in each other, but there is not one to be found in Jesus of Nazareth.

We believe He died for all men—We cannot believe in John 3:16 without believing He died for every person who ever has lived, or ever will live. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Hebrews 2:9). Notice that it was for every man. “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed” (Isaiah 53:5).

Many of these folk who claim to be Free Will Baptists; and do not want the landmarks removed, have not reached the land marks yet; for they fight education, missions, orphanages, etc. Missionaries were sent out by Free Will Baptist before the merger in 1910; therefore, somebody is now out of step.

We believe in His bodily resurrection—“He is not here: for he is risen, as he said. Come see the place where the Lord lay” (Matthew 28:6). The angels said it; Peter, John, Mary, and over 500
(continued on page four)

How Much Free Will Baptist Are You?

(Continued from Page Three)

by the Sea of Galilee said it; and I believe it, for Romans 10:9, 10 says that we can't be saved unless we believe in the resurrection story. I know this to be true, for on August 18, 1922, He washed my sins away; I know He lives in me today.

We believe in His coming again—Some of our folk are premillennialist, believing that Jesus will come before the millennium; some are postmillennialist, believing that He will come after the millennium; some do not believe there is going to be such a thing as the millennium. If there is not, we just as well do away with Revelation 20:1-7; Isaiah 35; 61-65, and many more Scriptures. *Milla* means 1,000, and *annum* means years. There will be one, and it is one of the most beautiful Scripture teachings in the Bible. I am not mad at how you believe it, and you need not be mad at me; but I am a premillennialist.

We believe in the Holy Spirit—We believe that He convicts men of sin. "No man can come to me, except the Father which hath sent me draw him: . . ." (John 6:44). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me" (John 16:7-9).

He gives the spiritual birth—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). "But when the fulness of time was come, God sent forth his son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent

forth the Spirit of his Son into your hearts, Crying, Abba, Father" (Galatians 4:4-6). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10:47). "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coast came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:1, 2).


In Acts 10:2, it is said that Cornelius was a devout (religious man), that he feared God, gave much alms, and prayed to God always. All these second-blessing preachers in our church, and those of many other faiths, say that Cornelius was already saved and needed sanctifying, and needed the Holy Ghost; but if you will look with me in Acts 11:13, 14, you can see for yourself that Cornelius was not a saved man until Peter told him how to be saved. "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved."

According to the inspired Word, Cornelius was not a saved man before Peter went down to his house. I have had many second-blessing people to get fighting mad with me because I told them that Peter said the Lord told him to tell Cornelius words whereby he and his house would be saved. Consider also Acts 19:2, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not as much as heard whether there be any Holy Ghost." In the margin of the *Thompson Chain Reference Bible*, it says, "Did ye receive the Holy Ghost when ye believed?" They were believers of John the Baptist and did not know Pentecost had come, and were saved before Pentecost.

". . . Now if any man have not the spirit of Christ, he is none of his"

(Romans 8:9). Paul says then, that in the Spirit dispensation if we do not have the Spirit, we are not of His. Remember, Pentecost came because it was prophesied, and no one denomination has a monopoly on the Spirit, although they have captured hundreds of our folk by the doctrine. Our folk were not to blame, for many thousand have not been taught the great doctrines of the Bible. (Continued next week.)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

CHRIST AND HIM CRUCIFIED

(Continued from Last Week)

Text: 1 Corinthians 2:2

We see how the Cross of Christ solves the problem of the world's guilt before God. Never was the divine law so completely vindicated and the claims of justice so awfully asserted as when the Lawgiver offered Himself as a ransom. No other possible manifestation of the malignity and the atrocity of sin, of God's utter, uncompromising abhorrence of sin, could equal the sacrifice of Calvary. Both righteous and justice beam from the Cross in awful splendor, while exhaustless streams of mercy and grace gush out to bless the human race. Here is found the fulfillment of the prophecy of the psalmist when he cried out: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). There is no relaxation of the law, no encouragement of sin, no eclipse of the divine glory, but a fuller, brighter manifestation—the light of the knowledge of the glory of God in the face of Jesus Christ. Here, then, is wisdom—the wisdom of God, infinite and infallible intelligence displayed in an efficient and wondrous arrangement to enlighten, bless and save a fallen, guilty world.

It is the power of God. The Cross brings no accession of power to God. (continued on page seven)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

November Is National Home Mission's Month

November has been designated as a time of special emphasis—National Home Missions. Your National Home Mission Board is working in several fields and is presently responsible for twenty-six missionaries. God is blessing this work and many are being saved in such places as Mexico, Hawaii, and Alaska; as well as pioneer areas in many states, especially cities like Denver, Davenport, and Washington, D. C.

Such a work is worthy of our support. The home mission budget for 1961 is \$88,232 and we dare not do less than this. Make a generous offering for the cause of National Home Missions. Send your offering, with promise of prayer support, to the Home Mission Department, 3801 Richland Avenue, Nashville 5, Tennessee, or send it via your state treasurer — clearly earmarked National Home Missions.

In a war, a commander-in-chief will send his best soldiers to the most dangerous and difficult areas of battle. For the sake of victory he considers them expendable. Yet, how often Christian leaders have put the best of Christ's soldiers in the easier, better paying established and more attractive positions. Thus the work of home missions has dragged and in certain spiritual battle areas, it has gone backward.

Today Free Will Baptists are rightly proud of the outstanding men and women who are serving on the National Home Mission fields. We feel they are some of the choice and best "soldiers." Remember them in prayer as you give your "Thanksgiving offering."

November 19 is National Home Missions Sunday, as proclaimed by the National Association. Write the Nashville office for more details and supplies.

Wilmington Mission

We began our work here September 1, 1961, and wish to say that we found a wonderful group of people, although they are few in number, who are Ori-

ginal Free Will Baptists and are willing to work and anxious to have a Free Will Baptist church here. We give our thanks to our heavenly Father for the small increase in attendance each Sunday. The first Sunday we had 24 present. This has increased until last Sunday we had 48 present for the 11:00 a. m. worship service. We are asking everyone to remember us and the work here in your prayers.

If anyone knows of any Free Will Baptist in or around Wilmington, North Carolina, please send us their name and address that we might contact them.

James E. Howard
2114 Brandon Road
Wilmington, North Carolina

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

Glad Tidings Assortment

21 Cards with Scripture Text

Blessed Christmas Assortment

21, Also with Scripture Text

Sallman Masterpiece Assortment

16 Folders, Featuring the
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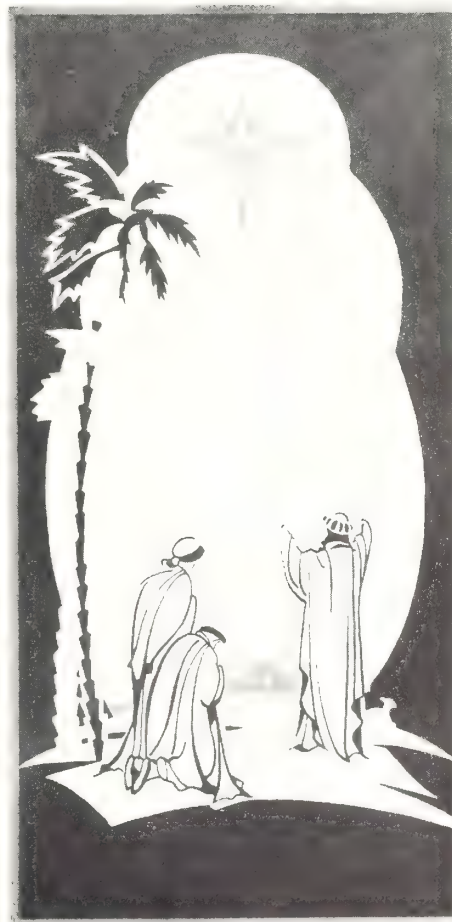
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AYDEN, NORTH CAROLINA



Of Denominational Interest

Rock Springs Church Reaffirms Faith

Rock Springs Free Will Baptist Church of Bailey, North Carolina, in a business meeting September 16, 1961, by unanimous vote reaffirm its faith in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. The church states that it is of the Original Free Will Baptist faith and abstains from all other doctrines other than the Original Free Will Baptists of North Carolina. It will also abstain from hiring ministers or evangelists that would preach any other doctrine other than the Original Free Will Baptist Doctrine and Discipline of North Carolina.

Hansley to Deliver Home-Coming Message

The Pine Level Free Will Baptist Church, Pine Level, North Carolina, will observe its annual home-coming Sunday, October 8, with the Rev. D. W. Hansley of Pinetown, North Carolina, a former pastor, bringing the home-coming message. The day's activities will begin with Sunday school at 10:00 a. m., followed with the worship service at 11:00. An old-fashioned picnic dinner will be spread on the church grounds at the noon hour.

The afternoon program will consist of special music, recognition of former pastors, former members and others. The pastor, the Rev. R. H. Jackson, and the church extend an invitation to all former pastors, former members and friends to come and help enjoy the day in worshipping the Lord.

Eastern Conference Adopts Motion

On August 31, 1961, the Eastern Conference of North Carolina adopted the following motion: "In view of the fact that incorporating a church makes the church an independent body, and that said incorporation is contrary to

the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, the Executive Committee and Examining Board of the Eastern Conference of North Carolina, in joint session, declare such churches and their pastors out of fellowship with the Eastern Conference until such time as they dissolve said corporation and make satisfactory apology to the Eastern Conference and that the foregoing motion be published in *The Free Will Baptist*."

Coming Events

October 11—Cape Fear Woman's Auxiliary Convention, Hopewell Church, Smithfield, N. C.

October 5—Albemarle Conference of N. C., Hickory Chapel Church, Ahoskie

October 7—North Florida Association, Mount Carmel Church, Perry

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C., Eastern Conference Assembly Building (between Pink Hill and Beulaville)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

Union Chapel Church To Observe Home-Coming

Union Chapel Free Will Baptist Church near Plymouth, North Carolina, will observe its annual home-coming Sunday, October 8. The program will consist of Sunday school at 10:00 a. m., morning message at 11:00 a. m., delivered by the pastor, the Rev. Charlie Overton, and lunch at 12:00 noon. In the afternoon everyone will enjoy a sing-spiration composed of quartets, choirs, duets, solos and men choruses.

All former pastors, members of the church, as well as friends and neighbors are cordially invited to attend this home-coming service.

Revival in Progress At Jacksonville Church

Revival services are now in progress at Jacksonville Original Free Will Baptist Church, Jacksonville, North Carolina. Services began Monday, October 2, and will continue through Wednesday, October 11. Services are beginning each evening at 7:30 o'clock. The evangelist for these services is the Rev. Louis Moulton, Savannah, Georgia.

The pastor, the Rev. Leroy Cutler, extends a warm welcome to all to come and join them in the remainder of the meeting.

Pleasant Hill Revival October 9 through 14

The Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, wishes to announce its fall revival beginning October 9, and continuing through October 14, with services each evening at 8:00 p. m. The evangelist will be a former pastor, the Rev. Jerry Rowe, pastor of Piney Grove Free Will Baptist Church, Pitt County, North Carolina.

The church and pastor extend a cordial invitation to the public to attend these services.

Revival in Progress at Holly Springs Church

Revival services began at Holly Springs Free Will Baptist Church near Kenly, North Carolina, Sunday evening, October 1, and will continue through Saturday evening, October 7, with services each evening at 7:30. The evangelist is the Rev. C. M. Coats of Smithfield, North Carolina.

The pastor, the Rev. W. L. Poythress, and the church extend a cordial invitation to the public to attend the remaining nights of the meeting.

Stoney Creek to Hold Open House

Open house will be held at the Stoney Creek Free Will Baptist parsonage, Patetown Road, Goldsboro, North Carolina, Sunday, October 8, from 3:00 until 5:00 p. m. All former pastors, members and friends are invited to attend.

Revival and Home-Coming At Pleasant Plain Church

Revival services began at Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, and will continue through October 7, with the Rev. Wayne Smith as the evangelist. Services are beginning each evening at 7:30.

On Sunday, October 8, following the close of the revival, the church will observe its annual home-coming. There will be the morning services at 11:00, followed with a picnic lunch on the church grounds at the noon hour.

The pastor, the Rev. N. D. Wiggs, and the church invite the public to attend both the revival and the home-coming. Especially are all former pastors, members, friends and visitors are invited to attend the home-coming.

Revival in Progress at Free Union Church

Revival services began at Free Union Free Will Baptist Church, Route 2, Spring Hope, North Carolina, and will continue through October 7, with the Rev. Wilbert Everton, superintendent of the Children's Home, as the evangelist. Services are beginning each evening at 7:30.

The pastor, the Rev. James V. Joyner, and the church extend a very cordial invitation to the public to attend the remaining services of this meeting.

Revival in Progress at Aspen Grove Church

Revival services began at Aspen Grove Free Will Baptist Church, Wilson County, North Carolina, Sunday Evening, October 1, and will continue throughout the week. The Rev. Fred Powers of Saratoga, North Carolina, is the evangelist. The pastor, the Rev. Frank Harrison, and the church extend a cordial invitation to you to attend the remaining nights of this meeting and be much in prayer for their success.

Crab Point Church Has Successful Revival

The Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, wishes to report a successful

revival which was held September 18-23. The newly elected pastor, the Rev. Virgil H. Day, was the speaker for each of the services. There were 13 decisions for Christ, with 6 receiving Christ as Saviour for the first time.

The church reports that the Holy Spirit was present in each service and everyone was greatly blessed by the gospel preaching and singing. The church and pastor desire the prayers of all Christians.

Special Services At Howell Swamp

Home-coming and harvest day service will be observed on October 8 at Howell Swamp Free Will Baptist Church, Walstonburg, North Carolina. All former pastors and members are invited to this special day.

Revival services began on October 2, and will continue through October 8. The speaker for this revival is the pastor, the Rev. L. R. Ennis. Everyone is invited to attend.

Revival at Friendship Church

Revival services will begin at the Friendship Free Will Baptist Church, Greene County, North Carolina, on October 8, 1961, and continue through October 14. The Rev. Billy R. Yawn, of Clayton, will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. R. L. Norville, and the church, cordially invite the public to attend these services, and request prayer for their success.

Revival Services to Begin At Gray Branch Church

Revival services will begin at Gray Branch Free Will Baptist Church, Deep Run, North Carolina, Monday, October 9, with the Rev. Billy Gene Outland, as the visiting evangelist. He will be assisted by the pastor, the Rev. Norman Ard. Special music is planned for these services which will begin at 7:30 each evening through Saturday, October 14, 1961.

The public is cordially invited to attend these services.

Revival at Weldon Mission

The Free Will Baptist Mission, Weldon, North Carolina, announces revival services beginning October 8, and continuing through October 13. The evangelist for these services will be the Rev. Tommy Godley. The Rev. Jack Mayo is pastor. Services begin at 7:30 nightly, and all interested persons are invited to attend.

The Lighted Pathway

(continued from page four)

He was and is the Almighty, Omnipotent, but power was restrained. The power that saves must not be mere power defying law, crushing right, unsettling the order of the universe, but power in harmony with government, with the claims of justice, the demands of righteousness, the order and well-being of the universe and all those in it. It is a false theology which represents the Father as vindictive, implacable, intent on punishment. Nay, God is love. Love is His name and His nature—the very essence of His being. God was willing to save, but law restrained power. The evil of sin cannot be shown save by its punishment. Rivers of oil and the cattle upon a thousand hills cannot suffice for sacrifice. The nature of sin must suffer. The God-man—allied to both parties, representing each—comes to suffer and to die. Christ crucified solves the problem.

Divine power, long pent up, broke forth like a rushing mighty wind, and Pentecost reports three thousand converts as the first signal proof of it freedom and the herald of its future achievements.

God made the world by the breath of His mouth; He redeemed it by the blood of His heart. In creation God spoke and nothing heard His voice, and the crude materials of the universe, void and without form, appeared. Power wrought chaos into cosmos. In the old creation power dealt with dead, insensible, unresisting matter; in the new it deals with a conscious nature full of active, hostile elements, passions, will, affections—all dominated by an original ineradicable enmity. To create was Godlike, the work of the Absolute, the Infinite, the Almighty; to recreate, yet more divine. But redemption reveals His loving heart drafting upon eternal power for a new creation more magnificent than the whole visible universe. The power of God in the Cross is the power to save; power to illumine the understanding, to awaken the conscience, to subdue the will, exalt and refine the affections; power to rescue a fallen sinner, and fit him for a destiny more glorious than Eden. Little wonder then that the apostle gloried in the Cross.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

BIBLE STUDY

HEBREWS, CHAPTER 7

by Mrs. R. B. Crawford

In this epistle to the Hebrews one of the themes refers to the word, *better*. In Chapter 1, the writer points out that God previously spoke unto man by the prophets but in these last days He has spoken unto us by His son who is a *better* revelation than the prophets or even the angels.

In Chapter 7, we find we have a *better* hope through a *better* priesthood. In Hebrews 6:20, *Jesus was made an high priest for us after the order of Melchisedec*. In the Scriptures Melchisedec appeared unto Abraham and blessed him. Abraham gave honor unto Him as both King and Priest. He was King of Salem, or Peace, and King of righteousness or priest of the most high God. (Melchisedec appeared without father or mother, without decent, having neither beginning of days nor end of life but made like unto the Son of God.) So as king and priest he received the tithes of even the patriarch Abraham, and blessed him that had the promise. (See Verses 4-10.)

As the priesthood of Melchisedec was not of the Aaronic priesthood, neither did our Lord come from the sons of Levi. We learn in Verses 11 and 12 that because the Levitical priesthood was imperfect (under which the people received the law), the priesthood was changed and this called for a change of the law.

Our Lord, being made an high priest after the order of Melchisedec sprang out of Juda of which Moses spoke nothing concerning the priesthood. (See Verse 14.) Because the law was weak and unprofitable it was disannulled. (See Verses 18, 19.)

"For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God" (Vs. 19). Under the old covenant based on the Aaronic Priesthood, men became perplexed and fearful. In the new covenant,

with Jesus as the High Priest and surety of fulfillment of God's promises (Vs. 22) men are inspired with courage and faith.

Under the Levitical Priesthood, there were many priests, by reason of death, but because Jesus lives forever, He has an unchangeable priesthood. (See Verse 24.) In Aaron there was corruption, dishonor, weakness; in Christ there is incorruption, glory, and power.

Also because He abideth forever, "... he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Vs. 25). Under the old covenant, the priests had to leave the holiest place to renew his sacrifices for himself and for the people before he could re-enter within the veil. But Christ offered Himself, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Vs. 26). Such a sacrifice, once offered was sufficient forever. (See Verse 28.)

This is the better hope that we have through Christ. "... as in Adam all men die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

Winterville G. T. A. Entertained at Cook-Out

The Brenda Sanders G. T. A. of Winterville Free Will Baptist Church, Winterville, North Carolina, was entertained with a cook-out Friday night, by their sponsor, Mrs. Adam Scott, and co-sponsor, Mrs. Pittman Hines.

After supper they went to the church to practice the play, "In the Lord of Sunshine," which they gave on Sunday night, September 24. At the close of the play, an offering was taken making it possible for them to buy seven square feet of land in Hawaii for a Free Will Baptist church there.

Tidewater District Woman's Auxiliary Convention

The twenty-second Tidewater District Woman's Auxiliary Convention will convene with Hyde Park Free Will Baptist Church, Norfolk, Virginia, October 7, 1961. The watchword for the convention is "Pray—Give—Go." The theme verse, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matthew 9:38). The theme chorus:

"He wants me to pray, to give and to go,
That the world may know about Jesus;
He wants me to pray, to give and to go,
That the whole world may know about Jesus."

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Jesus Saves," Congregation
- Prayer
- Welcome and Devotions, Mrs. Max Albritten
- Theme Chorus, "Pray, Give and Go," Congregation
- 10:20—Recognition
- Seating of Delegates
- President's Remarks
- Reading of Minutes
- Report of Executive Committee
- Treasurer's Report
- Appointment of Committees
- 10:30—Special Music, Bethany Auxiliary
- 10:35—Prayer Groups for Missions
- Alaska, Mrs. W. O. Duell
- Cuba, Mrs. E. T. Jackson
- India, Mrs. Henry VanKluyve
- Africa, Mrs. Ralph Osborne
- Brazil, Mrs. Lou McDonald
- Japan, Mrs. M. E. Howard
- Spain, Mrs. W. E. Jones
- 11:10—Theme Chorus, "Pray, Give and Go," Congregation
- Hymn, "Bringing in the Sheaves," Congregation
- Prayer
- Offering
- 11:20—Special Music, Richmond Auxiliary
- Message, Mrs. Eugene Waddell
- 12:00—Adjourn for Lunch

Afternoon Session

- 1:15—Chorus Singing, "Pray, Give and Go," "Untold Millions" and "To the East—To the West"
- 1:25—Prayer
- 1:30—Report of State Auxiliary, Mrs.

Earl Jones

—Report of WNAC in Norfolk,
Mrs. J. B. Chism

—Report of Committees

1:45—Business Session

—Practical Period, "Answering
Your Questions," Panel

2:15—Adjourn

"Blessed Holy Spirit, use me today,
Let me feel Thy power now as I pray;
Blessed Holy Spirit, use me today,
Cleanse and fill me, mould me, use
me today."

Cape Fear W. A. to Meet at Hopewell Church

The Cape Fear Woman's Auxiliary Convention will meet on October 11, 1961, with the Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina. The convention was formally scheduled to meet with the Garner Church.

The theme for the convention will be "He Leadeth Me," taken from Psalm 23. Registration will begin at 9:30, and the program will begin at 10:00. All auxiliaries in the Cape Fear Conference are urged to attend, or be represented.

Youth Workshop Date Changed

The youth workshop announced for October 21, 1961, has been changed to meet with the general workshop of the District Auxiliary on December 6, 1961, at King's Cross Road Free Will Baptist Church, Pitt County, North Carolina, at 10:00 a. m.

Mrs. Kirby Wooten, *Youth Chairman*

Y. P. A. of Kinston Church Meets

The Young People's Auxiliary of the First Free Will Baptist Church, Kinston, North Carolina, held its regular meeting in the education building of the church, Monday night, September 25, with 29 persons present. The program topic was "Ye Olde Song Shoppe." Those taking part in the musical program, were: Miss Sandra Rice, Dennis O'Neal, Butch Gallop, Steve Corbit, Charles Lancaster, Miss Barbara Lancaster, Ikie Hines, and Mrs. Leonard Seymour, pianist. The Rev. and Mrs.

A. B. Bryan, new pastor and wife of the church, were honor guest. After a brief business session, delicious refreshments were served by Miss Nancy Roberts.

The young people have been washing cars the past two Saturdays, \$1.00 per car, to raise money for three projects they are working on, one of which was paying for a mattress for the Children's Home in Middlesex. They began painting the church nursery Saturday morning, September 30, and plan to buy costumes and equipment for a Christmas scene which will be presented in front of the church Christmas week. The group made a profit of \$36.00 washing cars and they wish to express their deepest appreciation to all those who helped make this campaign a success by letting them wash their car.

Trenton, N. C.—The Woman's Auxiliary of Friendship Free Will Baptist Church met on a recent Sunday evening for its regular monthly meeting, with the president, Mrs. Alex Higgins, presiding. The devotional and prayer was given by Mrs. Dewey Jenkins. The program chairman gave some remarks on the Student Loan Fund program. Information was also given on the Anna Phillips Loan Fund. Those taking part on the program were: "Introduction," Mrs. Clyde Banks, program chairman; "Purpose of the Anna Phillips Loan Fund," Mrs. Emmett Mallard; "Who Benefits from the Fund?" Mrs. Edna Doster; "When Is a Loan Repaid?" Mrs. Jack Mallard; "Does the Fund Really Help?" Mrs. Ellis Banks. Mrs. Harold Mallard recited a poem, "A Cry for Light," and Audrey Doster gave a reading, "I Do Not Ask Thee, Lord." Following the closing hymn, "I Would Be True," Mrs. Harold Mallard closed the meeting with prayer.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held its September meeting on Friday night, September 22, at the church. Mrs. Gillispie, the president, called the meeting to order, after which the group sang, "I Gave My Life to Thee." Prayer was offered by Mrs. Meeks. The treasurer's report was given by Mrs. Witt and accepted. The study course chairman, Mrs. Osborne, gave her report and also announced that there would be a study course on Stewardship on Monday week led by Mrs. Barnes. Mrs. Alexander and Mrs. Witt, the youth leaders, gave their report.

The minutes of the last meeting were read by Mrs. Ward and approved.

The circle reports were given as follows: Ruth Circle, Mrs. Osborne; Dorcas Circle, Mrs. Ward; Rebecca Circle, Mrs. Suggs; G. T. A., Betty Ann Edwards. New business was brought before the meeting and the delegates to the district woman's auxiliary were chosen. They were: Mrs. Suggs, Mrs. Witt, Mrs. Alexander, and Mrs. Meeks. It was voted to send \$5.00 to the district for convention dues and \$1.00 to the field worker. It was also voted to send \$50.00 to the Dan Merkh fund.

Mrs. Barnes gave a very interesting program on the student loan fund. Dismissed with prayer by Mrs. Osborne.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church met in the Sunday School Annex on September 21, for its regular meeting. Prayer was offered by Mrs. Witt, followed with the singing of the choruses, "Deep and Wide" and "Rolled Away." Everyone was urged to be present for the woman's auxiliary. It was decided to send some money to Dan Merkh for his needs. The minutes were read and approved, followed by the program. Special prayer was offered for all the missionaries.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

PRAYER AND FAST BAND

"Greetings in the name of our wonderful Saviour:

"Here we are to report our prayer and fast band from the Huntsville Free Will Baptist Church. This month we have nine members with a total of \$9.50. We are very much encouraged with our small church and I do pray that other churches will catch the vision soon.

"Now I am appealing to the good women of our churches to volunteer to help the pastors put across the plan of prayer and fast breakfast. It will mean thousands of dollars to the cause of Christ to build schools, keep the foreign missions work going, etc. If some good women would see how many they could get to become a member of the prayer and fast band, just see what we could do. All money is being sent to our national treasurer to be used for anything that they have need of.

"God bless everyone who reads this."
—Mrs. Lizzie McAdams, Huntsville, Texas.

EXPRESSION OF APPRECIATION

"We wish to express our appreciation for everything done and all the prayers sent up during our bereavement. We request that your prayers continue for us
(continued on page eleven)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What do you mean by saying that Christians are justified by faith alone? Is there nothing else required for salvation?—*Ernie Bailey, Illinois.*

Answer: I mean by such statements that the Bible teaches us that nothing else is required by a person than that he simply believe on Christ and Him alone as his personal Saviour. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). When a person believes in the Biblical sense, he just simply accepts Christ as his own personal Saviour on the basis of what the Bible teaches about Him. The Bible says that He is the only begotten Son of God and the one and only Saviour of man, and thus we accept Him when we believe and therefore we are at that very instant saved from all sin and justified.

When one is justified in the Biblical sense, he is declared or shown to be, or put on display as being righteous; that is, at the time of salvation, or at the time it occurs God not only forgives the sinner all his sins, but places all positive righteousness to his account. There is one and only one grounds upon which men are justified before God, and that is by simple faith in the Lord Jesus Christ, God's Son. "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. . . . But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. . . . Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 3:26; 4:5, 5:1). "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

It is in the atoning death of Christ Jesus our Lord on Calvary's cruel Cross, because of His dying in our place and stead has gained for us this justification. "Much more than, being now justified

by his blood, we shall be saved from wrath through him" (Romans 5:9). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). His shed blood being the grounds for our justification, and simple faith or belief in Him makes that shed blood ours. Thus, He provided for our justification when He shed His blood in making a sin offering in our behalf; we actually become justified; however, when we believe in Him who shed His blood, there is not any other means except faith by which we appropriate to ourselves the atoning virtue which is declared by the Bible to be in the blood of Jesus Christ. When one refuses to believe, there is to be found nothing he may substitute for it and he can do nothing that will bring to him this justification that he must have to meet God favorably. When the sinner does believe, however, he is justified from all things the moment he believes. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:3, 39). This means that not only are all the saved person's sins put out of the sight of God, but also in God's reckoning all of the righteousness of God in Jesus Christ is placed to his account.

When Jesus Christ died upon Calvary's cruel Cross, He took our place. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. . . . Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:10, 13). As we believe on Him in the very instant we step into His place, and we henceforth are just as pleasing in God's sight as Jesus Christ Himself. In

reality, the statement in the old hymn that says, "He put Himself in my place that He might put me in His" is applied to us the very instant we believe on Christ.

Question: How may we know the Holy Spirit is God rather than the power from Him.—*Anne K., Illinois.*

Answer: By what the Bible says. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3). Here He is called God. "Whiles it remains, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:4). Here Peter declares that the lying has been to God and not merely to man.

In Jeremiah we are told of a new covenant that is to be made at the writing of that book. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:31-34).

Then in Hebrews we are told that it was of the Holy Ghost that He spake "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (Hebrews 10:15-17). Compare "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

The Holy Spirit is associated with Christ and with God the Father as co-equals. "Go ye therefore, and teach


all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14). "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:5-8). The persons of the Godhead alone could have the above said of them in the Word of God.

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

GOD'S BLESSINGS ON AMERICA

God speaks to America today as He did to Belshazzar: "Thou hast not humbled thine heart though thou knewest all of this, . . . thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not nor hear nor know; and the God in whose hand thy breath is and whose are all thy ways, thou hast not glorified."

No other nation on the face of the earth has received such great physical and spiritual blessings from the hand of God as America.

The United States has 6.4% of the world's population.

We have 72.8% of the automobiles in the world.

We have 56.5% of the telephones in the world.

We have 50.9% of the radios in the world.

We produce 44.3% of the world's oil.

There is one radio for every person in the United States, there is one radio for every 18 people in the rest of the world.

There is one automobile for every three people in the United States, there is one automobile for every 128 people in the rest of the world.

We have beautiful cities and live in comfortable homes. We have fine churches and good schools. Have we used these benefits for the glory of God? Let the facts speak for themselves. J. Edgar Hoover estimates that our annual crime bill is \$20,000,000,000. In 1955 we spent over \$9,000,000,000 for alcoholic beverages. We spent 13 times as much for jewelry as we did for foreign missions. We are more concerned about adorning our bodies with beautiful trinkets than we are about the eternal destiny of the souls of men. As a nation, we spent more on dog food than we gave to foreign missions.

For nearly 2,000 years we have failed to obey the command of Christ to preach the gospel to every creature. After fifty generations, only 35% of our present generation has had the gospel presented to them. Over 2,000 tribes do not have any of the Word of God in their own language. In America we have one minister for every 514 people; in Japan for example, there is just one missionary for every 70,000 people. Every time your watch ticks some soul slips into eternity without Christ.

God says that if we fail to warn the wicked, they shall die in their sins, but that their blood will be required at our hands. It is not a question of what your church or denomination is doing, but what are you doing? "So then, every one of us shall give an account of himself to God" (Romans 14:12).—*From Missionary Broadcaster.*

The above statistics from the *Missionary Broadcaster* are not recent figures, but they give us a true picture of the status of the United States. As I have preached for years, unless the United States turns to God, there will be some mighty rough sailing just ahead.

While sitting around, not able to work, I have had time to go through my files and find several items that are worth repeating. Another follows.

UNNECESSARY TIMIDITY

Many Christians are very timid about telling others of Christ. This need not be so, for if we earnestly desire to lead others to the knowledge of Him, the Holy Spirit will open the way.

A certain woman, a child of God, felt conscious-stricken that she had never

led one soul to Christ. She began to pray about it, and the Spirit impressed upon her mind that she might readily speak to the milkman concerning the Lord. The very next day she was waiting for him when he made his delivery, yet was fearful that she might say the wrong thing; for she could not think how to open the conversation. Going to the door, she blurted out the first thing that came to her lips.

"My good man," she exclaimed, "do you know Jesus Christ as your Saviour?"

Putting his carrier-basket down, the milkman replied: "Lady, why do you ask me this question today? For two nights I've not slept a wink—all because I'm not a Christian and don't know how to be one. If you can tell me, please do so, for the burden of my sins is heavy upon me."

Of course she explained the way of salvation. Her prayer had been answered within twenty-four hours of its utterance. In fact, the milkman was made ready to hear the gospel even before the woman began to pray for the opportunity to tell it. "... before they call, I will answer; . . ." (Isaiah 65:24). The Lord will do the same for you.—*The Pilgrim.*

Lots of young Christians and some adult Christians, are timid. They need strength. God has it for us. Jesus said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). So just listen to Jesus and follow His advice; it will drive all timidity away. Even though you cannot preach, God can make you a soul winner.

THE MAIL BOX

(Continued from Page Nine)

and for our son-in-law who was seriously injured in the accident which took our daughter's life. For those wishing to send written expressions, his address is the Rev. R. J. Kennedy Jr., St. Mary's Hospital, Knoxville, Tennessee."—*Mr. and Mrs. Otto B. Slaughter, Newport, North Carolina.*

CHANGE OF ADDRESS

"Will you please change my address from P. O. Box 29, Newport, North Carolina, to 2114 Brandon Road, Wilmington, North Carolina."—*Rev. James E. Howard.*

CHANGE OF ADDRESS

"Will you please announce our change of address from Route 1, Winterville, North Carolina, to 300 Fleet Street, New Bern, North Carolina. Thank you."—*Rev. and Mrs. Henry Melvin.*

STORIES for our BOYS and GIRLS

THE STORY IN DUST

by Ruby W. Tobias

THE tall, gaunt man with the sun-burned face and the kind twinkle in his eyes was sitting on the steps of the Mason's porch. There was a little group of children around him when Betty came by.

"Oh, come, Betty," cried Margie Mason, "we're going to have a story!" Betty needed no second invitation, and in a moment was looking up into the missionary's face as eagerly as the others.

"This is the one that I call my sermon story," the missionary was saying, "because I have told it to so many little brown boys and girls in the wayside mud huts and the Sunday school of faraway India. If Bob here doesn't like sermons, now is his chance to finish that crow's nest he is making."

Bob's face fell a little bit at the prospect of a sermon instead of the exciting animal story he was anticipating, but he replied politely, "Oh, I like sermons when I can understand them."

"Well, we should be able to understand this one if all those little Hindus can!" declared Margie. "Just try us, Uncle Don."

Uncle Don smiled. "It's very easy to understand this one if you know the text. But strange to say, those little brown children can read that perhaps better than you. Because, you see, I found it written in the dust of the jungle road." By this time excitement was written all over the four faces. "Tell us, please!" four voices cried together.

"Well, one day as I was walking along the jungle path thinking of what I should say to the crowd of children who were waiting for me at the big compound, all of a sudden I saw my story written out for me, as I told you, in the road.

"Just ahead of me in the soft dust there were some big heavy marks that seemed to go on and on for some distance. A bit to one side, following along very close to the big marks, were some others exactly like them, only much smaller. Then suddenly out of the

tangle of brush appeared new marks, much larger than the small, but not so large as the heavy ones, and quite different. On and on they went, all three, for a little way, and then I noticed some confusion ahead. The heavy tracks appeared to double back upon themselves, and the new ones at the side turned back into the brush. Both now seemed to be blurred, instead of even and orderly as before.

"By this time I knew the story so well that I had no need to go further to read the rest. Still I watched, and after a mile or two I found what I had expected. There in the dust at the side of the road were a huge flat print and a small one just like it. Then once more back into the tangle of brush went the queer cat-like tracks, to appear no more. And from there on I saw only one set of tracks ahead."

"Oh, it's an animal story after all," cried Bob and Lester together.

"Yes, of course those were animal tracks," replied Uncle Don. "The big tracks were the clumsy footprints of Mah Sin, the mother elephant, and the little ones like them were those of Sin Galay, her pink-and-black baby, keeping close to his mother as she had taught him.

"The great cat-like footprints belonged to Maung Chjah, the big Bengal tiger, who had scented them and was creeping stealthily out of the brush along its edge, ready to dart in again whenever the old elephant threatened. When the tracks became blurred, that was old Mah Sin turning suspiciously, catching sight of Maung Chjah, and charging upon him. Whereupon, of course, he beat a hasty retreat into the jungle.

"But pretty soon, further on, out he would come again, and the self-same performance would be gone over. So it went on till at last came the fatal spot where, thinking her little one was out of danger, the drowsy mother lay down for a noontime nap, and little Sin Galay stretched out close to her protecting trunk. This accounted for the great flat marks. And that was the very chance for which old Maung Chjah had been taking so much time and trouble. Once

more he stole out of the woods, and crept cautiously up to his prey. When he went back, with him went poor Sin Galay, before his mother wakened to find him gone.

"And that," added the missionary, "is the way the jungle story always turns out. Always the same ending; Maung Chjah after his prey, never too bold, never tired; and Mah Sin sooner or later caught napping.

"We tell the boys and girls of the jungle that Maung Chjah is like Satan, the children's enemy. Even the best of fathers and mothers, like Mah Sin, aren't a match for him. But happily there is the children's good Protector, who is so much stronger than Satan that Satan trembles at His very name, even if spoken in a whisper."

"Yes," following the motion of Betty's soft lips, "that is Jesus. Those brown children know old Maung Chjah well, and like you they are learning of Jesus, too."

The four children were very quiet for a moment. Then Bob spoke thoughtfully, "That is one sermon I shall never forget. And it's the best story, too!"

"But I say, Uncle Don," asked Lester, "weren't you ever afraid of that old tiger?"

From the doorway, where he was making a quiet exit in the direction of his study, the missionary smiled upon the upturned faces.

"That," he said, "is another story!" —*Sunday School Times.*

3% N. C. SALES TAX

Due to the new N. C. tax law which became effective on July 1, 1961, 3% sales tax must accompany each North Carolina order or payment. Also, all North Carolina subscriptions to "The Free Will Baptist" must include 3% tax.

Please remember this when ordering or buying from the Free Will Baptist Press.

Thank you,
The Management

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

MOUNT OLIVE COLLEGE OPENS WITH A RECORD ENROLLMENT



One hundred and eighty-four students, the largest student body in the history of Mount Olive College, have enrolled for the fall semester.

Shown above is Dr. Roy C. O'Donnell, chairman of the Department of English, administering a placement test for freshmen.

The registration of new students is practically double that of last year. Five states are represented this year: Virginia, Tennessee, South Carolina, Georgia, and North Carolina. There are 83 men and 81 women.

Mount Olive College is a fully accredited liberal arts college sponsored by the North Carolina State Convention of Original Free Will Baptists.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

James E. (Ed) Humbles

On Monday night, August 7, 1961, Mr. James E. (Ed) Humbles made his departure from this life. He was a lifelong resident of the Roundtree Community of Pitt County, North Carolina. He accepted Christ at Elm Grove Free Will

Baptist Church near Ayden at about the age of 16 and was an unselfish Christian gentleman. He was loyal in his attendance of Little Creek Free Will Baptist Church and Roundtree Christian Church. He will be greatly missed by both churches. He was a successful farmer and was active at the time of his death.

Funeral services were held at the Britt Funeral Chapel, Ayden, on Wednesday, August 9, 1961, at 3:00 p. m., conducted by the Rev. Hubert Burress, pastor of Little Creek Church, assisted by the Rev. John Goff, pastor of the Ayden Christian Church. He was placed to rest in the Ayden Cemetery.

Surviving are his wife, the former Mittie Sumrell, one niece, Mrs. Hugh Allen, and two nephews, T. C. Humbles and J. L. Humbles.

You are not forgotten, loved one,
Nor will you ever be;
As long as life and memory last
We will remember thee.

We miss you now, our hearts are sore;
As time goes by, we miss you more.
Your loving smile, your gentle face,
No one can fill your vacant place.

Mrs. May H. Rouse

Mrs. May H. Rouse departed this life May 11, 1961. She was the daughter of Parrotte Mewborn Harrison and Peninah Mitchell Harrison. She was born February 12, 1880. She believed on Christ in early life and became a member of Hull Road Free Will Baptist Church, Greene County, North Carolina.

On November 24, 1905, May Harrison was married to Felix Tiberias Gray and to this union were born two sons and one daughter. They moved from Greene County to Wayne County in January, 1914, where they resided the remaining years of his earthly life (November 19, 1919). Northeast Free Will Baptist Church, Wayne County, became their home church as it was located near their new place of residence. Nellie was three years old when her father died.

On December 1, 1920, Mrs. Gray was married to Elder Alfred E. Rouse, a Free Will Baptist minister of Duplin County, where they resided for a short time. They moved to Wayne County near Dudley, North Carolina.

May's Chapel Free Will Baptist
(continued on page fifteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth in Knowledge Of God

(Lesson for October 15)

Lesson: Matthew 5:17-20, 38-48

Golden Text: Matthew 22:37

I. INTRODUCTION

There are many beliefs about God, some may even be classified as superstitions. Many people think of God as being some distant being who is not too concerned with man and his problems. When Jesus came with His wonderful teachings of grace, He conveyed the truth that God is our Father. He often referred to Him as His Father. This, of course, did not go too well with the religious leaders of that day, especially the Sadducees who were thought to be mediators between the people and God. The Pharisees, on the other hand, thought they knew exactly what God expected. Thus, they were filled with pride and self-righteousness. There were also the outcasts of that day, the publicans. In the eyes of the Pharisees, God had no concern for the publicans. To properly grow in the knowledge of God, man must recognize and accept Him as his heavenly Father. There is a teaching prevailing in this day which says that God is the Father of all. This is true only to the extent that He is the Father of all by creation. He is not, however, the Father of all by spiritual birth, because many have not trusted in His Son as their personal Saviour; therefore, when we speak of growing in our knowledge of God, we are speaking only of the Christian.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

Matthew 5:17: The teaching of Jesus was startling because it was different from what the people were accustomed to hear. But He said nothing to destroy what God has said before. Instead, He brought something better—His own sacrifice. He made good the promises of the law.

Vs. 18: Jesus came to fulfill the law, and it would be easier to think of the heavens and earth passing away than to

think He would not do what He came to do. The Lord was concerned over the little dots and commas of the law. He provided the grace that fulfilled it all.

Vs. 19: Some commandments may be less than others, but the Pharisees had neglected the weightier matters of the law (Matthew 23:23). Tradition became more important to them than the law itself. Opinions must never take the place of the Word of the Lord.

Vs. 20: The scribes and Pharisees were thought to be the best examples and most noted teachers of the law. Common people did not expect to be as good as the Pharisees. Jesus shocked them by saying that they must be better. It is not enough to give the priest a tithe; God must be given a heart.

Vs. 38: The true Christian does not want to knock out the eyes of others, regardless of what they do.

Vs. 39: God made the hand; man makes the fist. Christians are not to grudge, spite for spite, nor retaliation for lawsuits.

Vv. 43-45: Jesus loved us all when we were strangers and aliens from God; and since He loves us, we are duty bound to love one another. This is fulfilling the law and prophets. We should love our enemies, for we made them.

Vv. 46-48: The most worldly minded people love those who love them, and are courteous to those who are courteous to them. The Christian must do better than the folks of the world.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

Habakkuk prayed, "O LORD . . . in wrath remember mercy" (Habakkuk 3:2). God decreed, "The soul that sinneth, it shall die" (Ezekiel 18:20). The law, as such, knows no mercy. It makes demands that no man can meet. But there is a way of escape in Jesus Christ, the law Fulfiller. This is our application of the truth principle in these verses. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Doing so, the promise was fulfilled for all who believe. "This is the covenant that I will make with them after those days, saith

the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (Hebrews 10:16, 17).—N. B. Jerome.

2. Jesus fulfilled "every jot and tittle" of it. Not the minutest detail was overlooked. God was perfectly satisfied with everything that Christ did. It is thus that "Christ is the end (fulfillment and completion) of the law for righteousness to every one that believeth" (Romans 10:4). His message to us is, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (4:5). The law could only condemn transgression. It takes God to forgive, and when He forgives He also justifies, which means He looks upon us as if the sins had never been committed.—*The Bible Expositor*.

3. The old law of retaliation, an eye for an eye and a tooth for a tooth, was a privilege granted to one who was wronged, but that individual was under no necessity of demanding such satisfaction.

Christ here instructs His disciples that they should not be mindful of revenge. This is a command of meekness that is widely quoted and seldom practiced. All Christians are agreed that it is good practice, but very few of us have shown a willingness to put it into practice.—*Senior Quarterly* (F. W. B.).

4. Christ taught that the Christian way is kindness and not rebuff or retaliation. It seems that too often the human tendency is to fight back, to land the second blow, or to seek revenge. Grace, however, calls for a continual attitude of love and consideration. May we note:

(1) When smitten on one cheek, the Christian is to turn the other cheek. "But I say unto you, That you resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Vs. 39). This does not mean that the Christian is to be defenseless, and never stand up for his rights. Indeed, he is expected to do so. We have here an illustration of an inner attitude in which there is no bitterness, hatred, or desire to hurt the other, even though he may show himself to be an enemy.

(2) To show good will and love, the Christian should give more than the enemy demands. "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also" (Vs. 40). This verse teaches again that the Christian is to suffer repeated injury for righteousness sake.

(3) The Christian must be willing to

go the second mile (Vs. 41). In Jesus' day, the Roman soldiers could compel a Jew to carry a load for him as far as a mile. Jesus, in teaching the attitude of grace, said that we should go further than that which is required of us. Let us also remember that we must not be greedy (Vs. 42). We are to help one who is in need even though it means a sacrifice.—*The Bible Student* (F. W. B.).

5. (Vs. 44): The word, love, as used in this verse means unselfish good will. It is more than liking someone. To love someone is to act in an unselfish, self-giving way toward them. It does not spring from the emotions, but from the character. Under the law men were to love their neighbor (Leviticus 19: 18), but under grace we are to go beyond that and love our enemies.

6. (Vs. 45): All men belong to God by creation, but all men are not His children. This idea that God is the Father, and all men are brothers, is not true. The Bible plainly teaches that some are God's children and some are Satan's children. God's children are those who have been born again. All others are the children of Satan.

Keep this fact straight—we do not do certain things to make us one of God's children, but we do them because we are His children. We become God's children by grace through faith in Christ.—*The Advanced Quarterly* (F. W. B.).

OBITUARIES

(Continued from Page Thirteen)

Church, Dudley, North Carolina, was organized in August, 1923, where Mr.

and Mrs. Rouse became members of the new church and spent their remaining years in active service for the cause of Christ in that community.

The deceased is survived by one daughter, Mrs. Roy J. Outlaw, six grandchildren, four great-grandchildren, two brothers, one sister, and a host of nephews and nieces.

"Aunt May," as she was lovingly called, had many friends. She enjoyed reading her Bible, attending services in God's house, and visiting the sick and shut-ins of her community. As a witness for Christ, her life had touched many people, some who are still young. We trust that her sudden departure may be used of the Lord to remind all of us, the brevity of life, the certainty of death, and the importance of being prepared to meet our Maker, when we are called to leave this vale of tears.

Written by her niece,
Viola B. Turnage

Mrs. Christine S. Kennedy

On the morning of September 16, 1961, God took Mrs. Christine Slaughter Kennedy to her eternal home by way of an automobile accident. She and her husband, the Rev. R. J. Kennedy Jr., were returning from her grandmother's funeral to their home in Nashville, Tennessee, where Mr. Kennedy is a student at the Free Will Baptist Bible College.

Christine was born to Mr. and Mrs. Otto B. Slaughter of Newport, North Carolina, October 26, 1938. After her graduation from high school, she attended Mount Olive College where she met and later married Mr. Kennedy. All of her 22 years were spent bringing laughter and sunshine into the hearts and lives of those who knew her. Though no children were born to this union, she had a love and warmth for all children which left a beautiful and indelible memory with all the little ones privileged to know her.

She is survived by her husband who is seriously injured, both parents, two brothers, and many, many relatives and friends who will never forget her wonderful smile and the life which perpetuated it. We know that the memory she left has made the world a better place in which to live, and are confident that she is now one of the loveliest young buds in the Master's bouquet.

Written by her sister-in-law,
Florine G. Slaughter

SUBSCRIPTION CAMPAIGN EXTENDED

In order that more of our readers may have the opportunity to receive more of our free gifts for soliciting subscriptions to "The Free Will Baptist," we are extending the campaign to run through the month of October.

Remember, for subscriptions received from July through October you receive:

For 100 one-year subscriptions—a set of **Clarke's Commentaries** (six volumes), \$24.50 value, **FREE!**

For 50 one-year subscriptions—a copy of **Jamieson, Fausset, Brown** one-volume Bible Commentary, \$7.95 value, **FREE!**

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For 5 one-year subscriptions—a copy of the **Christian Worker's Testament**, \$1.00 value, **FREE!**

This is not all—When as many as five subscriptions have been sent in, the solicitor's name will appear on our Subscription Honor Roll; also, those who send in as many as 10 one-year subscriptions will receive one subscription free which may be sent to some shut-in or used as the solicitor sees fit.

Send your subscriptions to: Editorial Department, P. O. Box 507, Ayden, North Carolina.

For safety in receiving payment, mail only a check or a money order.

Don't Forget to Add the 3 Per Cent Tax for All North Carolina Subscriptions

"CHECKS FOR CRAGMONT"

GOAL \$20,000



The month of October has been designated as a fund-raising month for Cragmont Assembly, at Black Mountain, N. C., which is owned by Free Will Baptists of North Carolina.

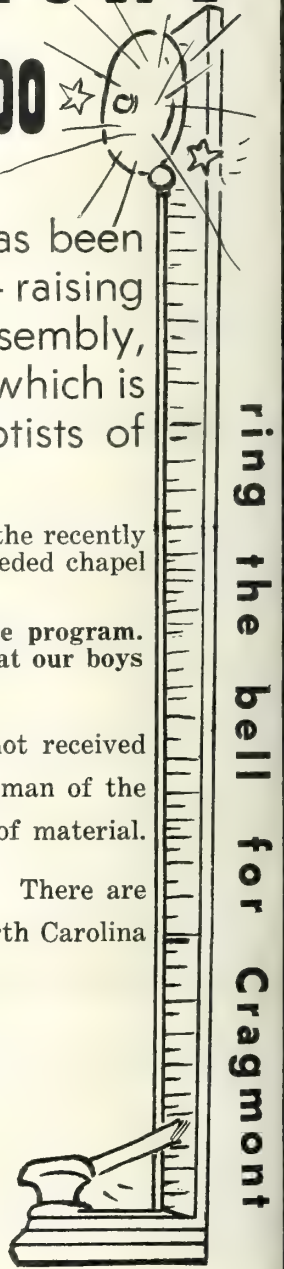
We need \$20,000 to finish paying for the recently erected lodge, and to build a badly needed chapel and classroom building.

Each church in North Carolina has been sent material concerning this drive program. Each member is urged to participate in giving to help Cragmont grow so that our boys and girls may have a place to go to learn and grow spiritually.



If for any reason your church has not received this material, write to the state chairman of the drive and you will receive a package of material.

You are urged to give your offering. There are some 50,000 Free Will Baptists in North Carolina and if each of us do our part, we will see our efforts blessed and new buildings built to aid in our relaxation and Christian fellowship at Cragmont.



"CHECKS FOR CRAGMONT"

Enclosed is my check for

NAME _____



MAIL YOUR CHECKS TO:

Mrs. Waynette Bridges
State Chairman
"Checks for Cragmont"
108 Edwards Avenue
Swannanoa, North Carolina

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 11, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

A GOOD YEAR

The fiscal year of the Free Will Baptist Press begins July 1 of each year and ends with the month of June. The 1960-61 fiscal year was a good one, for which we truly thank God. We believe God has a purpose for this institution, even in spite of our human frailties and weaknesses. In these trying times, we are made more aware of the importance of the printed page, especially the proclamation of the gospel message through the printed word. We are indeed grateful that we can have a part in this great and vital work.

We are also grateful for the support of our churches and Sunday schools throughout the denomination. Churches are realizing the importance of good literature, and many of them are continually turning to the Free Will Baptist Press to meet that need. We not only owe the success of our literature program to the Sunday schools which use it, but also to the faithful writers, as well as those in many parts of our country who believe in it and promote it. We are also indebted to the faithful workers employed at the Press, for their untiring efforts and services.

When considering the income, whether it is an increase or a decrease, please keep in mind that the Press is a non-profit sharing corporation. One may have a part in this program of literature by purchasing one or more shares of stock which sells for \$10.00 per share. The book value of capital stock is now \$216.92 per share, which shows something of the growth in the total assets of the Press. This does not mean that anyone who withdraws his stock will be refunded the present capital value of each share; instead, he will be refunded the initial fee of \$10.00, and the balance, or profit on each share, will be used for denominational purposes or for expansion within the institution.

How thankful we are that we can proudly share the following information with our readers:

The total income for the past fiscal year was \$263,637.23; literature sales totaled \$160,692.02; merchandise sales totaled \$80,001.42; there was a net profit of \$30,907.39. Also, job printing totaled \$16,187.83. Total income for subscriptions to "The Free Will Baptist" also showed improvement during the year. We are also happy to report that since the beginning of this fiscal year subscriptions to "The Free Will Baptist" are the highest they have been since our employment, four years ago, with the Press.

The Free Will Baptist Press is happy that it has been able to aid in various denominational programs and enterprises. For instance, during the year the Press paid \$7,636.42 to the National Sunday School Board, according to contract. We are thankful that we have had a part in clearing the indebtedness of the Sunday school board. The Press paid \$2,888.17 to the National League Board, according to contract; \$356.60 to the Board of Publications and Literature; and \$728.49 to the North Carolina Sunday School Convention-Institute.

The Press donated to denominational programs, etc., a total of \$1,629.50. Approximately \$500.00 above this amount was in the form of literature which is donated to new Sunday schools throughout the denomination for one quarter, as well as other contributions of various sorts.

We are aware that trying days are ahead, but we shall press on with the hope and earnest prayer that God's blessings will continually be upon this institution. The program of the Press is above any of the previous or current problems of our day. We shall continue to serve our people to the best of our ability.

BUILDING A TAVERN OR A TEMPLE

No one lives in a pre-fab character-house. No one can move in a character-residence fully prepared for him by another. Every person builds his own character-house. Outside forces can influence whether it is to be a tavern or a temple, but the final blue-print is determined by the man himself.

What happens to us, what others do to us, we may not be able to control, but how we react to the circumstances of life and to attitudes and deeds of others is determined by the final court of appeal within the soul.

One may not always be able to choose what he will do for a living or the surroundings in which he will live, but everyone chooses the sort of person he will be, the kind of man he is in the inner springs of his life.

"Let every man who builds take heed how he builds."

Build for time and your building will be occupied by evil and selfish forces; it will crash when you need shelter most. Build for eternity and your soul-house will become a temple of the living God and will endure when all things earthly have passed away. . . .—O. L. G. in "The Wesleyan Methodist."

Volume 76

Number 40

October 11, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

How Much Free Will Baptist Are You?

THERE are more people in the asylum over the doctrine of the Spirit, than all the rest of the doctrines of the Bible.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22, 23). This is what people want to see, and when I see a life bearing this kind of fruit, I know they have the same Spirit which I have.

In Acts 2:1-13, there were 18 nationalities of people assembled in one place and the Galileans did the speaking. The other seventeen heard them in their own language, just as the Galileans.

"I thank my God, I speak with tongues more than you all: Yet in the church I had rather speak five words with my understanding, that by my voice, I might teach others also, than ten thousand words in an unknown tongue" (1 Corinthians 14:18, 19). Paul could speak three: Hebrew, Latin, and Greek. It depended on his congregation to which he was speaking. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret: But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (1 Corinthians 14:27, 28). Paul forbade speaking in tongues without somebody to interpret.

Did you know that all these thousands, who claim you must speak in tongues before you have the Holy Ghost, or as the sure sign of the baptism, have to send their missionaries to language school to learn the language of the nationality to which they go? It is common sense to me that if God still gives the gift of tongues as He did at Pentecost, it is many times more important to give these missionaries the language of the people they want to minister to, so they will not have to spend so long in language school before they can preach to them.

There is but one baptism of the Spirit, and Paul and Cornelius both received the baptism when they were saved. One can be filled every day. (See Ephesians

(PART TWO)

by the Rev. K. V. Shutes

Thomaston, Georgia

5:18; Luke 1:15; 4:1; Acts 4:8, 31; 7:55; 11:24; 13:9, 52.) My friends, if you do not come for a refilling of the soul, just the same as the body, you have become stagnated. We are to be led of Him. "For as many as are led by the Spirit, they are the sons of God" (Romans 8:14). We must walk in the light, if we make it to heaven.

We believe a person can backslide—"That he may take part of this ministry and apostleship, from which Judas by transgression fell, . . ." (Acts 1:25). Luke, who wrote the Acts, said that Judas fell. Some say he was never saved; then you may dispute with Acts 1:25; Matthew 10:4; Mark 3:19; Psalm 55:12, 13; Acts 1:15-20; also, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:9). God shall take it out, no man can do it. The same one who put it there, because of your faith and obedience, can take it out for lack of faith and obedience.

I ask one of eternal security friends to explain Revelation 22:19 when he says, "We say if he is really saved, he will not want to take from, or add to." I said, "Why put a signboard where there is no danger?" He said, "I can't answer you."

I believe one can, but I don't believe God wants him to, or that he has to; for he is a free agent.

In Hebrews 6:4-6 we read: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of

the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Here are some who were enlightened by the word, tasted of Jesus, and made a partaker of the Holy Ghost. There is not one thing in salvation that is not here enjoyed. Some say they came to the Cross, but did not accept it. No one, however, has ever received the Holy Ghost who did not accept Calvary; these folk were made partakers of the Holy Ghost.

We believe in good works—Some people say Free Will Baptists believe in salvation by works, but that is not true. However, some of our preachers preach it that way. Good works are the fruits of saving faith.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). "Even so faith, if it hath not works, is dead, being alone . . . shew me thy faith with out thy works, and I will show thee my faith by my works" (James 2:17, 18). "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my presence, work out your own salvation with fear and trembling" (Philippians 2:12).

You have to have this salvation by grace through faith, according to Ephesians 2:8, 9, before you work it out. You can't work out a corn, cotton, or peanut crop if you don't have one.

Let's talk of the ordinances—Why should we believe in baptism? Jesus walked over sixty miles to be baptized, and told John it was a righteous act. Matthew 28:19, 20 tells us how: namely, in the name of the Father, Son, and Holy Ghost. Verse 20 says, ". . . teaching them to observe all things whatsoever I have commanded you." He says if we do this, He will be with us. Mark 16:16 says, "He that believeth and is baptized shall be saved; . . ."

(continued on page four)

How Much Free Will Baptist Are You?

(Continued from Page Three)

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). We believe baptism is a burial and don't think a few grains of sand would bury one any more than a few drops of water would bury one in water.

"And as they went on their way, they come unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36, 37).

We believe in the Holy Communion—We read in 1 Corinthians 11:28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." It is for each person to do the examining, and not for the preachers and deacons to do it.

Dr. E. L. St. Claire ran a meeting for a Close Communion Baptist Church in Georgia, and they had a great revival; at the close they had communion service. They did not ask Dr. St. Claire to participate, so he went to the front and said, "Preacher, did you not say that this is the Lord's Supper?" "Yes," he replied. "Well," said Dr. St. Claire, "I am His child," and he had communion by himself.

Matthew wrote for the Jews and presented Christ as King of the Jews; he did not mention feet washing. Mark wrote for the Romans and presented Christ as Servant of Jehovah; he did not mention feet washing with the communion. Luke wrote for the Greeks and presented Christ as Son of Man; he did not mention feet washing with communion. But John, the last Gospel writer, wrote to and for the Church and presented Christ as Son of God to the Church; he is the only Gospel writer who records it. Why? Because he wrote to and for the Church. John wrote, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet (John 13:14).

Many of our folk, and other denominations also, make exceptions to the

oughts of feet washing and tithing. But I believe all of them. "For I have given you an example, that ye should do as I have done to you" (John 13:15). We like all His examples except this one, do we not? "If ye know these things, happy are ye if ye do them" (John 13:17). Ought, example, and happy—these three words—should make us all want to follow Him.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7). These are the same in power, presence, wisdom, and unchangeableness. They make up the Godhead.

In communion, you have the bread representing His body; wine representing His blood; and water that represents Him who is the water of life and my need of cleansing.

There is Trinity in the Godhead. Thus, there is Trinity in our conversion: Spirit, water, and blood. "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John 5:8). These agree in my salvation.

So you see there is a Trinity in the Godhead—Father, Son, and Holy Ghost. There is Trinity in my conversion—Spirit, water, and blood, and they agree in one. There is Trinity in communion—bread representing His body; wine representing His blood; water representing Him who is the water of life and my daily need of cleansing. Don't let these modernists explain it away.

The Rev. John T. Knight of Jackson County, Florida, rode thousands of miles on a road cart and organized over forty churches; most of them are alive today. He baptized me forty-three years ago.

My dad, the Rev. G. L. Shutes, rode many thousand miles, and walked more than he rode, but he left two sons to carry on after giving fifty-seven years on the battlefield.

The Rev. Joe Eldridge of Cottdale, Florida, pastored Salem Free Will Baptist Church, five miles south of Cottondale for about thirty years. He rode a buggy thousands of miles. This is the home church of the Revs. K. V. Shutes, S. T. Shutes, and Henry (Pop) Melvin.

The Rev. Ellis Gore of McShann, Alabama, rode horseback to Fayetteville, North Carolina, was ordained, and came back to the hills of northwest Alabama and started a church and finally an association. He wrote the doctrine down and brought it back, with the exception of the doctrine of feet washing. If you

know the history, you know that most of the followers of Paul Palmer of North Carolina, and Benjamin Randall, of New Durham, New Hampshire, were feet washers.

I would also like to mention Brother Easley, who rode horse back from Comanche, Texas, to Arkansas, and was ordained and went back and started the second Free Will Baptist church in Texas.

I could mention many dozen of these dear men who blazed the trails of our church from northern Michigan to south Florida, from the Atlantic Ocean to west Texas, whom I have met in these more than thirty years that I have tried to break the bread of life. Thank God for a little place in His vineyard, and that He counted me worthy to carry His Word.

God has helped me start ten churches. I have delivered this message in many places where they did not know anything about Free Will Baptists. I have delivered it over radios, on street corners, under gospel tents, and in old churches. I would always ask those who believed it to come forward and shake my hand, or stand up. Usually, from ninety to ninety-eight per cent would come. I have found that most of the folks in the places I've been believe as we do. Well, why don't they come to us? So many times they have a well-established church, and it is paid for. When we invite them to join us, most of them do not want to make any sacrifice.

Most Free Will Baptists, who move from their home church, join the first one that is nice to them. They have not been taught the doctrine.

3% N. C. SALES TAX

Due to the new N. C. tax law which became effective on July 1, 1961, 3% sales tax must accompany each North Carolina order or payment. Also, all North Carolina subscriptions to "The Free Will Baptist" must include 3% tax.

Please remember this when ordering or buying from the Free Will Baptist Press.

**Thank you,
The Management**

Old-Fashioned Necessities

Rev. Walter Isenhour
Taylorsville, North Carolina

We are living in a changing world. During my lifetime of seventy-two years, I can see so many changes—some for the best and some for the worst.

As a nation, we have made great progress materially, but we have lost morally and spiritually. This is to be regretted. If such continues we may realize that material progress, neglecting the moral and spiritual in the meantime, may bring us to our destruction.

We have built great highways, erected beautiful and costly homes, constructed fine churches, invented mighty airplanes, along with hundreds of inventions that are labor-saving, time-saving, and for comfort. Also we have built great schools and colleges, and have put forth a tremendous effort to educate millions of our people. This, so far as true enlightenment is concerned, is commendable.

However, to use enlightenment as a means of possible destruction is tragic. Many armaments and munitions of war, especially the discovery of atomic and hydrogen power, and turning it into deadly bombs, may mean our undoing. Today the world is trembling at the thought of what we are facing in this particular, along with the fact that millions of people are seeking to overthrow our freedom as a nation to worship God, also our freedom of speech and the press.

Modern inventions, discoveries, enlightenment, material progress, with that of needless and hurtful pleasures over the world, should never take the place of moral uprightness and godliness. To leave off vital and essential salvation, as taught in the Holy Bible, and provided by Almighty God, means the undoing of any and all nations of the world. This was true in the days of Noah, and such conditions are largely upon us today. It's enough to bring men and nations to their knees in deep repentance before God.

Yes, repentance out of broken hearts and contrite spirits, which may seem old-

fashioned, but is of vital necessity. Jesus said, "... except ye repent, ye shall all likewise perish" (Luke 13:3). All of our formality, churchanity, types and shadows, avails nothing so far as salvation is concerned, without repentance.

The new birth is a necessity. This, too, is old-fashioned; but nothing has ever taken its place that brings sinners to a right relationship with God. Jesus said, "... Except a man be born again (or from above), he cannot see the kingdom of God" (John 3:3). Education, enlightenment, material progress and outward ceremonies cannot take the place of a spiritual birth. Speaking to Nicodemus, Jesus said, "Ye must be born again." This is a Must.

Heart purity is a necessity. We are told, "... Man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7). Again Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). In Proverbs we read, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

It may seem old-fashioned to be Godly, prayerful, clean, morally and spiritually, but it is a necessity. It may seem old-fashioned to be absolutely honest, truthful, righteous and holy in heart, free from hypocrisy and pretense, but it is likewise a vital necessity. It may seem old-fashioned to dress neatly and properly, to marry and live together until death separates us.

Indeed it seems old-fashioned to multitudes of people—especially young people—to keep away from the dance floor, the card parties, and the frolics the world puts on, and from adultery, and from all intoxicants; but it is commendable, vital and acceptable with God. It may seem old-fashioned to walk uprightly in every particular, to keep a clean record, and to be absolutely manly and womanly, and to shine as a real Christian in this fallen, benighted, sin-cursed world; but it takes this to go with God and our Christ on the straight and narrow way heavenward, and to enter into the celestial city.

Dr. Graham to Head Broadcasting Group

ACCORDING to Crusade News Bureau of the Billy Graham Evangelistic team, the Blue Ridge Broadcasting Corporation, a non-profit group headed by Dr. Billy Graham has been granted a permit by the Federal Communications Commission to build and operate a 10,000-watt radio station at Black Mountain, North Carolina, a company executive disclosed here today.

The permit authorizes construction of studios and transmitter and erection of necessary towers. A site has been secured and construction is expected to start soon.

Dr. Graham whose home is at Black Mountain, is president of the corporation. Other officers are: Vice-president, Dr. L. Wilson Bell of Montreat, North Carolina; secretary-treasurer, George M. Wilson of Minneapolis; attorney, Ronald E. Finch of Black Mountain.

The proposed station will operate under a commercial license, with wave length of 1010 meters and the call letters WFGW. Its directional beam will enable it to serve an area with approximately 160-mile radius in the Asheville-Black Mountain area, Mr. Wilson said. He added that plans are being formulated for simultaneous AM and FM broadcasting in the future.

The station programming will feature religious, educational and cultural programs beamed to the entire Blue Ridge area.

● INSENSITIVENESS TO SIN

A little girl in London held up her broken wrist and said, "Look, Mummy, my hand is bent the wrong way!" There were no tears in her eyes. She felt no pain whatever. That was when she was four years old.

When she was six, her parents noticed that she was walking with a limp. A doctor discovered that the girl had a fractured thigh. Still she felt no pain.

The girl is now in her teens. She is careful, but occasionally looks at blisters and burns on her hands and wonders, "How did this happen?" She is insensitive to pain! Medical specialists are baffled by the case.

There is another insensitiveness which is deadlier and more dangerous—insensitiveness to sin! Paul said of this malady: "Having their consciences seared as with a hot iron" (1 Timothy 4:2). Said Sir Oliver Lodge: "Men of culture no longer bother about their sins!"

NEWS ^{AND} NOTES

Of Denominational Interest

Pleasant Hill to Observe Home-Coming, Oct. 15

Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, will observe its annual home-coming Sunday, October 15, with the Rev. J. C. Griffin of Bridgeton, North Carolina, delivering the home-coming message. The day's services will begin with Sunday school at 10:00 a. m., followed with the worship service at eleven. During the noon hour, the fellowship will continue as all join in an old-fashioned picnic spread on the church grounds. Following the noon hour, there will be a memorial song service under the direction of the woman's auxiliary.

The pastor, the Rev. Bruce Dudley, and the church extend a cordial invitation to all former pastors and members to attend all of these services.

Little Rock Church to Observe Home-Coming, Oct. 15

Little Rock Free Will Baptist Church, Lucama, North Carolina, will hold its annual home-coming Sunday, October 15. Lunch will be served on the picnic tables at the noon hour. In the afternoon a musical program has been arranged.

The pastor, the Rev. Ray Harrison, and the church invite all former pastors, members and friends to be present for this occasion.

Suwannee Springs Church Observed Home-Coming, Sept. 24

On Sunday, September 24, the Suwannee Springs Free Will Baptist Church at Live Oak, Florida, observed its annual home-coming. Sunday school began at 10:00 a. m., followed with the worship service at eleven. The Rev. Arnold Woodlief, pastor of the church, delivered the home-coming message with the subject, "Church Attendance," taken from Hebrews 10:25. A delicious lunch was served on the church grounds and enjoyed by all.

After lunch a program of congrega-

tional singing and a message by the Rev. Hardy Crews was enjoyed by all.

League was held at 6:30 p. m., followed with the evening service at 7:30. During the evening service the church observed the Lord's Supper and the washing of the saints' feet. A good fellowship was witnessed by all who took part in the service.

Examining Board to Meet At Bridgeton Church

The Examining Board of the North Carolina Eastern Conference will meet at the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, Monday, October 16, at 10:00 a. m. All ministers pastoring churches in the Eastern Conference who have not cleared themselves with this board will please meet with the board on the above date.

Coming Events

October 11—Cape Fear Woman's Auxiliary Convention, Hopewell Church, Smithfield, N. C.

October 13, 14—Pee Dee Association of N. C., Oak Grove Church and White Oak Church, Bladen County

October 18, 19—Eastern Conference of N. C., Eastern Conference Assembly Building (between Pink Hill and Beulaville)

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

St. Mary's Honor Pastor and Wife at Reception



The Rev. Henry A. Melvin, new pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, and Mrs. Melvin were honored Tuesday night, September 5, with a reception given by the members of the church and held in the social room. The room was arranged with white summer flowers, English ivy and lighted white tapers; and the refreshment table, covered with a white satin cloth caught at the corners with nosegays of orange tulle and white carnations, was centered with a five-branch silver candelabrum holding epergnettes of white carnations, English ivy and lighted white tapers.

Mrs. Melvin was presented a corsage of white carnations and Mr. Melvin a boutonniere of a white carnation.

R. L. Williams and R. A. Morris greeted the guests and presented them to the receiving line composed of Mr. and Mrs. W. R. Sandlin and the honor guests. Mrs. W. J. Koonce invited the guests for refreshments of orange sherbert punch, cheese biscuits, chicken salad sandwiches, petits-fours, salted nuts and mints. Mrs. R. L. Williams and Mrs. R. A. Morris served the punch and Mrs. D. W. Hancock served the petits-fours. Assisting in the serving were Mrs. Emmett Williams, Mrs. Ross Phipps, Miss Judy Williams and Miss Diane Williams.

Mrs. W. E. Baldree presided over the guest book and Mr. and Mrs. W. J. Gaskins said good-bys. Around 125 guests and members called during the evening.

Revival in Progress at Rooty Branch Church

Revival services are now in progress at the Rooty Branch Free Will Baptist Church, Mount Olive, North Carolina.

Services began Sunday, October 8, and will continue through October 14. Services are beginning each evening at 7:30, with the Rev. C. L. Patrick, Walstonburg, North Carolina, as the evangelist.

Home-coming day will be observed at the church, Sunday, October 15. An all day service has been planned, beginning with Sunday school at 10:00, followed by the morning worship service at 11:00, with the Rev. Robert Moye, as the speaker. A picnic lunch will be served on the grounds at the noon hour. A program of special music has been planned for the afternoon.

The pastor extends a cordial invitation to all members, former members, pastors, and friends to attend these services.

St. Paul's Announce Home-Coming and Revival

The St. Paul's Free Will Baptist Church in Elizabeth City, North Carolina, will observe home-coming day October 15. Guest speakers, all-day singing and dinner on the grounds will make up the program for the day. All former pastors, friends and singers are invited.

On Monday, October 16, the Rev. Bobby Jackson will begin revival services that will last through October 22. Mr. Jackson will be guest speaker on morning devotions each morning at 9:30 over radio station WCNC, Elizabeth City. He can also be heard Sunday afternoon on "The Free Will Baptist Hour," over radio station WGAI, at five o'clock.

There will be special singing each evening. On Saturday evening, October 21, the Calveleers Quartet from Norfolk, Virginia, will be present. Services will begin each evening at 7:45. The Rev. Paul Lee is pastor of the church.

Shady Grove to Observe Home-Coming and Harvest Day

The Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will observe its annual home-coming and harvest day, Sunday, October 15, the pastor, the Rev. C. F. Bowen, has announced. The church plans to receive an offering of at least \$5,000 in its usual harvest day processional march to the altar. Memorial services, tributes to older members, music, and singing will fill the program for the afternoon.

Powhatan Church Announces Home-Coming and Revival

The annual home-coming will be held at Powhatan Free Will Baptist Church near Clayton, North Carolina, Sunday, October 15. Services will begin with

Sunday school at 10:00 a. m., followed with the morning worship at eleven, with the Rev. W. H. Lancaster, a former pastor, bringing the home-coming message. A picnic lunch will be served on the church grounds at the noon hour. The afternoon service will be devoted to gospel singing. All singers, former pastors, and friends are invited to attend.

At 7:30 p. m. a revival meeting will begin in the church continuing through Saturday night, October 21, with the Rev. W. L. Poythress of Wilson, North Carolina, as the evangelist.

The pastor, the Rev. C. M. Coates, and the church urge everyone that can to attend the home-coming and the revival.

N. C. Superannuation Board Report for Sept., 1961

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for September, 1961.

Receipts

Balance on Hand September 1, 1961	\$6,159.48
Regular Receipts for September	633.00
Earmarked for Adopted Ministers and Widows	17.00
Total to Account For	\$6,809.48

Disbursements

Minister's Monthly Checks	\$202.50
Widows' Quarterly Checks	449.00
Operating Expenses	157.40
Total Disbursements	808.90

Balance on Hand October 1, 1961	\$6,000.58
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Receipts by Conferences

Albemarle	\$ 30.00
Blue Ridge	9.07
Cape Fear	48.00
Central	99.50
Eastern	127.31
French Broad	280.62
Piedmont	5.00
Western	50.50

Rev. Everton to Conduct Rains Crossroads Revival

The Rev. J. W. Everton, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, will be the evangelist for revival services at Rains Crossroads Free Will Baptist Church, Route 1, Kenly, North Carolina, the week of October 15-21. Services will

begin each evening at 7:30. The church is located between Kenly and Princeton, in Johnston County.

The pastor, the Rev. N. D. Wiggs, and the church extend a cordial invitation to the public to attend these services.

Sts. Delight Host to Lenoir-Greene Rally

The Lenoir-Greene Youth for Christ Rally was held at Sts. Delight Free Will Baptist Church near Ormondsville, North Carolina, Saturday night, September 23, with the Mount Calvary Church winning the banner with 14 per cent present. Speaker for the evening was the Rev. Frank Davenport, pastor of the Goldsboro Free Will Baptist Church.

The next rally will meet with the Hugo Free Will Baptist Church, Lenoir County, Saturday night, October 14, at 7:30.

Rev. Fred Powers Conducting Revival at Watery Branch

The Rev. Fred Powers, pastor of the Saratoga Free Will Baptist Church, Saratoga, North Carolina, is conducting a revival at Watery Branch Free Will Baptist Church, Stantonsburg, North Carolina. The revival began on Sunday, October 8, and will continue through Saturday, October 14. Services are beginning each evening at 7:30.

The pastor, the Rev. C. M. Coates, invites everyone to attend and to be much in prayer for lost souls in the remaining services.

Bethany to Observe Eighty-Second Anniversary

Bethany Free Will Baptist Church, of near Winterville and Ayden, North Carolina, will observe its eighty-second year with home-coming services on October 15. Activities begin at 10:00 with Sunday school, followed at 11:00 by the worship service. This will be the first home-coming held in the newly-remodeled sanctuary. The choir will sing a medley of some of the old hymns of the church and the pastor will speak. All friends of Bethany are invited to be present for the occasion.

Special features of the day will include the reading of a short history of the church and the distribution of the first Bethany Church Yearbook. Following the worship service, dinner will be served on the church grounds.

The church was received into the old General Conference in 1879. J. Garland Teasley is the present pastor.

On Monday, the sixteenth, the church
(continued on page thirteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Host to Albemarle W. A. Convention

The Albemarle Woman's Auxiliary Convention will convene with Shiloh Free Will Baptist Church near Pincetown, North Carolina, Thursday, October 12, at 10:00 a. m. The theme for the day will be "The Hour of Decision," with Scripture taken from Joel 3:14, "Multitude, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision." The program is as follows:

Morning Session

- 10:00—Piano Prelude
 - Hymn, "Send the Light"
 - Devotions, Mrs. Branch
 - Special Music, "All on the Altar," Rev. and Mrs. Herbert Bryan
- 10:15—Welcome Address, Mrs. Boyd
 - Response, Mrs. D. H. Furlough
 - Recognition of Ministers and Visitors
 - Appointment of Committees
- 10:30—News of Children's Home, Rev. Wilbert Everton
 - Congregational Hymn and Offering
- 10:45—News from Bible College
- 11:00—News from Mount Olive College
- 11:15—Special Music, "I Surrender All," Rev. and Mrs. Johnny Eason
- 11:20—Message, Mrs. T. H. Willey Sr.
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. T. H. Willey Sr.
- 1:15—Sword Drill, Mrs. Herbert Bryan
- 1:30—Report of Committees
- 1:35—Panel Discussion, Mrs. Paul Lee
- 2:15—Special Music, "How Great Thou Art," Rev. Johnny Eason
- 2:25—Benediction, Mrs. Alexander

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met at the church recently with 15 members present. The meeting got under way with the group singing, "Ready."

Mrs. Laura Boyette led in prayer and

introduced the program which gave the members a better understanding of the loan fund for college students. Participating were: Mrs. Ada Hines, Mrs. Louise Boyette, Mrs. Bernice Gray, and Mrs. Nora Smith.

The president, Mrs. Louise Boyette, then opened the business session. The auxiliary voted to give \$25 to the Children's Home, Middlesex, North Carolina, for the Mattress and Spring Drive, after hearing Clarissa Merritt report from the auxiliary convention. Mrs. Merritt reported that it was one of the most inspirational conventions she had ever attended.

Officers gave reports of their work during the past month. At the adjournment, Mrs. Pearl Smith dismissed the group with prayer. Mrs. Bernice Gray received a gift from her secret pal during a social hour, at which Mrs. Mary Lee Boyette acted as hostess, serving chicken salad sandwiches, cookies and soft drinks.

Davis, N. C.—The Woman's Auxiliary of the Davis Free Will Baptist Church met for the regular monthly meeting on Tuesday evening, September 26. The meeting was opened by the president, Mrs. Harry Willis, who directed the group in singing the hymn, "What If It Were Today."

Mrs. Willis read John 14:1-3 for the Scripture lesson and gave appropriate remarks. The devotion was ended with prayer.

During the business period, an offering of \$11.55 was received. Mrs. Virginia Davis gave a report on the Eastern Auxiliary Convention recently held at Holly Springs Church near Newport, North Carolina.

The program chairman was in charge of the program. A talk on the Student Loan Fund was given by Mrs. Virginia Davis and Mrs. Sara Styron gave the information relating to the Anna Phillips Loan Fund. A special feature of the program was the relating of experiences by different members of the group. The following named members participated in

this feature: "Serving the Lord at the Organ," by Mrs. Rose Murphy; "An Unusual Experience as a Pastor's Wife," by Mrs. T. O. Terry; "My Experience in Serving Wherever the Lord Sends," by Mrs. Pearl Alligood; "My Most Rewarding Experience as a Sunday School Teacher," by Mrs. Louise Bedsworth; "Wonderful Memories of a Christian Wife and Mother," by Mrs. Alice Willis; and Mrs. Betty Piner closed with a talk on, "Blessings from Attending Cottage Prayer Meeting."

Mrs. Myrtle Davis led the group in a closing prayer.

CONVENTION NEWS

This is auxiliary convention time and those conventions which we have had the privilege of attending have proven to be an inspiration to our women to accomplish even greater things for our Lord as we labor together for Him. The Reverend Clarence Bowen spoke words of encouragement to our ladies as he delivered the message at the Central Auxiliary Convention. He reminded us that this was a new day of greater opportunities than ever before for the education of Free Will Baptist young people in our own institutions.

Mrs. Carl Dudley spoke to the ladies of the Western Auxiliary Convention and challenged us to accept Christ as, "The Way, the Truth, and the Life," in a greater way than ever before.

The Eastern Auxiliary Convention had the privilege of having the Reverend Thomas Willey Jr., speak to them. This message was followed later in the day with a skit which showed each of us how shallow are our excuses for not serving the Lord. Should there be any such officers for members in your local auxiliaries, they too might use the following prescription to help them overcome the disease of Can't-itis, which is prevalent among many of us:

To one grain of courage, add one-half hour of hard study and one ounce of interest in the work, a large amount of prayer, a real love of God and the desire to be like Him and to do what He wants you to do. Take this with a glass of vision, mixed with a willingness to think of others and to sacrifice personal pleasures for the work of the church. Repeat as often as necessary.

If each auxiliary member will use this prescription throughout the coming year, more things will be accomplished in the work of our Lord than we can ever dream of.

Mrs. Bruce Barrow

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Loyalty Fund Campaign

Ralph Lightsey
Director of Public Relations
Mount Olive College

Free Will Baptists gave \$7,321.92 to Mount Olive College during September. This compares with \$2,948.12 for the same month last year.

The increase in support reflects a growing interest and confidence in the college. New donors are constantly joining with those who have stood by it through the years, and the faithful friends of the past are increasing their gifts.

Free Will Baptists everywhere can be justly proud of Mount Olive College. It is a Christian institution which seeks to excel in training its students for their chosen vocations.

Young men and women can come here for two years of training leading

to a degree in practically any field; and since the college became a member of the Southern Association of Colleges and Secondary Schools, these two years of work can be transferred to any senior college in America without the loss of credit. Even though only two years of work are presently available, we envision a greater Mount Olive College, a senior institution offering at least four years of training for any vocation.

During the year ending June 30, 1962, the college is seeking to raise \$75,000 from Free Will Baptists for general operation. It is our hope that everyone who reads this will make a generous contribution toward this goal. Make your gift as large as possible, and then lead your friends and your church to do likewise.

Your prayers, good will, and support will help determine the success of the college which stands as a bulwark of our faith. Your gifts will also help to build a greater Mount Olive College.

religion can control and eliminate the elements of evil. The moral atmosphere is full of malaria. We need a Pentecostal revival—mighty, rushing—to purify it. Mere human agencies may modify, abate the trouble, and thus postpone the disastrous issue, but they cannot reform and redeem the nation. The catastrophe will come."

These words were uttered almost a hundred years ago, and I wonder what the good Methodist bishop would think and say were he living today.

Travail in soul is needed now as never before for those for whom Christ died. Nothing should satisfy the redeemed of the Lord but success. Let us pray and work for another Pentecost. His power is sufficient, let us test it.

Now, the point is this: The world is dying, we are all passing, We cannot afford to wait on the slow processes of moral and social improvement. Culture, enlightenment, civilization, social amenities may make the world better looking—may veneer depravity, hide many ugly spots—but refinement is not regeneration. We must be born again—remolded

by the Power that created us, and which alone can raise us from the death of sin or the bondage of the grave.

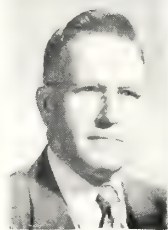
I steadfastly believe that a Christian man may fall from grace; but I have great confidence that a true convert will not. People may be impressed, but not decided; convinced, but not converted; reformed, but not renewed; in the church, but out of Christ; profess religion, but love the world as fondly, passionately as the gayest devotee or the covetous idolator. A profession of religion ought to be a guarantee of all that is true, pure, honest, lovely, and of good report—the highest type of citizenship, the bond and pledge of patriotism, philanthropy, fidelity to God and man.

The pure religion that James was talking about was a religion that converts people, renews them in the spirit of their minds, creates them anew in Christ Jesus, delivers them from the bondage of sin, injects new ideas—purer, better than the old—brings them out of the world, and separates them unto Christ; a religion that redeems man from all sin, and sets him on holy living, on self-denial, pain-taking, circumspection, and prayer; a religion that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus. In a word, pure and undefiled religion is a sin-killing, sin-hating, sin-forsaking, God-serving, man-loving religion; a religion that lifts up the fallen drunkard, the immoral and sets him upright on his feet, makes and keeps him sober and pure; a religion that crucifies the pride of life, the lust of the eye, and the lust of the flesh; a religion that roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.

To be able to realize the fullness of pure and undefiled religion—Christianity, we must have a more thorough, active, earnest consecration of both the ministry and the Church. Let us stick to the landmarks. Inquire for the old paths, and walk therein. Think often of standing in the presence of the Master, surrounded by a multitude of the redeemed, some of whom you persuaded to go with you to heaven, and let the vision inspire you, give tenacity to your purpose and wings to your zeal to a greater consecration to Christ to others what He is to you.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

PURE RELIGION

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Bishop Pierce once said, "We are now in a crisis, socially and politically, where nothing but the power of God embodied and manifested in a general revival of

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In reading the Old Testament I get confused trying to determine the main Jewish feasts and their significance, since there are so many. Will you please point out the most important ones.—Aaron Jones, Illinois.

Answer: I suppose that about nine of these might be given some consideration, for that many are of distinct significance to us. This does not mean, however, that any Old Testament teaching including such symbols is not of interest to Christians, nor does it meant that any Old Testament teaching does not have a helpful application to all of the saints of our age for it does.

1. THE FEAST OF THE PASSOVER

This feast was ordered of God upon the departure of the Children of Israel from Egyptian bondage. It began at even on the fourteenth day of the first month. "This month shall be unto you the beginning of months: it shall be the first month of the year to you. . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. . . . In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even" (Exodus 12:2, 6, 18). It lasted seven days. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exodus 12:15). It was also called the Feast of the Unleavened Bread as well as the Feast of the Passover. "After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death" (Mark 14:1). The name, there is no doubt, came to it as a result of the fact that only unleavened bread should be eaten with the pascal lamb. (See Exodus 12:15, quoted above.)

"Thou shalt eat no leavened bread with

it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deuteronomy 16:3). The pascal lamb was chosen on the tenth day of the first month of their year, which began when they left Egypt. On the fourteenth day, which was the first day of the feast, the lamb was killed, roasted and eaten. This was a commemoration of the passing over of the death angel. The first-born of Israel's families when all the first-born of Egypt were smitten by the angel because they did not apply the blood to the doors, etc., as God commanded Moses to direct them in doing. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it" (Exodus 12:5-7). "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt" (Exodus 13:17).

2. THE FEAST OF PENTECOST

The Feast of Pentecost followed the offering of the first sheaves of the barley harvest fifty days. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD" (Leviticus 23:15, 16). It was called Feast of Harvest, Feast of Weeks, Days of First Fruits, Days of Pentecost,

etc. "And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt" (Exodus 13:16). "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end" (Exodus 24:22). "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work" (Numbers 28:25). "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). It was to be a perpetually observed feast. All males were to attend it as a holy convocation and a time of rejoicing. "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD" (Exodus 23:16, 17). "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations" (Leviticus 23:21). "And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes" (Deuteronomy 16:11, 12). At this feast sacrifices were made and the first fruits of bread were presented. "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings" (Leviticus 23:17-19).

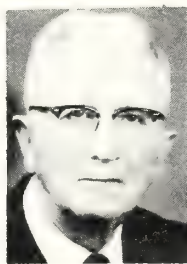
It was on the day of Pentecost that the

(Continued on page fourteen)

NOTES

AND

QUOTES



By J. C. Griffin

BACK ON THE JOB

In a small way I am back on the job after about four weeks of being shut in. My first work was to assist in the ordination of two new deacons in our church, with one of these being my son. It really thrilled my soul to be able to pray and give the charge. It was a happy occasion for the whole congregation.

MORE THANKS

Since my last giving of thanks for my many friends, I have received many more cards and flowers and letters, all of which makes the load lighter, and visits from my brethren in the ministry just caps it all off. There is something about me that makes me love my brethren in the ministry. I love all of God's children, every soul, even though I may not agree with one, I love him just the same. God's Word assures me that I must love. God says through the inspired Word, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). We cannot argue over that which God has plainly given to us. John says if I hate a brother, I cannot love God. Again God says, "Who-soever hateth his brother is a murderer: and we know that no murderer hath eternal life abiding in him" (1 John 3:15).

There is a religion based on hate and that religion is the basis on which Communism is built. Some of the most dastardly, unrighteous, diabolical assertions ever spoken have come from Marxism and Lennonism.

God and His children hate sin in all forms as presented to man. Yet, we find that some of the sins that are handed out by Satan are grabbed by church members and hurled at others. You can seldom get a conversation where a crowd is gathered, but there will be someone's tongue going in a slanderous, backbiting rattle against someone.

CERTAIN DISCUSSIONS

There are issues in politics and religious activities that must be discussed. But all discussions should be on the level of common sense and reason. The truth should be told in every discussion of issues, however, this is not always observed. The Lord said, "Come now, and let us reason together, . . ." (Isaiah 1:18). But we have people that cannot reason. They are ignorant because he hath made a way whereby we may be made wise. Here it is: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Saul of Tarsus, getting up after being floored on the road to Damascus, said, "Lord, what wilt Thou have me to do?" Christ sent him to a man who was able to impart the needed wisdom. Jesus could have told Saul exactly what he needed, but Christ sent him to Ananias of Damascus, to obtain wisdom as to what to do. Christ had a man prepared to do the job, so I believe that Christ has prepared men today to impart wisdom. Whenever it is necessary for us to find the truth, God has a man on the job.

OUR GREAT TROUBLE

Our trouble today is that there are so many of us that want to have all the wisdom, and we cry out, "The Lord told me," when he does not know whether the Lord told him or Satan did the talking. I do not believe that the Lord ever made a mistake, but I find a lot of mistakes made, however, I find people who seem to know it all and can say, "I am perfect in my decision." But Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

I do not believe that it is God's will for a man who is called a Christian to try to ruin the character of a brother in Christ. A man just left my study (almost every day I have visitors coming to me with problems). This man was hurt because his neighbor had been hurt by a tattler. This man just referred to was not a Baptist of any kind. He does not believe in our baptistic usages and customs. A few years ago he was a rank unbeliever, but he says that God saved him. This man talked and the tears ran down his cheeks, due to the fact that a certain man who is well up in society and church circles had spread, by publicizing, an error of a friend of his. The story is this, "A certain leader in the Christian work had fallen down and as

soon as this certain church leader who exalts himself above measure, instead of going to his friend and reasoning and praying with the erring brother, he went and publicized the sin of the weaker brother, and spread it as far as possible." I do not believe that a born-again, spirit-filled Christian will try to stamp a man in the mud who makes a mistake and do the will of God. Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). A helping hand is recommended by the Lord, but the devil says, stamp him lower into the mud, so lots of people instead of trying to restore the one who has slipped back, they try to destroy, by publicizing the matter. A wicked man, or what we generally call a bad man, gets under conviction and gets forgiveness and unites with a church—I mean a congregation. There are always some ready to tell what he was and if possible weaken the faith of the sinner saved by grace, by spreading their hot propaganda. When I find a person who had nothing to talk about but the faults of others, I mark that person, and stand in fear of their fellowship. I heard of an instance when a fellow backslid in a few months and it was said by one of these peddlers of others' faults, "That was what I expected." Perhaps it is what the tattler wanted so that he could say, "I told you so."

THE FRUIT OF THE SPIRIT

I often hear it said, "I was led by the Spirit." I do not believe that the Holy Spirit ever leads a man to flatly defy the Word of God—the Bible, yet I have seen people go contrary to the teachings of the Word of God, and say, "I was led by the Spirit." No doubt that they are led by a spirit, but not the Holy Spirit. The Holy Spirit never crosses Himself. There is the spirit of revenge, of envy, of jealousy, and these spirits are leading millions to hell. Paul, the apostle, says: "... the fruit of the Spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22, 23).

I am not the judge, but I have thought many times that we have murders in the pulpit. We repeat 1 John 3:15, "Who-soever hateth his brother is a murderer: . . ."

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:3, 5).

STORIES for our BOYS and GIRLS

KO NYUNT'S MONKEY

by Edna Mae Anderson

Part 1 of 2-Part Story

IN the little country of Burma, far across the sea, there are many tribes, each with its own customs and languages.

Ko Nyunt is a Burmese boy who lives in a buddhist village in that part of Burma where there are many Christian Karens.

One morning Ko Nyunt was playing in front of his uncle's shop when he saw an old man coming toward him. His back was bowed, his legs were scrawny, and his gray head was bent as if he could see only one step at a time. Over his shoulder was slung a gunny sack. It writhed and moved as though some live thing were trying to escape.

"What have you there, Grandfather?" asked Ko Nyunt, giving the old Karen the kindly jungle term of respect.

"A monkey—for my dinner," answered the old man crinkling up his wrinkled face in a toothless grin.

"Please let me see him," begged Ko Nyunt.

"I cannot open the bag lest he escape. But you can feel him," said the ancient one, as he slung the bag to the ground and squatted in front of the shop.

Ko Nyunt laid his hand gently on the squirming form in the bag. "He is not very big, Grandfather. He will not make a very big dinner."

"But a good meal for one as hungry as I," answered the old man.

"Uncle," Ko Nyunt called to Aung Nyi, "Old Grandfather here has a monkey he caught in the jungle. He says he is going to eat him. Won't you buy him for me, Uncle? I have always wanted one for a pet."

"How much do you want for your monkey?" Aung Nyi asked the Karen.

The rheumy eyes squinted up at the prosperous-looking merchant, then he glanced at the shop where mounds of white rice, red peppers and golden lentils made a pretty picture in the morning sun. His gnarled hand felt gentle the little monkey inside the bag, and his mind fumbled with the decision. Should

he give up a monkey dinner for something less delicious but of greater quantity? At last he answered, "Three measures of rice and a pound of salted fish."

"Three measures of rice! A pound of salted fish! You do value that monkey very high, Grandfather."

The old man raised one hand in the gesture of begging. "I am old. I can no longer work for my food. Three measures of rice will fill the stomachs of my daughter's children and they will bless their old grandfather. Please hear me! The boy wants the monkey and you will not miss the rice."

"Please, Uncle," Ko Nyunt added his voice of pleading.

"Well," grumbled the shopkeeper, "the monkey is not worth it, but," and his eyes lifted towards the pagoda gleaming white in the morning sun, "maybe I shall gain merit if I deal generously with this old one."

Slowly he measured out the rice into a small basket and laid on top a goodly portion of dried fish. Then he handed the basket to the old Karen and accepted the bag with the monkey.

While Ko Nyunt held the monkey's head and shoulders, the old man slit the bag and reached inside to tie a rope comfortably tight around the animal's stomach. Then he snapped a chain onto the rope and pulled. Out came the little monkey, spitting, snarling, and making the most awful faces.

Ko Nyunt squatted there in the road and laughed at the angry little animal. Then Aung Nyi handed him the end of the chain and said:

"Fasten it to the post over there, and give him a banana."

The monkey grabbed the banana and gobbled it so fast his pouches soon puffed out, making him appear like a small boy with a toothache.

Soon the villagers gathered to watch the monkey. And because they were courteous folk, each one bought something from the shop—a measure of rice, a handful of peppers, a banana or two. Before the afternoon had waned, just by being there and being so comical, the little monkey had paid for himself.

For many days Ko Nyunt played with and trained his monkey. Then the time of the Buddhist festival of lights arrived and in the midst of preparations Ko Nyunt was too busy to play with his pet. There were so many things a clever boy could do.

Ko Nyunt helped his father make the paper lanterns. They made one in the shape of a moon, another like a star, and many like round, colored balloons.

While they worked on the lanterns, Mama was busy making a huge panful of a delicious sweet from wheat cereal (called sooji), coconut milk, and brown sugar. When it was done she covered it with roasted peanuts and sesame seeds.

When darkness fell, Ko Nyunt helped his father light the candles inside the pretty lanterns which had been hung along the eaves of the porch. Then he carefully put out the tiny clay dishes filled with oil and lit by string wicks. There were so many tiny lights that their little bamboo house shone like a fairy castle.

Then their family dressed in their best silken shirts and prepared to receive visitors. Each one who came was served a piece of Mama's good sooji cake, some of Grandmother's Burmese rice cake, and a cup of sweet coffee.

Afterward, Ko Nyunt and his folks went visiting, too. Everywhere they called they were given good things to eat. When the boy lay down to sleep that night he was so full that his tummy pained him.

But the poor little monkey sat alone in his corner and sulked. Amid all the hurry and bustle, the laughter and feasting, no one had remembered him, and now he was very hungry indeed!

It seemed to Ko Nyunt that he had scarcely closed his eyes when a slight sound made him open them again. In the dim moonlight he saw his little pet playing among the lanterns.

"Don't break them, little monkey," he pleaded. "Come, I will feed you."

But the monkey, with a flirt of his tail, leaped to the banister rail and then to the ground. *Come and get me!* he chattered. *Catch me if you can!*

(Concluded Next Week)

NEWS NOTES

(continued from page seven)

will begin revival services with the Reverend Jerry Rowe, pastor of Piney Grove Church, as the speaker. These services will continue through Sunday morning, October 22. The public is cordially invited.

Dr. Raper to Fill Spring Branch Pulpit

Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will preach Sunday, Oc-

tober 15, at 11:00 a. m., at Spring Branch Free Will Baptist Church, Walstonburg, North Carolina. The Reverend Ed Miles, a former student of Mount Olive College, is pastor of Spring Branch Church.

St. Mary's Grove to Hear Rev. Lightsey

The Reverend Ralph Lightsey, director of public relations at Mount Olive College, Mount Olive, North Carolina, will preach Sunday, October 15, at 11:00 a. m., at Saint Mary's Grove Free Will Baptist Church in the Cape Fear Conference. The Reverend R. W. Allman is pastor.

Dean Pelt to Visit White Oak Grove Church

The Reverend Michael R. Pelt, dean of Mount Olive College, Mount Olive, North Carolina, will preach Sunday, October 15, at 11:00 a. m., at White Oak Grove Free Will Baptist Church near LaGrange, North Carolina. The Reverend Robert M. Fader is pastor.

N. C. Children's Home Report for September, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for September, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 128.00
Blue Ridge Association	24.07
Cape Fear Conference	440.65
Central Conference	1,063.56
Eastern Conference	731.60
French Broad Association	273.78
Jack's Creek Association	14.68
Pee Dee Association	10.00
Western Conference	590.73
Miscellaneous	1,477.19
Farmer Concert Class	848.63
College Student Fund	50.00
McLeod Educational Loan Fund	42.50

Central Conference Building Fund

Central Conference	5.00
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Clothing Fund

Albemarle Conference	190.00
Cape Fear Conference	240.00
Central Conference	618.00
Eastern Conference	240.00
French Broad Association	40.00
Western Conference	880.00
Miscellaneous	20.00

Total \$7,928.39

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

Glad Tidings Assortment

21 Cards with Scripture Text

Blessed Christmas Assortment

21, Also with Scripture Text

Sallman Masterpiece Assortment

16 Folders, Featuring the
"Head of Christ"

Also available is the series, "Christian Classics" with 21 Bible verse cards.

RETAIL, PER BOX

\$1.00

Special Rates to Auxiliaries and Other Church Groups for Resale

(When ordered in lots of ten or more boxes, 60c per box.)

(Cards Cannot Be Returned)

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FREE WILL BAPTIST PRESS

P. O. Box 158

AYDEN, NORTH CAROLINA



Revival at St. Mary's Church

Revival services will be observed October 23-28 at the St. Mary's Free Will Baptist Church, Kenly, North Carolina. The Rev. A. B. Bryan, pastor of First Free Will Baptist Church, Kinston, North Carolina, will be the evangelist.

The Rev. N. B. Barrow is supply pastor of St. Mary's Church. All interested persons are invited to pray for this revival, and attend if possible.

Questions & Answers

(continued from page ten)

law was given on Mount Sinai, also it was on this particular day that the Holy Ghost was sent to the apostles in Jerusalem. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai" (Exodus 19:1, 11). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:1-3).

(Continued Next Week)

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

CHANGE OF ADDRESS

"Will you please see that my mailing address is changed from Selma, North Carolina, to Cove City, due to the fact that I am having to pay postage on all my mail. Thank you."—Rev. W. S. Burns, P. O. Box 3, Cove City, North Carolina.

"GRANDPA, YOU'RE A FOOL!"

A Christian mother in Scotland lay on her deathbed. Her husband had preceded her in death. She knew that her father, an infidel, would have the care of her little daughter. The mother was deeply distressed. Said she to her, "Darling, Mother won't be with you much longer. I am going to be with Jesus. Promise me that you will read one chapter of the Bible every day."

After her mother's death, the little girl was taken to the home of her grandfather. There, she read God's Word daily. One day her grandfather asked, "What are you reading?" "Why, Grandpa, the Bible," she said. He began to ridicule the Bible. "Why do you read the Bible?" he asked. "Why, Grandpa, to learn about God." "There is no God," he said.

The little girl was deeply hurt. After a moment, she said with passionate earn-

estness, "Oh, Grandpa, you're a fool!" The child didn't intend to be irreverent, though the unbelieving grandfather thought she was. Seeing he was angry, the little girl said, "Grandpa, I didn't say you are a fool. The Bible says you are. It says, 'The fool hath said in his heart, There is no God' (Psalm 14:1)."

Grandpa stamped out of the room. He

couldn't dismiss from his mind, however, that he was a fool. God's voice seemed to say to him: "You are a fool! You are a fool!"

He became so miserable that he acknowledged himself to be what the Bible said he was—a fool! He called upon God for mercy and forgiveness. God heard his cry and saved him!—*Gospel Herald*.

GOAL \$20,000 "CHECKS FOR CRAGMONT"

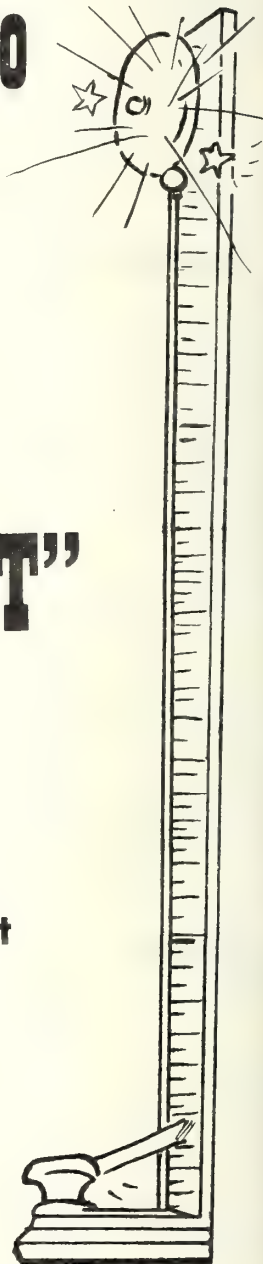
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the bell

for Cragmont



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Today!



Amount Received

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State Chairman
"Checks for Cragmont"
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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth in Christian Relationships

(Lesson for October 22)

Lesson: Colossians 3:8-17

Golden Text: Philippians 2:4

I. INTRODUCTION

In the verses leading up to The Printed Text, Paul exhorts all Christians to, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Colossians 3:5). These immoral traits call for the judgment of God, but the evils mentioned in The Printed Text are much more subtle, and therefore are basis for weaknesses among many members of our local churches. More often we are found rationalizing our fits of anger, our wrath, malice, harsh words, and filthy conversation. But these subtle sins could be the very reason why our testimony has so little influence among unbelievers, and it is certain that they burden the heart of our Lord Jesus, for they indicate the lack of Christian love in our hearts for others. Where there is a lack of Christian love among brethren in Christ, there will be no manifestation that we belong to Him, and so our witness will have little influence for Him (John 13:35). Therefore, we should place greater emphasis upon the importance of brotherly love for a more effective Christian witness.—*The Bible Teacher* (F. W. B.).

II. HINTS THAT HELP

1. True Christian living demands the putting off of gross immoralities and all that is defiling (Colossians 3:8).

2. Lying is considered as great an evil as some of the more outstanding sins (Vs. 9).

3. The image and likeness of God is renewed in the same individual who is born again (Vs. 10).

4. To be in Christ transcends all religious, ritual, racial, and all other barriers and makes us one in Him (Vs. 11).

5. That which we "put on" is that which is first seen by people who have

occasion to notice our conduct (Vs. 12).

6. The Christian who is unwilling to forgive must have forgotten that Christ forgave him (Vs. 13).

7. All the other Christian virtues have but little value unless they are held together by the golden girdle of love (Vs. 14).

8. The operation of God's peace in our hearts is made possible only by our voluntary co-operation (Vs. 15).

9. It is only when we let the word of Christ dwell in us that it becomes possible to approach the standard of conduct which God requires of us (Vs. 16).

10. There is no question about the propriety of a word or deed if it is spoken or done in the name of the Lord (Vs. 17).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. In the Early Church, we are told, it was customary for the new convert to put aside their old clothes and array themselves in white as an indication of the great change that had taken place in their lives. In these verses before us, Paul is naming the old garments that the Christian must put off.

2. Since our position is heavenly and our condition is earthly, it is the object of Christian growth to bring this earthly condition of life into spiritual proximity to our heavenly position. Paul suggests three ways that this could be accomplished: (1) He suggests five things to put to death (Colossians 3:5-7); (2) he suggests six things to put off (Colossians 3:8-11); (3) and he suggests seven things to put on (Colossians 3:12-14).—*The Advanced Quarterly* (F. W. B.).

3. Lying is contrary to the law of truth and love. Lying makes us like the devil, who is the author of lies. We are to put off the old man like an old ragged, filthy coat, and put on the new man as we would a new suit. Paul is not teaching that the Christian life is simply reformation, far from it. Putting off certain evil things and putting on things that are good are the results of an inward work of grace in the heart. See Verses 9 and 10.—*Selected*.

4. *The new man in Christ must have*

a forgiving spirit. The most forgiving spirit, on the part of anyone, is that manifested by Christ. He prayed for those who crucified Him out of a love and a forgiving spirit. Another example is Stephen, the first Christian Martyr. He also prayed for the forgiveness of those who took his life. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so do ye" (Vs. 13). Forbearing represents the true Christian's attitude toward present offenses. Forgiving represents the Christian attitude toward the past in his fellow men. Our example in this is Christ.

The greatest virtue is love, or charity. This comes on top of the list (Vs. 14). When it holds such a position in the Christian's life, all other things will take care of themselves. Where there is no love, however, most anything can happen in the form of evil conduct.—*The Bible Student* (F. W. B.).

5. The true Christian has "put off" some things, not in order to become saved but because he has been saved.

First of all there are emotional sins: anger, wrath, malice, blasphemy. But even before these the apostle has mentioned gross evils in Colossians 3:5. There are not many who would not consider fornication, uncleanness and similar things as sin. They might not classify covetousness with them, but the Word of God does. There is a difference between ambition and covetousness. In ambition we desire to take away for ourselves what someone else has by depriving him of it by whatever means we find necessary. But the second list of sins (Vs. 8) does not seem nearly as evil as the first. Yet they must be put off also. And then there are expressional sins; such as, filthy communications and lying. These are sins committed with the mouth and give expression to our thoughts.—*J. C. Thrissen*.

6. There is much truth in the old expression, "like priest, like people." We have found several ministers, of different denominations, who handle the truth recklessly. Then laymen say: "If the preacher can lie a little, why can't I?" However, we are to take Christ as our example, not some sinning professor of His.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

Attention N. C. Free Will Baptists

OCTOBER IS SUPERANNUATION MONTH

October, 1961

To Ministers, Church Clerks and Sunday School Superintendents
Of Free Will Baptist Churches of North Carolina

Dear Co-Worker:

This letter is being addressed to you as a reminder that **October is Superannuation Month**. There are 20 ministers receiving regular monthly pension checks and 28 ministers' widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have helped in this work. However, we are aware that we should do much more than we have been doing.

The revision of the Ministerial Retirement System by the State Convention does not lessen the responsibility of our churches toward superannuation; but rather increases our obligation to help provide for the retirement of those who now serve us. We should continue to remember that those ministers and ministers' widows now on our superannuated list will continue to need our help for several years to come. They served us well in the past. We should not forget them now.

Can we count on **You** to help meet the needs of those now on our superannuated list and also to provide for an even better retirement for the present active ministers of our churches?

What can you do? **You** can help meet the needs by receiving a special offering, in your Sunday school, church, league and other organizations of the church, for superannuation. How much is your part? If all of our churches will send as much as 50 cents per member we can meet our budget of \$20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Don't fail—Send your gifts for superannuation to: Walter Reynolds, Route 2, Snow Hill, North Carolina.

Give regularly throughout the year to superannuation.

Very truly yours,
Walter Reynolds
Chairman-Treasurer



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OCT 19 1961

AYDEN, N. C.

The Beauty Of Autumn

*the
Free Will Baptist*

Ayden, North Carolina, Wednesday, October 18, 1961

PHOTO BY EWING GALLOWAY

EDITORIAL

MANY, MANY PERIODICALS

Never in the history of the printed page has there been so many periodicals coming from the printing presses of the world. There are all kinds: political, religious, social, etc. Some are large and some are small. Some are printed in color and some are printed in black and white. Some are inexpensive and some are expensive.

Go to any newsstand and you will find most any type of reading material imaginable. You will find the trashy novels, the evil crime magazines, and many suggestive publications. There will be newspapers from far and near; there will be magazines from other countries, even those from Russia; there will be other periodicals for those who are careful of what they read. All these are secular periodicals.

There are many good ones, and many of a religious nature. It is foolishness for a person to spend his time reading the trash of the world when there are so many good things to read. How thankful we should be that the denominations throughout our nation have realized the importance of the printed page in the promotion and advancement of Christ's Kingdom. These denominational periodicals represent the concerted effort of a body of people to promote the things they believe in and stand for.

A magazine, newspaper, etc., is much like any other item that goes before the public; that is, those who receive it must believe in it. No editor can expect those who do not believe in its purpose to support it; therefore, there are periodicals to meet various needs.

On the other hand, there are those that serve no good purpose. They spread hate and distrust among well-meaning people. They attack everything and everyone with whom they do not agree. They offer no constructive aid to the cause of Christ. They sow discord by misrepresenting facts and distorting the truth. God will not honor these publications, even if they do go out in the name of Christianity. Just as there are good and bad secular periodicals, there are good and bad religious ones. There are too many good ones, however, to spend time reading the bad.

We are thankful that "The Free Will Baptist" has found its place among our people. It has held this place for several decades. Perhaps there are those who would like to silence it, for there are enemies. It has its shortcomings to be sure, but it has a purpose which God has honored: namely, the promotion of the Kingdom of Christ as believed and practiced by Free Will Baptists. We rededicate ourselves and this publication anew to the truth. We covet your prayers and support.

A PERSONAL MATTER

Nothing is of personal value until it is individually appropriated. Light is universal. It bathes the whole world. But each optic nerve must take its own set of

vibrations and convey them to the brain, or we shall have no sense of form or color.

The world is full of harmonious sounds—sounds of the birds, winds and waves—but each person must himself receive them if he is ever to hear nature's music.

Air is universal, but our lungs must take in our own supply. There is an abundance of air for all, but each man must draw upon it himself if he is to live.

So it is with salvation. God's love folds around us like the atmosphere. God whispers, waits, listens, longs for entrance into our hearts and lives, but unless He is personally admitted, all the universality of God's love will count for naught.

Each man's salvation is a personal matter with him. Friends may help, but Paul properly admonishes us, "... work out your own salvation with fear and trembling" (Philippians 2:12). Sin is personal, and must be personally confessed and forsaken. Christ must be personally accepted. Each man must personally be a disciple of Christ. Only thus is Christ received into the life.—"The Free Methodist."

POISE AND SERENITY

We are so used to being with people, to rushing around, and to having something going on all the time, that we have almost lost the capacity to be quiet.

No one can be well poised and serene who has not learned how to use silence and solitude. Give God more chance to help you by taking more time for quiet reading, thought and prayer.

Try setting aside five minutes, ten minutes, fifteen minutes, morning and night. It has been well said that hurry is the death of prayer. Set aside as many minutes as you can, and say to yourself that during that period there is nothing else that you ought to do but think of God and His will for you.—"The War Cry," Australia.

Volume 76

Number 41

October 18, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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BAPTISM

by Tommy Godley

THE WORD, *baptism*, comes from the Greek word, *baptizo*, which means to dip. It means immersion, or completely dipped under the water. Many people say the word, *baptize* means to sprinkle; however, this was not implied by John the Baptist, Jesus, nor the apostles. The word signifies that a person is dipped under water. It also denotes death. The person who has been saved wants to follow the Lord in baptism to show to the world he has overcome sin.

"Baptism is the immersion of the believer in water in the name of the Father, the Son, and the Holy Spirit. This represents the burial and resurrection of Christ, the death of the Christian to the world, the washing of their souls from the pollution of sin, their rising to serve God, and their resurrection of the last day."—*Treatise*.

John the Baptist came preaching the baptism of repentance for the remission of sins even before Christ began His ministry. We read these words in Luke 3:3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Notice the lowly Jesus as He asked John the Baptist to baptize Him in Matthew 3:13-15: "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Jesus was not forced into this baptism, but He did set the example for us to follow Him. We read of God's approval of His baptism in the next two verses. Matthew 3:16, 17 reads, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased." God almighty smiled His approval upon His Son's baptism. The Holy Spirit bore witness of the part that it was God's plan for Christ to be baptized. God proved to men that Christ's baptism was important. God spoke in a voice to seal His approval of it. No doubt

angels rejoiced at His baptism. Christ's baptism was a time of joy.

Not only did Christ ask to be baptized, but His disciples practiced it. It was an ordinance of the Early Church instituted by Christ and continued by His disciples. News spread like wildfire when the Pharisees heard that Jesus had baptized more disciples than John. John 4:1 records this event, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." When baptism is administered, all of the people heard about it. Every time I hear of someone being saved and following the Lord in baptism, there is a great deal of talk about it. In fact, I hear from someone else other than the candidate himself.

Christ included the baptistic rite in the Great Commission. He commissioned His disciples to do two things: to teach and to baptize. If baptism had not been an ordinance, or had it not been important, then Christ would have never instituted it, nor would the apostles have practiced it. We read the account of the mode of baptism also in Matthew 28:19, "Go up therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Peter and the other apostles taught and practiced baptism. Baptism came natural for the apostles. The first thing Peter said after a person repents is to be baptized, "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Baptism is mentioned many times throughout the Book of Acts. We have an account of Philip baptizing both men and women in Acts 8:12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

The Apostle Paul taught baptism. Paul explained baptism to the Roman Christians in Romans 6:3, 4: "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with Jesus by baptism unto death: that like as Christ was raised from the dead by the

glory of the Father, even so we also should walk in newness of life." Paul explained that the Christian dies to himself and the world. He wanted to prove it; therefore, he was baptized. The baptism denoted resurrection and also implied that he had taken on a new life. Even though Paul did not mention baptism like Peter and the other apostles, he still practiced it. Baptism was an ordinance in the Early Church and is still an ordinance today.

Baptism is very important as it relates to the believer. Many people accept the Lord as their Saviour, but wait a while to follow Him in baptism. It appears that they want to hold on to the world a little longer. They could be ashamed to let people know they have accepted Christ as Saviour, and they did not want the world to know it. To me, baptism denotes death. We die with Christ when we accept Him as our Saviour; and when we are baptized, we show to the world we have died.

Many people get the cart before the horse. Baptism should never come before salvation. In fact, baptism should immediately follow salvation. When Paul led the Philippian jailor and his family to the Lord, they were baptized immediately. Notice what Acts 16:33 says about this event: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." The jailor and his family wanted to follow the Lord immediately in baptism. I believe they wanted to let the town of Philippi know that they had accepted Christ as Saviour and they were not ashamed of it. They wanted their light to shine for Christ.

Salvation always precedes baptism. Even John the Baptist came preaching the baptism of repentance, to prepare the way for Christ to come. Christ began His ministry by preaching repentance. Peter preached repentance and then he baptized. We have baptism after repentance and it continued throughout the entire Apostolic Church age, and it continues even today.

Many people say that water baptism is essential to salvation, but this is not true. Water baptism has never saved a person.

(Continued on Page Nine)

A Need That Can Be Met

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

I am an ordained Free Will Baptist minister and a member of the Western Conference. For the time being, I do not pastor a church and have had much time on my hands to pray, study, witness, meditate and do a lot of visiting. The Lord has been wonderful to me and my household. I am, in the ministry, what you would call in the game of baseball, a pinch hitter, and occasionally fill in for other pastors.

In my early ministry I remember a brother came by and invited me to go with him visiting in the hospital. I refused and told him that I felt that was not my calling and for him to get someone else. After he left, the Lord began to convict me of that decision. I began to pray that the Lord's will be done and if He wanted me to serve in that capacity I would follow where He led me. In finishing my prayer, this portion of God's Word came to my mind. "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matthew 25: 43). I then claimed the promise of 1 John 1:9, 10, and did as it instructed me and experienced the meaning of Hebrews 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," also, experiencing the lifting power that comes when we humble ourselves.

The next week my best friend was sent to a hospital. When I visited him, it seemed that experience showed me the true meaning of Matthew 20:28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If we have been born again and have Christ abiding within our hearts, we too will have a desire to minister to others. This is when we truly find our lives when we lose them for others. We decrease as we let Christ increase. We then realize the true meaning of God's Word when we deny our-

Rev. John C. Walker
Durham, North Carolina

selves to take up our cross and follow Him. After visiting with my friend, I felt led to venture out and began visiting others in the hospital, witnessing to them about the love of God.

I have had some wonderful experiences with the Lord since I completely yielded my life to His service. The following are just a few of them.

I was asked to visit a lady in a local hospital who was a stranger to me. As I approached her bedside I noticed she was crying her heart out. I paused and breathed this prayer to the Lord, "Lord, use me for your glory and her comfort in Jesus' name. Amen." He heard and answered that prayer. I made her acquaintance, telling her I was a minister willing to be used of the Lord to help her. Almost immediately she began to unload her problems and trouble. Her experience reminded me of the eunuch that Philip dealt with in the desert of Gaza. She, too, was waiting for someone to come along and answer that most important question, "What must I do to be saved?" She was gloriously saved and set free. I thank the Lord for the privilege of seeing Him wipe away tears on this earth. Isn't He wonderful?

Another opportunity of seeing Jesus manifest Himself was when I visited another patient who also seemed to be down in the dumps. That morning her doctor had explained to her her condition. It was necessary for her to make a decision as to whether to have an operation or not. The operation might leave her paralyzed for life and if she didn't have it, she would live for only six or eight months. She began to cry and tell me about being in the hospital for two weeks with no visitors from the church coming to see her, including her pastor. She was a member of one of the largest churches in this city. After reading a portion of God's Word and having prayer with her, she calmed down and we had wonderful Christian fellowship together. As I

started to leave she said, "Preacher, I want to share something with you. I am now able to make that decision, and feel that I should have the operation. You will never know how much your visit has meant to me." She had the operation which was a wonderful success. Dear reader, join me in prayer for her lost husband.

I was visiting another time in Duke Hospital and happened to run across a Free Will Baptist brother from the eastern part of North Carolina. He was lonesome and homesick on top of being a patient in the hospital. I began to witness to him and he told me about getting saved and we had a good time in the Lord. He seemed to appreciate meeting up with someone from his own denomination.

It is my desire to comfort and help anyone that I can. Particularly, am I interested in serving those of my denomination. No doubt there are many Free Will Baptists who come to hospitals in this area from other towns and their pastors are unable to visit them. To these I would like to offer my services. It is a lonely experience to be in a hospital away from home and have no visitors except probably on week-ends. So the purpose of this article is to offer to visit and aid in any way I can Free Will Baptists coming to Watts, Duke, McPherson or the Veterans Hospital in Durham or the Memorial Hospital in Chapel Hill. I will need certain information in order to carry out this visitation program; such as, name of hospital; name of patient; and approximately how long they will be a patient. This information should be sent to Reverend John C. Walker, 2215 Omah Ave., Durham, North Carolina, or telephone 286-6619.

I will need your prayerful support to help meet this need in our Free Will denomination. I know of no better way of showing our appreciation and devotion to our risen Lord than to put His words into action. Herein we will be fulfilling the Scripture. "... let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). Any suggestions will be appreciated. Pray that God's will be done as we endeavor to love our neighbor.

An Editorial from the "Gospel Herald"

by the Rev. R. W. Neighbour

NOW THAT we have a strong defense against attack, our greatest danger in America is not an atomic war, but rather a gradual internal decay which may lead to communism.

During my childhood days in Georgia, we were seated on the porch at eventide, when a group of troubadours came to our front yard and entertained us.

The next morning, a lady came to our house and sold chickens to my mother at a most reasonable price. Mother was particularly enthused because the chickens were Rhode Island Reds, the same breed as those she already owned, but, when she went to the back yard to release the newly purchased chickens, she discovered she had just bought back her own chickens. Thieves, the night before, stole her chickens in the back yard while their cohorts held our attention with their music in the front yard.

Communism operates just like that. While we are looking at the moon, attracted by Sputniks which sail through the sky, the termites of communism are destroying all but the shell of our house.

Seldom, if ever, does communism take over a country by revolution. Instead, seeds of deception are sown which eventually produce unrest and revolution. After the revolution, communism captures the new and unstable government.

The Russian revolution produced the democratic Kerensky government. Later, the communists seized the government.

The revolution in China began as a people's movement, which appeared on the surface to be a step toward freedom and liberation. Political leaders in America were deceived into thinking it would improve conditions in China. However, they soon discovered that the newborn kitty was growing fangs and claws.

The pattern is repeating itself in Cuba. It could happen here.

The eighteenth chapter of 2 Chronicles records how lying prophets deceived Ahab to go into battle against the king of Syria. God's prophet, Micaiah, warned him not to go, but he would not believe the prophet's warning. He went into battle and was slain.

There are lying spirits, today, who deceive people.

"Spend yourself rich," is one of their false precepts. "Inflation is a good thing," they say. The dollar is gradually

losing its value until, today, it is worth only one-third of a dollar. Inflation is a thief. It is stealing your savings. Inflation is destroying our competitive selling power on world markets, thus putting men in America out of work.

These same evil spirits tell us, "The more we tax the people the better. Scoop the cream off the milk and give it away to the world. This will help business." But the prodigal son will come to want after he has wasted our substance. American wealth is fast being dissipated. Our strength is being wasted until, ere long, we will no longer be the fortress of strength in the world.

"Limit wealth and share it," they preach. They forget that money is only a means of exchange. Wealth is not minted like money; it is created by ingenuity, sweat and labor of individuals. The government does not create wealth, the people do. The government is merely the referee for the game of business. To take away wealth that one man earns and bestow it upon one who does not work is stealing.

Another false premise is that we can *drink ourselves rich*. Roosevelt claimed he created jobs for men by bringing back liquor. Liquor doesn't put men to work, it robs them of health and destroys their ability to work. "The tax money from liquor sales is needful," they argue. But we spend \$10.00 of tax money, curbing crime caused by drink, for every \$1.00 tax money we collect from liquor sales.

"Drinking makes people more sociable," they say. Drink makes men quarrelsome and ruins social events. Then, after the party, death reaps a harvest on the highways. More loss of wealth!

"Drinking is good for colds," the evil spirits whisper. Many a gullible soul believes it and starts down the road to a drunkard's grave.

These termites of communism overlook the conscience of men. They forget there is a day of judgment. They ignore the necessity of purity if an individual is to enjoy a happy home and experience a successful marriage, in later years.

Another error is, "Automation is putting men out of work." Automation increases production, thus making possible a higher standard of wages. It is true any advance in machines compels men to adjust themselves to new jobs which these machines create, but it does not put them out of work. Our present economy is the product of continuous advancement in machinery through invention.

Automation should make possible cheaper cars, therefore, more cars, more

sales, more consumption of gasoline, more filling stations, more garages.

Another error is, "Wages can be increased without an increase in production." Such an increase creates inflation, so that the worker, in the end, has less buying power with the money he earns. Let us not forget that money is only a medium of exchange for work performed.

If America is to continue a free nation, we must cease to listen to the false prophets who lie to us.

Woman's Auxiliary

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met at the church on October 4 at 7:30 p. m., with Mrs. Annie West presiding as president. Mrs. Pearl Tart being in the hospital for two weeks was discussed. The group sang, "I Gave My Life for Thee." Mrs. West conducted the devotional, Mrs. Grace Jones read the last minutes and called the roll. Since the program chairman, Mrs. Emma Rose was absent, Mrs. West took her place.

The subject was, "Bound in Every Good Work Through the Auxiliary." Mrs. West read the introductory and others who took part are as follows: Mrs. Grace Jones, Mrs. Equa Lewis, Mrs. Mae Ellen Warwick and Mrs. Eva Jackson. Collection was taken up by Master Ricky Jones. Prayer and benediction was offered by Mrs. Ellen Warren. There were eleven members present.

A JUDGE PLEADS WITH MURDERERS

Two condemned murderers stood before Justice A. C. Saunders to be sentenced. Said the judge, "The retribution for your crime is settled by the law of the land. On me reposes the duty of carrying it into effect. May I remind you that you will appear before another Judge, the great Judge of all the world? Before you pass into His presence, may I, in all sincerity, urge you to prepare for that great day. The way is through repentance of your sins, confession of them, and embracing Christ's forgiveness assured you through His blood. I beseech you to accept Christ now so you may walk with Him through all eternity!"—*Gospel Herald*.

Of Denominational Interest

Fifth Union Meeting Convenes at Friendship Church

The Fifth Eastern Union Meeting of North Carolina will convene at Friendship Free Will Baptist Church, Trenton, North Carolina, October 28, 1961. The following program has been planned:

Morning Session

- 9:30—Congregational Singing
- 9:45—Welcome and Devotions, Rev. Sheldon Howard
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognition of Visitors
 - Report of Denominational Enterprises
- 10:35—Reading of Church Letters
- 11:00—Praise Service, Congregational Singing, Rev. Albert Keech
- 11:15—Morning Message, Rev. W. S. Burns
- 11:50—Offering for Children's Home
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:15—Congregation Singing
- 1:20—Devotions, Lennard Gatlin
- 1:30—Final Roll Call
- 1:40—Business Session
- 2:15—Adjournment
 - Song Director, Rev. Henry Melvin
 - Moderator, Rev. Al Lyczkowski

Revival in Progress at British Chapel Church

Revival services are now in progress at the British Chapel Free Will Baptist Church, Kinston, North Carolina. Services began Monday, October 16, and will continue through Saturday, October 21. Services are beginning each evening at 7:30. The evangelist for these services is the Rev. M. L. Johnson, Newport, North Carolina. Special music is planned for these services.

The pastor, the Rev. Al Lyczkowski, and the church, cordially invite the public to these services and request prayers for the service that the name of Christ may be glorified.

Rev. David Hansley to Preach at Northeast Church

The Rev. David Hansley, Beaufort County, North Carolina, will be the evangelist for revival services beginning Sunday, October 29, and continuing through Saturday, November 4, at the Northeast Free Will Baptist Church, Mount Olive, North Carolina.

The pastor, the Rev. Richard Mabe, extends a cordial invitation to all to come and join in the services.

Rev. S. A. Smith to Conduct Ormondsville Revival

The Rev. S. A. Smith, Beulaville, North Carolina, will be the evangelist for revival services at the Ormondsville Free Will Baptist Church, Ormondsville, North Carolina, October 22-28. Mr. Smith will be assisted by the pastor, the Rev. Clifton Rice. Services will begin each evening at 7:30 and will feature special music each evening.

The church and the pastor request your prayers for the success of the meeting and extend a cordial invitation to every-

Coming Events

- October 18, 19—Eastern Conference of N. C., Eastern Conference Assembly Building (between Pink Hill and Beulaville)
- November 1—Midway Association of Georgia, Patmos Church and Live Oak Church
- November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville
- November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway
- November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)
- November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

one in the vicinity of Ormondsville to attend these services.

Fellowship Week At Sherron Acres

Sunday, October 1, was a great day at Sherron Acres Free Will Baptist Church, Durham, North Carolina. It was the climax of a week's activities in which the membership of the church participated. "Fellowship" was the theme throughout the week. Members were given names of different ones in the church to visit; thus, promoting greater fellowship among the believers. A "fellowship" lunch was served on the final day of the activities at the church. The guests for the luncheon were the handicapped, the blind, and residents of the County Home. This was truly a great week as the members learned more about Christian fellowship. Rev. Fred Rivenbark, pastor, states, "God honored every effort put forth during this fellowship week, and He added souls to His Kingdom. We give Him the praise for every accomplishment."

Revival and Home-Coming at Core Point Chapel Church

Home-coming will be observed at Core Point Chapel Free Will Baptist Church, Core Point, North Carolina, Sunday, October 22. All former members, pastors, and friends are cordially invited to attend.

On Monday night, October 23, revival services will begin at 7:30, with the Rev. Graham Lane as the evangelist. Services will continue throughout the week. Everyone is invited to attend these services.

Revival and Home-Coming At Juniper Chapel Church

Revival services will begin at the Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, on Sunday, October 22, with the Rev. Wayne Smith, Ayden, North Carolina as the evangelist. Mr. Smith will be assisted by the pastor, the Rev. Henry Armstrong.

On Sunday of the same day, home-coming will be observed at the church. Dinner will be enjoyed by all at the noon hour. All former members and pastors are invited to attend any or all of these services.

Oriental Church Announces Revival

Home-coming services will be observed at Oriental Free Will Baptist Church, Monday, October 23, and will continue through October 28. The evangelist for

these services is the Rev. M. L. Johnson, Newport, North Carolina. Mr. Johnson will be assisted by the pastor, the Rev. Clinton Lupton. Services will begin at 7:30 each evening.

The pastor and the church extend an invitation to all who will to come and enjoy the services.

Rivenbark to Conduct Services At White Oak Church

The Rev. Fred Rivenbark, Durham, North Carolina, will be the evangelist for revival services at White Oak Free Will Baptist Church, Bladenboro, North Carolina, the week of October 22-28.

The pastor, the Rev. Walter Jernigan extends a cordial invitation to the public to attend these services.

Barnes Hill Host to Second Union Meeting

The Second Union Meeting of the Western Conference of North Carolina will convene with the Barnes Hill Free Will Baptist Church, Rocky Mount, North Carolina, Saturday, October 28. The following is the scheduled program:

Morning Session

- 10:00—Devotion, Mrs. Henry Eason
- 10:10—Welcome, Rev. Horace Medlin
- 10:15—Response, Mrs. Judy Lamm
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Ministers
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. Horace Medlin
- 12:00—Lunch

Afternoon Session

- 1:00—Devotion, Rev. Charles Morgan
- 1:10—Special Music
- 1:20—Report of Committees
 - Home Mission, Dee Bissett
 - Foreign Mission, Mrs. Frances Hall
 - Temperance, Mrs. Russel Lamm
 - Superannuation, Mrs. J. W. Nixon
 - Sunday School, Lucille Shurod
 - Education, Miss Elizabeth Lamm
 - Mount Olive College, Rev. L. H. Boykin
- 2:00—Business Session
- 2:30—Adjournment

Cape Fear to Meet At Lee's Chapel

The Cape Fear Conference of Original Free Will Baptists of North Carolina will convene with the Lee's Chapel Free Will Baptist Church, Sampson County,

November 2, 3, 1961. All churches within the Cape Fear Conference area are urged to take note of the place and date of meeting.

Program of Second Western S. S. Convention

The Sunday School Convention of the Second Union Meeting District of the Western Conference of North Carolina will meet October 29 at the Barnes Hill Church. The program is as follows:

Theme: Lift Christ up Through Evangelistic Teaching

Hymn: "Jesus Calls Us"

Morning Session

- 9:45—Song Service, Russell Lamm
- 10:00—Devotions, the Rev. Vernon Lamm
- 10:10—Welcome, Ervin Vick
- 10:15—Response, Beulah Medlin
- 10:20—Business, Lester Duncan
- 10:25—Sunday School, Lonnie Worrell, Superintendent
- 11:00—Intermission
- 11:10—Song Service, Russell Lamm
- 11:30—Convention Message, the Rev. Horace Medlin
- 12:00—Lunch

Evening Session

- 1:30—"Evangelism in the Sunday School, Rev. James Joyner
- 1:40—Reports of Officers
- 1:50—Final Business
- 2:10—Reports of Committees
- 2:25—Field Secretary, Marvin Sullivan
 - Report of Youth for Christ Rally, Mrs. Russell Lamm
 - Awarding of Banner and Trophy
 - Adjournment

Church Organized At Weldon, N. C.

On Sunday, October 8, 1961, the executive committee of the Central Conference of Original Free Will Baptists met at Weldon, North Carolina, and organized the Weldon Mission into a church, which was officially named Community Free Will Baptist Church.

Those taking part in the organization were: The Rev. Walter Reynolds, moderator of the Conference who presided; the Rev. R. B. Crawford who presented the Bible, which was a gift from the conference; the Rev. Raymond Sasser who presented the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina; the Rev. C. H. Overman who read the Church Covenant; and the Rev. C. J. Harris who prayed the prayer of dedication. Members of the

Central Conference Mission Board were also present.

The pastor of the church is the Rev. Jack Mayo, who will serve on a part-time basis, with preaching services on first, third, and fifth Sundays. Deacons chosen are: Paul D. Holland, Norwood Wells, Charlie Green, and Donald Woodruff. Mr. Holland and Mr. Wells were also chosen as trustees, and Mr. Woodruff as treasurer. The building committee is: Charlie Green, M. Wallace, and George Nowell.

A total of twenty-seven persons were enrolled as charter members. During revival services which were held October 8-15, with the Rev. Tommy Godley as the evangelist, the church roll was held open for the reception of charter members. The church plans to petition the Central Conference for membership.

Hull Road Changes Business Meeting Date

The Hull Road Free Will Baptist Church, Snow Hill, North Carolina, announces that its regular quarterly business meeting has been changed from October 13, to October 20. All members are urged to take note of this change.

Singspiration at Macedonia Church

A special singspiration service will be held at Macedonia Free Will Baptist Church, Ernul, North Carolina, Saturday night, October 21, at 7:30 p. m. The pastor, the Rev. Carol Hansley, invites everyone to be present and hear some of the best gospel singing in Eastern Carolina.

Revival Scheduled at Watson Grove

The Watson Grove Free Will Baptist Church, Route 3, Kenly, North Carolina, announces its fall revival, October 22-28. The speaker will be the Rev. Jimmie L. Barfield. Services will begin each evening at 7:30.

The public is cordially invited to attend and be much in prayer for these services.

Revival in Progress Gethsemane Church

Revival services are now in progress at the Gethsemane Free Will Baptist Church, New Bern, North Carolina. Services began on October 16, and will continue through October 22. The Rev. (continued on page eight)

NEWS NOTES

(continued from page seven)

Earl H. Glenn of Wilson is the guest speaker.

The revival will be climaxed on Sunday, October 22, with the observance of Loyalty Sunday, at which time a loyalty offering will be received for the church. The church and pastor, the Rev. Sheldon Howard, invite everyone to attend.

Holly Springs to Observe Home-Coming

The Holly Springs Free Will Baptist Church, Carteret County, North Carolina, will observe special home-coming services on October 22. The services for the day will begin at 9:45 a. m. with Sunday school. The morning worship service will follow at 11:00 a. m. with the pastor, the Rev. M. L. Johnson, bringing the home-coming message.

The afternoon program will consist of a memorial service and sacred music. The Rev. Carol Hansley, the former pastor of the church, will deliver the memorial message. All former pastors, members, and friends are invited to this home-coming.

Western Conference Has Harmonious Session

The Western Conference of Original Free Will Baptists of North Carolina, in its Seventy-fifth annual session, October 11, 12, 1961, at Pleasant Grove Church, Wayne County, reports a harmonious session. The moderator, the Rev. M. L. Johnson, reports that each item of business, and each action taken by the conference, was passed unanimously. Also, there was a unity and common bond which had been lacking in previous sessions of the conference.

The registration of both ministers and delegates for this session broke all previous records, with the highest total voting power of any session of the conference. Items were adopted in support of previous decisions of the conference. Several of these items dealt with the problems within the conference, and a report on them shall be forthcoming.

The conference did not adjourn, but recessed to meet for a third day's session on January 10, 1962, at Wilson Free Will Baptist Church.

First Union Meeting Of Western Conference

The First Union Meeting of the Western Conference of North Carolina, will

convene at the Wilson Free Will Baptist Church, Wilson, North Carolina, on Saturday, October 28, 1961. The program is as follows:

Morning Session

- 10:00—Devotions, Rev. Milton Davis
- 10:15—Welcome, Rev. Earl Glenn
- Response, Rev. W. O. Lassiter
- 10:20—Reading of Minutes
- 10:30—Special Music, Rev. Cedric Pierce
- 10:40—Roll Call of Ministers
- 10:50—Roll Call of Churches
- 11:25—Congregational Singing, Rev. B. L. Shook, Director
- Offering for Children's Home
- 11:30—Sermon, Rev. Leonard Woodall
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. W. E. Renfrow
- 1:15—"The Church at Work," Mr. James Hunt
- 1:35—Report of Committees
- Business Session
- 2:30—Adjournment

Each church in the First District represents by delegate to this Union Meeting. Please have your report blank filled properly.

Dildas' Grove to Observe Home-Coming

Dildas' Grove Free Will Baptist Church, Fountain, North Carolina, will hold its annual home-coming Sunday, October 22. Services will begin with Sunday school at 10:00 a. m., worship services at 11:00 a. m., followed with a picnic lunch at the noon hour.

The church, together with the pastor, the Rev. R. L. Norville, extend a special invitation to former pastors, members and friends to come and worship and fellowship together at this home-coming.

Ordination Service At Pleasant Plain

There will be a special ordination service held at Pleasant Plain Free Will Baptist Church, Selma, North Carolina, Sunday, October 22. Mr. Dortch Helms will be ordained as a deacon during the 11:00 a. m. worship service. The official board of deacons will take an active part in this special service.

The pastor, the Rev. N. D. Wiggs, extends a cordial invitation to all members, friends and visitors to attend.

College Officials' Speaking Engagements

Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will speak Sunday, October 22, at 11:00 a. m. at the Bethel Free Will Baptist Church in the Cape Fear

Conference. The Rev. Lloyd Vernon is pastor.

Dr. Roy C. O'Donnell, head of the department of English at Mount Olive College, will speak Sunday, October 22, at 11:00 a. m. at Shady Grove Free Will Baptist Church in the Cape Fear Conference. The pastor is the Rev. C. F. Bowen.

The Rev. Ralph Lightsey, director of public relations at Mount Olive College, will speak Sunday, October 22, at 11:00 a. m. at Lee's Chapel Free Will Baptist Church in the Cape Fear Conference. The pastor is the Rev. R. W. Allman.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

STRENGTH, COURAGE, LOVE

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest" (Joshua 1:9).

"There is no fear in love; but perfect love casteth out fear: . . ." (1 John 4:18).

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years

Of dead men's habits, methods, and ideas;

To hold that back with one hand, and support

With the other the weak steps of the new thought.

"It takes great strength to bring your life up square

With your accepted thought and hold it there;

Resisting the inertia that drags back
From new attempts to the old habit's track.

It is so easy to drift back, to sink;

So hard to live abreast of what you think.

"It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose

Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief—well, it takes strength,

"And courage, too. But what does courage mean
Save strength to help you face a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above.

"But the best courage man has ever shown
Is daring to cut loose and think alone.
Dark are the unlit chambers of clear space
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;

"And our rich wisdom that we treasure so
Shines from the thousand things that we don't know.
But to think new—it takes a courage grim
As led Columbus over the world's rim.
To think it cost some courage. And to go—
Try it. It takes every power you know.

"It takes great love to stir the human heart
To live beyond the others and apart.
A love that is not shallow, is not small,
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love, though the heart may bleed;

"Love that can lose love, family and friend,
Yet steadfastly live, loving, to the end.

THE FREE WILL BAPTIST

A love that asks no answer, that can live
Moved by one burning, deathless force
—to give.

Love, strength, and courage; courage, strength, and love.
The heroes of all time are built thereof."
—Charlotte Perkins Stetson.

BAPTISM

(Continued from Page Three)

It is the blood of Jesus Christ who makes it possible for us to be saved.

After a person is saved, he wants to identify himself with the Lord Jesus Christ. He also wants to announce to the world that he has overcome the world by accepting Christ and by being baptized. Paul explained this in Colossians 2:12: "Buried with him in baptism, wherein also ye are risen with him . . . from the dead." It seems that the apostle is saying we are buried with Him in baptism and our funerals have been preached. We are identified with Christ; therefore, we are no longer by our old name. *Sinner*, is our old name; but our name is changed to *Christian*.

After we have received the Lord, why should we not want to be baptized? We should want to be identified with Christ. Paul further explained his identification with Christ in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Identification with Christ denotes that we are in Him and He is in us.

The convert should want to be baptized. No one should force a person to be baptized. It should be done on his own volition. If a person wants to delay his baptism, it is a good sign that he is not saved. I realize there are times when a person cannot be baptized. The thief on the cross was never baptized, but he obtained salvation on the cross. There is no doubt, he would have been baptized if he had had the chance. There are times when people are physically handicapped and cannot be baptized. These things should be taken into consideration. However, when a person denies to follow the Lord in baptism, he is not willing to take up his cross and follow the Lord Jesus Christ.

Some people will say, "I am afraid of water." This is no excuse at all. If a person can have confidence in a preacher

to lead him to the Lord, then he should have confidence in the preacher to baptize him. He should not feel like the preacher will drown him. This is not the approach to take concerning baptism.

I do not believe the place of baptism matters too much, but I do believe that he should be completely dipped under the water as the Greek word implies. Some are narrow-minded to say a person ought to go to the Jordan River to be baptized because Christ was baptized there. We cannot accept this idea. First, it is not logical for everyone to be baptized in the Jordan River. Second, it is impossible for everyone to go to the Jordan River to be baptized because of the lack of funds for travel.

When I was in Alaska, it was impossible to baptize people there in a stream of flowing water. There are only three months out of the year in the warmest section to be baptized in running water. The people were baptized in a baptistery. This is all right.

Regardless of where a person is baptized, he should be willing. The people in the Early Church were glad to be baptized: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). From all evidence of the Scripture, these people counted it a joy to be baptized.

Baptism is not for salvation, but it is essential to obedience concerning what our Lord gave in His Great Commission. We must follow Christ in baptism.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

REYNOLDS OFFERS SERVICES

"This is to state that I am willing to meet with any interested minister, or group of ministers to explain the new North Carolina ministers' retirement system of our Superannuation program."
—Rev. Walter Reynolds, Snow Hill, N. C.

NORTHEAST CHURCH REPORTS PROGRESS

"I want to share the wonderful blessings which our Lord has bestowed upon the Northeast Free Will Baptist Church, Mount Olive, North Carolina, in the past year, with our people of the denomination. Our progress has been steady going this year and we have paid off the church's indebtedness of our newly built parsonage. It was built and paid for this year and valued at \$8,500. We are expecting a steady growth in future years."—Rev. Richard Mabe, Pastor.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

(Continued from Last Week)

3. THE FEAST OF TABERNACLES

This was held after harvest and vintage. It began on the fifteenth day of the seventh month and continued for seven days. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice" (Deuteronomy 16:13-15). "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath" (Leviticus 23:34, 39). "And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month" (Leviticus 23:41). It was called the "feast of ingathering." "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel" (Exodus 34:22, 23). The first as well as the last days were a holy convocation at which sacrifices were offered. "On the first day shall be an holy convocation: ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering a

sacrifice, and drink offerings, every thing upon his day: Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath" (Leviticus 23:35, 37, 39). They were to observe it with rejoicing and it was to be perpetually observed. During this feast, the people were required to dwell in booths. They bore palm branches, drew water from the pool of Siloam, and sang hosannas, all in commemorating the journeying of Israel in the wilderness as they proceeded from Egypt to Canaan. "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God" (Leviticus 23:40, 42, 43). "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). "This is the day which the LORD hath made; we will rejoice and be glad in it." Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his mercy endureth for ever" (Psalm 118:24-29).

4. THE FEAST OF THE NEW MOON

This was regarded as a holy day to be observed on the first day of the month which was celebrated in the blowing of trumpets and in the making of sacrifices. "Also in the day of your glad-

ness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God" (Numbers 10:10). "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob" (Psalm 81:3, 4). "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering" (Numbers 28:11-15). The occasion was one in which God's messengers were to make inquiry of Him, worship in His house, and entertain. "And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well" (2 Kings 4:23). "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD" (Isaiah 66:23). "And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty" (1 Samuel 20:5, 18). This was a feast observed with great solemnity and therefore the mere outward observance thereof was obnoxious to God just as meaningless formal worship by professing Christians of today would be. "And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts,

(Continued on page fourteen)

NOTES

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QUOTES



By J. C. Griffin

ENVY, A MOTHER OF CRIMES

When envy finds a home in the mind of human beings, there is going to be a manifestation of that envy. It may be hid for the time being, but after awhile it will crop out. It is like any other secret sin. God says, "Be sure your sins will find you out." Billy Sunday, the great evangelist of years ago put it in these terms, "The chickens will come home to roast." The apostle, Paul, says: "... whatsoever a man soweth, that shall he also reap" (Galatians 6:7). So when envy has been sown in the heart of man, it will come to light sometime, somewhere. We shall try to give you, our readers, some results of envy as is given to us in God's Word.

FIRST

The sons of Jacob hated Joseph, "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words" (Genesis 37:8). Joseph was in close fellowship with God and God was revealing things to Joseph that his brothers did not like, so they set out to destroy him; that was a human characteristic of man in his early history and that spirit that moved the brothers of Joseph to conspire to put him out of the way has never died and will be here when the Lord Jesus comes again. These brethren got hold of an idea that caused them to hate Joseph. What was it that they had found out? They found out that Joseph was in close touch with God and that the day would come when Joseph would have jurisdiction over them and they did not want to be ruled. So the conspiracy was built up to murder their brother who was taking them food for the natural body. Joseph was on an errand of mercy for his brethren. He knew more than these brothers knew. Today if someone gets ahead some fellow within whom the devil has planted a seed of envy

will rise up and form a conspiracy and set out by the leadership of Satan to destroy both body and soul, as far as possible, of the one that they hate.

Envy has no mercy. Pilate knew that it was envy in the hearts of the enemies of Christ who cried, "Away with Him." Envy in the hearts of Joseph's brethren, all but one, was set on killing the lad. Notice how that envy conspired to slay Joseph. In Genesis 38:18, "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." In Verse 20, they said, "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

Here we learn that envy will make and deliver lies. The enemies of Christ in Pilate's judgment hall lied against Christ. The brethren of Joseph, out of envious hearts, conspired to kill Joseph. So Joseph's brethren, prepared to lie and to cover up their sin with lies. This characteristic which was being manifested by the brethren of Joseph is not only living in the hearts of men today, but seems to be growing by leaps and bounds. It is alarming, in fact, it is heartbreaking to those who are really saved and filled with the Holy Spirit, to find out things that are slipping from undercover daily.

Joseph had a friend in the person of Reuben, one of the twelve. God has a way of taking care of His own, so Reuben was used by the Lord to get Joseph out of the hands of his enemies. This is and should be a consolation to those who are living for, and with God, to know that God was looking out for Joseph and that God will look out for those who put their trust in Him.

ENVY BREEDS DECEPTION

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not" (Vv. 31, 32). Just stop and think as to the deception practiced on poor Jacob. How that Jacob was made to believe that evil beasts had killed his son Joseph. Envy can concoct all kinds of lies to cover up sin. The devil can and does work such schemes today to carry his diabolical work along in spreading falsehood against even some of God's best children. The brethren wanted to get Joseph out of their way, but they could not see that there would be a day of reckoning when actually they would

realize that the dreams of Joseph had materialized. But it comes, for as said before, "Be sure that your sins will find you out."

ENVY BROUGHT MOURNING

A great hypocritical act was manifested by the brethren of Joseph, in Verse 35, "And all his sons and all his daughters rose up to comfort him; . . ." Just think of those sons who had sold Joseph to be a slave in Egypt trying to comfort their poor old father by telling lies and trying to make the dear old man believe that his own son Joseph had been killed by some beast. There is nothing too sinful nor too damnable for envy. Envy will breed murder, and all kinds of sinful activities. It makes men take the life of innocent men, envy sets fire to property belonging to others because an envious heart wants vengeance. In the case of Jacob, we hear him say: "... For I will go down into the grave unto my son mourning. Thus his father wept for him." Just think for a moment what envy did for poor Jacob? But let us remember that in spite of the envy and hatred manifested toward Joseph, that the Almighty was with him and was to protect him all through life. Joseph was not whipped. He did not have to repent over the sin of his brethren. The day of reckoning was to come and those envious brethren had to look Joseph in the face and confess to their sin. Thus, the envious, lying, deceiving brethren of Joseph had to bow and confess so it is with those who are envious of others and try to destroy the reputation of those they hate. There is a day when all things will be made plain. God was looking out for Joseph. God can and has performed wonders in looking after His own. It may seem that the devil has the upper hand and is causing you much sorrow and suffering, but let us listen to Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 11, 12).

Joseph was hated by those whom should have loved him. I heard that a certain person said a few months ago that he hated a certain minister. It sounded that the hater would be glad if the one he hated would die. Well, all those that hated Joseph had to face Joseph before they died. A certain man that I knew very well got out with a brother in the church that I was pastor of, and hatred

(Continued on page fourteen)

STORIES for our BOYS and GIRLS

KO NYUNT'S MONKEY

Edna Mae Anderson

Part 2 of 2-part story

What has happened: In the land of Burma lived Ko Nyunt, a happy Junior boy whose rich uncle gave him a pet monkey. Ko took good care of his pet until one holiday. He was so busy he forgot to feed his pet. One night when Ko was in bed he heard a strange sound. Looking outside he saw his pet breaking loose from the string that held him, and running away. He seemed to say to Ko, "Catch me, if you can." Read on:

O H, dear! More trouble," Ko Nyunt grumbled sleepily as he felt for his sandals.

The monkey had almost reached the village shop of Uncle Aung Nyi when Ko Nyunt saw him again. His uncle was fast asleep in the back of his shop and the bamboo doors were closed. But Ko Nyunt saw the monkey quickly make a hole in the thatched roof and disappear. The boy stole up to a window and peered in. By the light of the moon he could see the monkey calmly peeling a banana and eating it.

"Please come, monkey!" he pleaded cautiously.

No! No! chattered the monkey.

Just then the monkey spied a cat and with a quick leap, he had her by the tail.

"Meow! Yeow!" shrilled the cat.

"Who is there?" shouted the shopkeeper, appearing wild-eyed, his long hair slipping out of its bun. He gripped a sharp chopping knife in one hand.

It seemed like ages before Ko Nyunt could even move. Then he stretched himself, yawned, and woke up. The little monkey was still safely chained in his corner, sleepily pleading, I'm lonesome, Ko Nyunt. Please come and get me.

Ko Nyunt jumped up, glad it had been only a dream. He unchained the monkey, and cuddled him under the blanket, and soon monkey and boy fell asleep. Gradually Ko Nyunt's grip on the chain relaxed.

Next morning, the monkey woke up first. Finding that he was free, he walked over to the edge of the porch. The garden looked fresh and green with the dew drops on the vegetables. He went to investigate, pulled up a cabbage and smelled it, then an onion. Just then Ko Nyunt woke up, saw him, and called, "Come, monkey."

But the monkey was enjoying his freedom, and dragging the chain, he padded down the road. This was no dream, and Ko Nyunt hastily slipped on his sandals and ran after the little animal.

The monkey would stop and wait until the boy got very close. Then he would give a leap and run a few feet forward. Soon they were on the dusty bullock-cart trail which led to the Christian Karen village on the other side of the hill. Ko Nyunt knew some of the Christians but he had never been to their village.

Calling and pleading, Ko Nyunt trudged after the monkey. When he arrived in the village there was no one in sight. Where were all the people?

In the center of the village was a building which was much larger than the bamboo huts of the people. On the building was a cross. Ko Nyunt had seen crosses before. He knew that they were signs of a Christian place of worship, just as a white pagoda proclaimed a Buddhist village.

At that moment there burst on the clear morning air the sound of many voices lifted in song. The little monkey scrambled up the wall of the church, dug a hole in the thatch, and disappeared inside. Ko Nyunt was ready to cry. He did not want to enter the church but he had to follow the monkey.

So he eased himself inside the door. The people were standing as they sang and no one saw him excepting the young man who was leading the singing. When the song was over the people sat down and the leader began speaking in Karen. Ko Nyunt could not understand a word.

"Don't look now," he told the people, "but we have a visitor. In fact we have two visitors. Up on that rafter is a little brown monkey and in back of the church is a Burmese boy who has pro-

bably come all this way trying to catch the animal. This little boy belongs to a Buddhist family in the next village and I would like to tell him about Jesus. Most of you here understand Burmese, so this morning I am going to preach in Burmese instead of Karen."

Then the young minister began speaking in Burmese. He began telling the story of the sheep that wandered away and was lost, and how the shepherd went after the sheep and hunted for it until he found it. Ko Nyunt listened spellbound. Why, that was just like he had been doing all morning—going after his runaway pet!

Then the speaker asked the question, "Why did the shepherd go after his sheep?"

Ko Nyunt forgot his shyness and almost shouted the answer, "Because he loved his sheep."

"That is right," said the pastor. "And Jesus told us this story because He wanted us to know that God, the heavenly Father, is like that shepherd. God loves us so very much that He sent His Son to search for us until He finds us. He loves every one of us, no matter who we are, or where we live."

Suddenly it was as though the congregation had been forgotten and the young minister was talking just to one boy. "God, the heavenly Father, loves you and sent His Son, Jesus, to find you. He wants to be your God. He wants to be your Shepherd. He wants you to love and follow Him."

Then the sermon was over. The young minister again spoke in Karen. He bent down and spoke to a little boy at the front. The lad darted down the aisle and out of the church. Then the congregation rose to sing the final hymn. As they were singing, the little boy returned carrying a bunch of bananas.

The minister walked down the aisle and held up a banana to the tired little monkey sitting on the rafter. The monkey squeaked his thanks and leaped into the young man's arms. The minister returned him to the arms of his little master.

Suddenly filled with shyness, Ko Nyunt darted out the door. He ran

down the road towards home. But all the way, like the chime of church bells at sunset, there was ringing in his heart the music of that last message, "God, the heavenly Father loves you! He loves you so much He sent His Son, Jesus, to find you. He wants you to love and serve Him."

The wonderful message of Jesus had fallen into the heart of a boy. Ko Nyunt hugged his monkey tightly as he whispered softly, "Thank You, God, heavenly Father, for loving me, too."—*Christian Trails*.

OUR GUIDE

Enola Chamberlin

No matter where we travel,
In lands both near and far,
We will have to guide us
Besides the pale Pole star
The love that God extends us,
Through days both bright and dim.
The help He holds out to us
If we but trust in Him.
We will have His presence,
Rain or wind or snow,
To lead us safely onward
No matter where we go.
—*Gospel Herald*

LOST!

Mrs. Eileen Maggert

Some years ago when Canada was mostly a wilderness, with only trails between the few scattered cabins, nine-year-old Milly wandered away from her home and became lost in the dense forest.

Neighbors came from miles away to help hunt for the girl. Day after day they searched in the wilderness. They knew that not only fear, hunger and exposure would harm Milly but also wolves and bears roamed there and would endanger her life.

After nine days of searching, almost all hope was gone. No trace of Milly was found. The searchers sorrowfully gave up, spoke sympathetic words to the grieving parents, and returned to their homes.

But there was one man who would not quit! Driven by the thought that perhaps Milly still wandered, lost, cold, hungry, and afraid, he decided that he would continue to search for one more day.

This time he looked on the other side

of the river, the only place they had not been. Surely she could not have crossed.

But she had! She had seen some pretty flowers on the other side, had crossed on a fallen log, and then was afraid to return the same way. For nine days and nights she stayed there, crawling into a hollow log at night to sleep.

There the man found Milly safe!

She told her parents that squirrels and birds brought her nuts and berries to eat. Every night she prayed before going to sleep and God took care of her.

We were all lost in the wilderness of sin. In the gloom of disobedience and

unbelief we are going to the deeper gloom of an eternity without God.

But Jesus came to seek and to save that which was lost. He left His home in glory and came down to earth. When He was born, He was laid in a humble manger. He was lonely and He was misunderstood. Many times He wept in sorrow for the lost world that had wandered far from God. He knew hunger, cold, weariness, and pain. At last He gave His life that lost sinners might be saved.

Have you accepted Jesus as your Saviour? If you have not, will you do it now? Invite Him to come into your heart.

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

Glad Tidings Assortment

21 Cards with Scripture Text

Blessed Christmas Assortment

21, Also with Scripture Text

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NOTES and QUOTES

(continued from page eleven)

and ill feelings ran high on both sides. One of the two was taken very ill and he knew that death was certain. He told me as I sat by him, "Brother Griffin, I could not afford to die with the feeling that I had in my heart, so I sent for _____ calling the name of his brother, and we got right, now I am ready to go. Just think of the many unhappy hours before reconciliation came. I imagine that the brethren spent many unhappy hours and sleepless nights because their envy and hatred sold Joseph.

I said envy is growing by leaps and bounds. I get bulletins and papers from various sources and almost half or more have a chip on the shoulder of the editor in which the writer is trying to ruin some person or institution that they envy. Just got a new one today, and I can only say, "Lord have mercy on the writer and may he learn as Joseph's brethren the truth in the course of time."

Questions & Answers

(continued from page ten)

by number, according to the order commanded unto them, continually before the LORD" (1 Chronicles 23:31). "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them" (Isaiah 1:13, 14).

5. THE FEAST OF TRUMPETS

This feast was held on the first day of the seventh month. It was the memorial of the blowing of trumpets, and was held as a holy convocation at which sacrifices were made. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD" (Leviticus 23:24, 25). "And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, and one tenth deal for

one lamb, throughout the seven lambs: And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD" (Numbers 29:2-6). (To be continued.)

November Is National Home Mission's Month

November has been designated as a time of special emphasis—National Home Missions. Your National Home Mission Board is working in several fields and is presently responsible for twenty-six missionaries. God is blessing this work and many are being saved in such places as Mexico, Hawaii, and Alaska; as well as pioneer areas in many states, especially cities like Denver, Davenport, and Washington, D. C.

Such a work is worthy of our support. The home mission budget for 1961 is \$88,232 and we dare not do less than this. Make a generous offering for the cause of National Home Missions. Send your offering, with promise of prayer support, to the Home Mission Department, 3801 Richland Avenue, Nashville 5, Tennessee, or send it via your state treasurer — clearly earmarked National Home Missions.

In a war, a commander-in-chief will send his best soldiers to the most dangerous and difficult areas of battle. For the sake of victory he considers them expendable. Yet, how often Christian leaders have put the best of Christ's soldiers in the easier, better paying established and more attractive positions. Thus the work of home missions has dragged and in certain spiritual battle areas, it has gone backward.

Today Free Will Baptists are rightly proud of the outstanding men and women who are serving on the National Home Mission fields. We feel they are some of the choice and best "soldiers." Remember them in prayer as you give your "Thanksgiving offering."

November 19 is National Home Missions Sunday, as proclaimed by the National Association. Write the Nashville office for more details and supplies.

"A WORD FITLY SPOKEN"

Walter's school report was disappointing to his Dad and Mom. It indicated that he was only average and below average in his studies. However, there was one hopeful and encouraging thing about the report—the words added by the wise and discerning teacher: "Walter works hard and shows much promise!"

Oh, that more of us were quick to speak encouraging words! Of some of old, it was said: "They helped every one of his neighbour; and every one said to his brother, Be of good courage" (Is. 41:6).—*Gospel Herald*.

SOMETHING I DON'T HAVE TO PUSH

An overwrought pastor was seen going daily to a railway track to watch an express train streak by. An observer asked, "Pastor, why do you come here every day to see the Dixie Flyer go by?" "Well," said the pastor, "I like to see something I don't have to push!"—*Gospel Herald*.

"And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:36, 37).

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

3% N. C. SALES TAX

Due to the new N. C. tax law which became effective on July 1, 1961, 3% sales tax must accompany each North Carolina order or payment. Also, all North Carolina subscriptions to "The Free Will Baptist" must include 3% tax.

Please remember this when ordering or buying from the Free Will Baptist Press.

Thank you,
The Management

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Church and Christian Growth

(Lesson for October 29)

Lesson: 1 Corinthians 12:12-27

Golden Text: Ephesians 4:16

I. INTRODUCTION

The Bible text for today can be clearly understood only in the light of the whole context, which includes Chapter 12, 13 and 14 of 1 Corinthians. It appears that the Corinthian church placed undue emphasis upon religious ecstasy—especially speaking in tongues. Those who claimed this gift felt superior to others whose gifts were thought to be inferior blessings of the Spirit. The result was division, confusion, and chaos for the whole community of believers; hence, individual talent became a means of division among the believers rather than a means of growth and strength. This divided condition led to Paul's inspired hymn to love in Chapter 13, and his analogy comparing the Universal Church to the human body in Chapter 12.—*The Bible Teacher* (F. W. B.).

II. HINTS THAT HELP

1 Corinthians 12:12: The church is a building with every stone important, a vine with every branch bearing fruit, a body with many members.

Vs. 13: Gentiles, Jews, slaves, free men, women—all who believe and trust and obey Jesus Christ are baptized by the one Holy Spirit into one body, the church.

Vs. 14: The church is also likened to a flock with one shepherd, but many sheep. Some may be only lambs, but the least member is a member.

Vs. 15: The foot is never jealous of the hand. The church member who does his own work well need not envy the member who has a different work to do.

Vs. 17: If the body were all eye, we would miss the sounds about us. If it were all ear, we could see none of God's great beauties. So in the church we have many personalities, but all are precious.

Vs. 23: Those who excel in some gift

must not despise those who do not. The weaker the member of the human body, the more care is given it. If our body has a deformed part, we clothe it the more carefully.

Vs. 26: A thorn in the heel concerns the whole body. The back bends, the eyes search, and the fingers pluck it out.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. The idea of the Church as a body and the members of the Church as parts of the body, contains much wonderful truth for the Christian. It means that we are dependent upon one another, that each member has his own distinctive function, and that all the members are affected when one member does not function properly.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (Vs. 13). This verse shows how Christians are made one by the Spirit of God. What else could take men and women of different backgrounds, with different personalities and education and make them into one great unit? This fact proves that the Church is more than an organization; it is an organism. Organizations are man made; organisms are born. Organizations are of men; organisms are of God. The Church is a living being.—*The Advanced Quarterly* (F. W. B.).

2. The passage which is now under our consideration seems to be Paul's answer concerning the strong members and the weak members. We will notice that he seeks to have the Corinthians understand that Christ makes all equal.

There are no superior members in the body. As has been pointed out, each member is dependent upon the other. If one fails, others may die or be greatly hindered in their functions. The hands cannot travel from place to place without the feet. *"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you"* (Vs. 21). Some of the members of the body are

less attractive, but does not do away with their importance. "Nay, much more those members of the body, which seem to be more feeble, are necessary" (Vs. 22).—*The Bible Student* (F. W. B.).

3. Acts 2:1-4 is the fulfillment of the Feast of Pentecost described in Leviticus 23:15-17. In this feast two loaves of bread were brought to the high priest. They were baked from the first ripened grain from the field which they had taken their sheaf of first fruits, described in Verses 10, 11. It was cut from every farmer's first ripened grain, and was a type or symbol of Christ, the first fruits of all who die in Christ (1 Corinthians 15:20).

4. Fifty days after the first sheaf was offered to God they were to bring two loaves of bread to God (Leviticus 23:15, 16). So fifty days after the resurrection of Jesus the Holy Spirit entered the disciples in the upper room and we read "they were all filled with the Holy Ghost." Paul tells us in our lesson today that by one Spirit are we all baptized or put into one body, Christ's body or the church, whether we be Jews or Gentiles. There is the upper room at Pentecost the Holy Spirit put or baptized them all into the body of Christ. This was the fulfillment of the one loaf of bread of the two which were always offered at Pentecost.—*The Bible Expositor*.

5. In God's sight there are only two kinds of people in the world; namely, Jew and Gentile. In Acts 10:1-48, we find the second of the two loaves of bread that was always offered at Pentecost. Here a congregation that was entirely Gentile accepted Christ, and each individual was baptized by the Holy Spirit into the body of Christ.

6. From that day until now the Holy Spirit has been calling from among Jew and Gentile people for His name. This is the Church of Jesus Christ which was started at Pentecost. It will be complete when Jesus comes after it some day as pictured in 1 Thessalonians 4:13-18.

It should be noted that believers are baptized into the body of Christ the moment they believe on Him. This is plainly stated by Jesus Himself in John 7:37-39. Everyone should memorize Romans 8:9. The doctrine that a person may be a Christian for days, and even years, before he receives the Holy Spirit makes Paul and the Holy Spirit willful prevaricators. There may be many special fillings of the Holy Spirit but only one baptism.

Attention N. C. Free Will Baptists

OCTOBER IS SUPERANNUATION MONTH

October, 1961

To Ministers, Church Clerks and Sunday School Superintendents
Of Free Will Baptist Churches of North Carolina

Dear Co-Worker:

This letter is being addressed to you as a reminder that **October is Superannuation Month**. There are 20 ministers receiving regular monthly pension checks and 28 ministers' widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have helped in this work. However, we are aware that we should do much more than we have been doing.

The revision of the Ministerial Retirement System by the State Convention does not lessen the responsibility of our churches toward superannuation; but rather increases our obligation to help provide for the retirement of those who now serve us. We should continue to remember that those ministers and ministers' widows now on our superannuated list will continue to need our help for several years to come. They served us well in the past. We should not forget them now.

Can we count on **You** to help meet the needs of those now on our superannuated list and also to provide for an even better retirement for the present active ministers of our churches?

What can you do? **You** can help meet the needs by receiving a special offering, in your Sunday school, church, league and other organizations of the church, for superannuation. How much is your part? If all of our churches will send as much as 50 cents per member we can meet our budget of \$20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Don't fail—Send your gifts for superannuation to: Walter Reynolds,
Route 2, Snow Hill, North Carolina.

Give regularly throughout the year to superannuation.

Very truly yours,
Walter Reynolds
Chairman-Treasurer

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the Free Will Baptist

Ayden, North Carolina, Wednesday, October 25, 1961



EDITORIAL

THERE IS HOPE

The Apostle Paul wrote to the Christians at Corinth: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15: 19). In this particular passage, the apostle was setting forth the truth of Christ's resurrection. He also sets forth the truth of the believer's resurrection. Because of these truths, we have hope. This hope, however, is not just limited to this life; but it reaches on to the eternal world. If one does not have hope now, there will be no hope beyond the grave.

Can man live without hope? The answer is no, but he can exist. Man, however, wants more than just existing. He wants to live, and he wants his life to be full and meaningful. It cannot be so without Christ; therefore, there are many souls that are just existing.

These perilous days have taken the hope which this world offers from many people. Man realizes that this world offers no hope—no place to hide from threatening dangers. There is much talk about peace, but at the same time nations are arming to the hilt. Man has developed a weapon that could mean the destruction of a great part of the entire human race. Men are talking about radiological warfare; building fallout shelters to protect us from radiological contamination; and weapons and devices to protect us. The enemies of the Western world are planning for a socialistic world—a world controlled by communism. There is talk about rockets, intercontinental ballistic missiles, and space travel. Thus, many are wondering if there is any hope.

To be honest about the matter, let us remember that the world has never offered any lasting hope or security. In fact, Christ taught the very opposite. He said, "Take no thought for your life, what ye shall eat"; also, "Lay up for yourselves treasures in heaven where moth or rust doth not corrupt, nor thieves break through to steal." The teachings of the Bible are clear enough in setting forth the fact that man is not to trust in the things of this world. To do so is to establish a false hope; a hope that will crumble.

There is hope, but it is not found in armed might alone; it is not found in earthly security. It is found in Christ Jesus. Our best protection from our enemies, is a turning unto God. Instead of fallout shelters, we should first call upon the name of God. The only real and lasting hope is found in Christ.

NOW

There is a fleeting, all-important point between the past and the future known as "now." There is only one time when anything was ever accomplished—and that is the present, the "now."

Would we be useful in life? Then we must look into the past long enough to gain wisdom from its successes and failures. And look into the future long enough to catch a vision of our purposes and goals. Then we must settle down to work in the golden present.

Would we be happy in life? An important key to

the achievement of happiness is to learn that the time to be happy is right now. How prone we are to go through life ignoring the present, hoping that sometime, somewhere, something will turn up to make us happy. Happiness is a matter of the present. There may be better days ahead, and there may not. We must not trust happiness to such a chance. We must be happy today—right now.

Would we live the Christian life? Religion is one of the hardest realms in which to get people to face the present. It is so easy to make one's religion a matter of the future. Just a little later, it seems, it will be easier to live as we know we should.

Jesus calls us to lives of service and helpfulness now. It is all very well to dream of good deeds in some far-off future. But we must live for Christ now, or our dreaming is a mere self-deceit. We pass this way but once, and today's chance to do right will never come again.

Suppose we had only five minutes to live. Well, the "now" of consciousness is just about that long, or slightly less. After these five minutes are gone, we will be living in another "now." The only chance of which we can be sure to live for Christ is the present.

"Be ye reconciled to God," comes the invitation and the challenge. It is a beautiful and splendid possibility. But it will mean nothing to you or me until there comes a present moment in which we say, "I will—right now I give God my heart."

"Behold, now is the accepted time, behold, now is the day of salvation." Right now is the time to be a Christian. Right now is the time to be useful to our fellow men.—"The Free Methodist."

Volume 76

Number 42

October 25, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NO. 7

The Executive Committee of the Western Conference has attempted to inform our people about the true facts in the Edgemont Church dispute to the best of our ability. During the summer, six articles, or reports, were published in "The Free Will Baptist." The reader may refer to the issues of August 2, 9, 15, 23, 30, and September 6, 1961, for a review of the reports up to the convening of the Seventy-Fifth Annual Session of the Western Conference on October 11, 12, 1961.

The Seventy-Fifth Annual Session of the Western Conference adopted two reports by the Executive Committee relative to this matter, one of which is listed below.

Item 3, Statement and Recommendations By North Carolina State Convention

"The recent session of the North Carolina State Convention of Original Free Will Baptists adopted a Statement and Recommendations relative to the polity of Original Free Will Baptists of North Carolina and made certain recommendations which contained advice to Ronald Creech, the James A. Miles Associates, the Western Conference, and the J. G. Teasley Associates.

(A copy of the following was read before the Conference.)

STATEMENT AND RECOMMENDATIONS OF THE EXECUTIVE COMMITTEE OF THE NORTH CAROLINA STATE CONVENTION OF ORIGINAL FREE WILL BAPTISTS Mount Olive, North Carolina September 13, 14, 1961

Statement

The Executive Committee recognizes its solemn responsibility in this hour of grave crisis. We are aware that decisions made at this Convention may determine the character and destiny of Original Free Will Baptists for generations yet unborn.

Because of our desire to faithfully discharge the duties committed to us by this Convention, we have co-operated with ministers and lay leaders throughout the state who have asked our help in informing our people about the issues now confronting us. Through area meetings, the newspapers, church periodicals, and other sources, we believe that our people are aware of the problems we face.

We believe that Christian people who are properly informed

will think and pray through their problems, and under God they can be relied upon to make right decisions. We believe that it would result in immeasurable harm to drag all the arguments, charges, and counter-charges regarding Ronald Creech and Edgemont Church onto the floor of this Convention. To do so would further threaten the spirit of Christian brotherhood and unity of our great Convention.

We are not met here to serve as a Sanhedrin Court to defame and crucify our brethren. We are not met here to show a spirit of revenge toward those who have wronged us.

We recognize the North Carolina State Convention as an advisory body to the conferences, churches, union meetings, and ministers who hold membership in it. It is "the duty of the Convention to solicit the co-operation of the conferences and associations in promoting the work" of the Convention.

We believe that the North Carolina State Convention of Original Free Will Baptists wishes to conduct its business and promote the cause of Jesus Christ in an atmosphere of peace and harmony.

We recognize that it is not uncommon for brethren to disagree and that controversies are sometimes inevitable. We believe, however, that these differences should be settled according to the Scriptures and the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

We recognize that "each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members."

We also recognize that "this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principle, the churches meet by delegation in the annual conference or association. The annual conference or association, being the highest tribunal, shall have final disciplinary authority over the local church." (Quotations from the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.)

We believe also that the conference or association is the highest tribunal in examining, ordaining, and disciplining ministers.

For a congregation to be a Free Will Baptist church, it must hold membership in a Free Will Baptist conference or association. We do not recognize independent churches as being Free Will Baptist churches.

In the same manner, for a man to be a Free Will Baptist minister, he must hold membership in a Free Will Baptist conference or association. We do not recognize independent ministers as being Free Will Baptist ministers.

We believe that there are distinct advantages in limiting ecclesiastical authority to the annual conferences. This form of church government has been practiced by Original Free Will Baptists for more than two centuries. In this manner, we avoid the selfish spirit of isolationists and the ecclesiastical tyranny that comes from centralized authority.

We have observed that Free Will Baptists today are being caught in the flux of two conflicting concepts of church government. One extreme is to isolate the local churches and make them independent congregations. Also a part of this trend is the defiance of the long-established authority of the annual con-

(Continued on page fourteen)

God's Invitation

(Exposition of Isaiah 55—Please read the passage before reading the message.)

THE Word of God had come to Israel. His command had issued forth to find the people of God residing in the capital of the ancient world—Babylon. Babylon was a place of slavery to the people of Israel when the preaching of our text took place. As he had in Egypt, many generations removed from these people, God was calling upon them to move from their place of residence back to the land they had left seventy years before under force of arms. The whole of Chapters 40—54 of Isaiah reflect the preaching of Isaiah to Israel, and are meant to prepare them for the invitation we find recorded in the fifty-fifth chapter. This invitation was a call to go back to the land they had left—the land of promise. Their leaving was to be a new exodus, based on better promises. God tells them that His word will not return void, but will accomplish that which He purposes. Peace will accompany them on their journey. Nature will join in their rejoicing. The hills will sing and the trees will clap their hands. The thorn and the brier will give way to the cypress and the myrtle trees as a sign to Yahweh, God. It was to be everlasting. It would not fail.

God's invitation to us, and our response to Him, is much like this ancient people's. Let us examine it in some detail with the prayer that this ancient word will become a present, personal word from God to us in our Babylon; for exodus always begins in Babylon, whether it be ancient or modern. We shall do this from three standpoints in order to assist our thinking. Let us say, that God's invitation involves us in, first, a matter of values; secondly, a matter of choice; and, thirdly, a matter of destiny.

A MATTER OF VALUES

The prophet begins his recital of God's invitation in Verse 1. "Ho, everyone that thirsteth come ye to the waters, . . ." A casual reading of the passage would make one believe he (the

by Rev. Charles Sapp
Winterville, North Carolina

prophet) was talking to a thirsty, poverty stricken people—a people who would grasp any straw of salvation coming their way, but this is precisely not what our prophet intends to convey. Rather, he is talking to a people who neither thirst, or have needs they cannot supply with ready cash. Israel had never had it so good, and they knew it.

Seventy years before their fathers had been forcefully ushered out of a second rate nation by the invading armies of Nebuchadnezzar. Palestine had been no paradise to them. The land might have flowed with milk and honey during the days of Joshua, but that was ancient history to these people. Palestine had been no paradise to them. No, they had lived through famine and pestilence and tragedy. Their captivity had in a real sense been a relief. Although they were looked upon as a subject people in a alien land, they were treated well. Allowed to work, for themselves, their native energies, industry and genius to make a dollar, had filled their pockets and bank vaults with coppers and gold.

They smiled at the prophet's pleading, but said, "Old man, don't talk to me about being thirsty. You can have the bread and milk of Canaan if you want it, but as for me; I'll take the wine and meat of Babylon!"

What was the prophet going to say to such a response? What will the prophet say today?

We give forth the gospel call, "Ye who are thirsty come and drink!" Jesus is the fountain of life. "Ye who are hungry come to Jesus." He is the bread of life. "Ye who are poor and needy, wounded and naked, sick and sore, blind and deaf, helpless and hopeless, come to Jesus." He will provide. But the expectant prophet finds his pleading up-

raised arms of welcome for the most part unrecognized. They fail to communicate his message. Baffled and disappointed, he repeats his call of invitation and looks upon his congregation to see they have not understood at all.

Some smile back at him patiently. Some heave a sigh of indulgence, as if to say, "Tolerate the old boy, he lives with his head in the clouds, spends his time saying prayers for people who need them"—after all, they say, "There are people nothing else can help. If prayer softens their lot, let him continue to minister to them. Pie in the sky by and by may be good enough for old ladies and little children, but me, I'll take my slice of life out of the here and now."

So we say, and so we live our life earth bound, satisfied a plenty with the things our hands have made. We live in the sense that material things are the *be all* and the *end all* of life. The effervescence of spiritual things may momentarily cross our thinking, but it is soon shut out by the things which appear so close and tangible—the material things of life.

A MATTER OF CHOICE

Baffled, the prophet attacks the situation of Israel's lostness in the only way he knows, and it seems to be a mere recitation of his former invitation. "Ho, ye who thirst, come to the waters. Come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not, hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness."

But it is more than mere recitation. It is an attack on their sense of values, and a beseeching command for them to choose between that which is temporal and that which is eternal.

Their first response to him had been: "We are not thirsty, we are not poor, and we are not hungry." But he stubbornly says, "Oh, but yes you are! You are thirsty and poor, but come anyway. Come buy wine and milk without money and without price."

The prophet had a different set of

standards by which he weighed these people. He calls upon them to adopt those standards or values. Their decision so far as he is concerned can be nothing else than to leave Babylon—prosperous, beautiful Babylon, and go back to Judaea and Jerusalem which is now in ruins. The temple has been thrown down; the sacred vessels prostituted on the lips of a heathen king's court; the wall has long since eroded away; the family vineyards are no more. Thorns and briars have taken over. The land lays in waste; yet, the prophet has declared they would go forth in joy. All nature would rejoice with them in their departure. The mountains and the hills would sing; the trees would clap their hands.

How can a prophet be so blind to the facts of life was the reaction of this ancient people. It is often our response to God's present invitation. We are called upon to choose between life as we see it, and life as it really is, and our own senses serve to defeat us in the attempt. We do not have the faculties for the perception of the spiritual life. But the call of God continues to come: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make with you an everlasting covenant . . ." (Vs. 3).

A MATTER OF DESTINY

There must be a reason why that which seems so real to us is to unreal to the true situation of life. What is it? Part of the answer at least lies in that to which we are called. We read and are told about the joy, blessings, and benefits of the Christian life, and it so often does not correspond with what we actually see among Christians. Our own experience too often has proved to be the very opposite of what we longed for and expected to find. It seems our own senses serve to defeat us in the attempt to live the spiritual life. We do not have the faculties for the perception of God's will. In pessimism and bitter disappointment we conclude with the prophet that God's: "... thoughts are not (our) thoughts, neither are (our) ways, (his) ways. . . . For as the heavens are higher than the earth, so are (his) ways higher than (our) ways, and (his) thoughts than (our) thoughts" (Vs. 8, 9).

We no more understand them than we do the rain and snow that falls to earth to water the ground. (Yet this is the very reason God continues to call us to redemption.) Failing to understand this we conclude that the Chris-

tian life is just so much poetry. We tend to relegate it to the fancy of idealism—what we wish were so, but have never experienced. We have forgotten to read that the gospel call like the call to Israel in Babylonian captivity is not only a call to salvation from our loss, but a challenge, a demand to live a life of service. It is not just a call to receive benefits from God, but a call to be pressed into His service. Isaiah called for Israel to become a witness to a saving event—a new exodus (Verse 5). She was to be held forth before the nations as God's testimony to His saving deed. They were to glorify Him, as He glorified them. As He delivered them, they were to share in the deliverance of the nations, and thus we have the answer to our questions. The character of their suffering deliverer (Chapter 53) was to become their character also. New Testament language reverberates this message in Paul's challenge to the church to live in fellowship with the sufferings of Christ being made conformable to His death, if by any means (we are) to attain unto His resurrection.

Believe me, I do not mean to indicate that if you suffer here you will be blessed by and by in some "Beautiful Isle of Somewhere." No, no, not that! If heaven has not become more real to you than this, the silent, scoreless, ocean of eternity will not be time enough for you to find it.

God's call, as nothing else does, expresses reality. Sufferings and blessings are its component parts. The sufferings to which we are called make the sufferings not only bearable, but joyful. The trees do clap their hands, the mountains and the hills do sing as the Christian makes his exodus out of Babylon and begins his march toward the new Jerusalem. Every thorny attack made on virtue, every temptation to lie, cheat, steal, bear false witness, defraud, covet; all impatience, lack of compassion, overcome, is the giving away of the thorns and the briars to the cypress and the myrtle trees. Every desert of trial crossed, every bereavement and disappointment borne for Christ's sake gives witness in all nature of His redeeming words. Paul tells us that all nature groans and travails waiting our redemption. Any sign of His redeeming work gives forth nature's shout of praise which will one day climax in the hallelujah chorus.

The call of God, His invitation to the Christian life, is a call to receive a life and to create life. We are caught up in a redemption that demands us to live

redemptively. Redemption mirrored forth from our lives comes at a high price. Could we expect it to be otherwise? Look what it cost our Lord! We must be identified with Him in His death. Taking up the Biblical terms of expression—we must reckon ourselves dead to the world and alive unto Him. This is what the Bible means when it says, believe, trust, obey. It demands the forsaking of wicked ways and unrighteous thoughts, and a turning to God, who will have mercy to pardon abundantly.

You may say, "But preacher, that lands you in the same position of the Old Testament prophet. Have you no better message? You are asking people to be thirsty when they are not, and hungry when they are well fed. You must tell people with money in their pockets and bank accounts, they don't have a penny with which to buy."

That's right. You said it, exactly as it is. Some folks are talking a lot about carrying the gospel to where people are. All this talk about communicating the gospel is something to think about to be sure. We should always do our best to communicate the message in the best possible manner to every individual. But when all is said and done, you can't do it. People are in the wrong place, see with the wrong eyes, and hear with the wrong ears. Having eyes to see they see not, and ears to hear they understand not.

We have only His message, "Come," accompanied by His promise, "My word will not return void." His invitation will be heard and accepted. Said Jesus, "All that the Father giveth Me will come unto Me, and he that cometh I will in no wise cast out."

Salvation is His word and deed. If we are to share in it He must call us. He has called and is calling. We must hear and respond in faith. "Hear and your soul shall live."

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:35).

"No weapon formed against the child of God will prosper. 'If God be for us, who can be against us?' No one!"

NEWS ^{AND} NOTES

Of Denominational Interest

Hugo Host for Lenoir-Greene Youth Rally

The Lenoir-Greene Youth for Christ Rally was held at the Hugo Free Will Baptist Church, Grifton, North Carolina, Saturday evening, October 14, with the Rev. Wayne W. Smith as the speaker. The Grifton Church won the banner with twenty-four per cent present.

The next youth meeting will be held at Faith Free Will Baptist Church, Kinston, North Carolina, Saturday evening, October 28, at 7:30.

Singspiration to Be Held At Pilgrim's Home Church

Pilgrim's Home Free Will Baptist Church, southeast of Kinston, North Carolina, will be the scene of the Lenoir Singspiration Sunday, October 29, from 6:00 p. m. to 9:00 p. m. The pastor of the church is the Rev. Roy Cauley.

Hugo Church is the mother church of this singspiration and the Rev. Robert Fader is the moderator. The last singspiration was held with Smith's New Home on July 30. The singing is held each fifth Sunday evening and rotates to the various churches in the surrounding vicinity that are represented and wish to have the singspiration in their church.

It is hoped to have some of the groups who have appeared on the Gospel Hour program on television station WITN, Washington, North Carolina. Also any group of singers who will be invited to take part in this program.

Hugo Church, Mr. Fader, Mr. Cauley and Pilgrim's Home Church invite you to attend this service.

League Workshop Proves Success in Georgia

The "Kingdom of God First," was what leaguers were inspired to put first in the Midway Association of Georgia, as they attended a league workshop for a week at Patmos Free Will Baptist Church near Leary, Georgia.

The course was taught by Mr. Ray Turnage, national league director.

There was an average of sixty-seven from thirteen churches in the associa-

tion. All ages attended and received great blessings and much information. Many were awakened to the fact that some leagues are still carrying on as they did when leagues were first organized; therefore, being in a "rut." Much history was learned which was an inspiration to many to learn of the forerunner of the league work.

The course included all phases of the leagues and it is assured that the leagues in this area will be improved and the programs will be more inspirational to all attending as leaguers are trained in the service for the Master.

Mr. Turnage pointed out that each league must suit the program to fit the local needs of the league.

Attractive certificates were given those who passed the quiz given on the fifth night. One had to be present all five nights and pass the quiz in order to receive a certificate.

Praise the Lord for the leagues and may everyone continue to "train and serve."

Central Conference Greenville Church

The Central Conference of Original Free Will Baptists of North Carolina

Coming Events

November 1—Midway Association of Georgia, Patmos Church and Live Oak Church

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

will meet on November 8, 9, at Greenville Free Will Baptist Church, Greenville. Registration will begin at 9:00 a. m., November 8. The program will begin at 10:00. All ministers and delegates are urged to be present. Visitors are also invited.

The pastor of the Greenville Church is the Rev. R. B. Crawford. Those attending the conference are to take special note of the fact that each person will be responsible for his meal on each day. Mr. Crawford states that all other facilities of the church will be available for those attending.

The officers of the conference are Revs. Walter Reynolds, moderator; C. L. Patrick, assistant moderator; C. H. Overman, clerk; C. J. Harris, treasurer.

Youth Fellowship to Sponsor Revival

The Youth Fellowship of Piney Grove Free Will Baptist Church, four miles west of Greenville, North Carolina, will sponsor and officiate in a youth week-end revival with the Rev. Sheldon Howard bringing messages especially geared to the hearts and minds of young people. The meeting will give the young people a full week end, Friday, Saturday, and Sunday evenings, October 27-29, of wonderful Christian fellowship and the opportunity to bring your friends to the Lord's house to learn of the wonderful life He has in store for even you. Services will begin each evening at 7:30.

Mr. Howard is a young man of God who has been pastoring Gethsemane Free Will Baptist Church near New Bern, North Carolina, for several years, and has just recently begun teaching in a local high school. Also he has the responsibility of the athletic program, and in this field he too is most capable.

The Youth Fellowship of Piney Grove has had previous experience in promoting attendance to revival services. Last spring, under the leadership of Curtis Worthing and Philip Joyner, attendance records were made by both young and older people. Mr. Joyner's team was the most successful in promoting attendance and they were honored with a charcoal steak-out, giving by the lesser aggressive team.

The fellowship, whose president is Curtis Worthing, meets at the educational building on Thursday after the second and fourth Sundays. Young people from 13 up are invited to attend whether a member of Piney Grove Church or not.

Fourth Union Sunday School And Auxiliary Convention

The Fourth Union Sunday School and Auxiliary Convention of the Central Conference will convene at the Aspen Grove Free Will Baptist Church near Fountain, North Carolina, Sunday, October 29, 1961. The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mr. Linwood Cobb
- 11:10—Welcome, Mrs. David Hobgood
- 11:15—Response, Mr. Arthur Ray Walston
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for the Children's Home
- 11:30—Special Music, Dilda's Grove
- 11:40—Sermon, Rev. Frank Harrison
- 12:00—Announcements
- 12:15—Lunch

Afternoon Service

- 1:15—Devotions, Mrs. Anna Bell Marshburn
- 1:25—Special Music, Free Union Male Chorus
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

Second Union Convention Of Central Conference

The Second Union Sunday School Convention of the Central Conference will convene Sunday, October 29, at the Hugo Free Will Baptist Church, Grifton, North Carolina. The theme will be: "Sunday School Unlimited in the Sixties." The program is as follows:

- 2:00—Registration
- 2:30—Program
 - Hymn
 - Scripture and Prayer, Bill Futch
 - Welcome, Host Superintendent
 - Response, Dennis Sutton
 - Short Business Period
 - Special Music, Host Sunday School
 - Recognition of Pastors and Superintendents
 - Hymn
 - Program, "The Modern Family" versus "The Old-Fashioned Family."
 - Final Business
 - Hymn
 - Benediction

Rockfish Association

Meets at Hickory Grove Church

The First Quarterly Conference of the Rockfish Association of North Carolina

will meet Saturday, October 28, 1961, at Hickory Grove Free Will Baptist Church, Route 3, Fayetteville, North Carolina, near Rockfish Station, Cumberland County. All are invited to attend this conference, with services beginning at 10:00 a. m., with the Rev. Paul Brown as moderator. Mrs. Clayton Stein is the church clerk. Dinner will be served on the ground at the noon hour.

Hickory Chapel Withdraws From National Association

Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, in regular monthly conference, voted to withdraw from the National Association of Free Will Baptists until such time as the standing of the North Carolina State Convention of Original Free Will Baptists and the National Association is reconciled.

National Superannuation Report for September

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended September 30, 1961, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand,	
September 1, 1961	\$4,662.94
Co-Operative Plan:	
Alabama	\$ 5.70
Arkansas	8.37
Arizona	.74
California	15.73
Florida	.45
Georgia	7.67
Illinois	9.35
Ohio	.36
Missouri	51.00
North Carolina	8.07
New Mexico	4.81
Oklahoma	23.76
Tennessee	3.51
Virginia	4.66
From States:	
Georgia	34.50
North Carolina	89.15
South Carolina	4.82
Tennessee	27.16
Other Receipts:	
From Insured on	
Premiums	22.77
Total Receipts	\$ 332.43
Total to Account For	\$4,995.37

Disbursements

Ministers Life and Casualty	
Union	\$45.54
Postage	4.00
Printing	3.00

Secretarial Service	75.00
Total Disbursements	\$ 127.54
Balance in Treasury,	
September 30, 1961	\$4,867.54

Progressive Association Reaffirms Stand

"On August 26, 1961, we, the Progressive Association of Free Will Baptists of Alabama, went on record reaffirming our stand on congregational government. We use the treatise that has been adopted by the National Association to govern us.

"We urge everyone to read and study the Bible daily. When Christians study and pray like they should, all the work of the church prospers and Christ Jesus is lifted up. Let us all join together and work like we are expecting Christ Jesus to come again; He is coming again. Wonder if we will be ready to meet him?"

Paramore Resigns Pastorate

The Rev. David E. Paramore, pastor of Mount Calvary Free Will Baptist Church, Hookerton, North Carolina, resigns his pastorate to become effective as of February 22, 1962. His reason for resigning was that his health would not permit him to do the job. The church has had tremendous growth since it was organized September 16, 1958. There is a church membership of 162, and Sunday school attendance averages 230. The church and Sunday school regret his leaving very much.

Friendship Host to 5th Eastern District S. S. Convention

The Friendship Free Will Baptist Church, Trenton, North Carolina, will be host to the Fifth District Sunday School Convention of the Eastern Conference Sunday, October 29, 1961. The theme for the convention will be "The Church and Christian Growth" (Ephesians 4:16). The program is as follows:

Morning Session

- 10:00—Call to Order
 - Prayer, Mr. Walter R. Sandlin, President
 - Hymn, "He Keeps Me Singing"
 - Welcome Address, Mr. H. M. Mallard
 - Response and Devotions, Mr. H. E. Ireland
 - 10:10—Business Period
 - 10:30—Sunday School Lesson, Rev. Shelton Howard
 - 10:50—Offering
- (Continued on Page Nine)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met October 6, at the home of Mrs. Julia Fillingame, with nine members and two visitors present. The meeting opened by singing, "I Gave My Life for Thee." Mrs. Sally Oliver, president, read the Scripture, Psalm 78:2-7. Mrs. Oliver led the group in prayer.

Miss Jean Fillingame, secretary, read the minutes and gave the treasurer's report.

The program, "Abounding Unto Every Good Work Through the Youth Auxiliaries," was presented.

Mrs. Lila Cleve gave a report on the woman's auxiliary convention. Mrs. Oliver then gave a report on the Arizona and Mexico Missions.

Misses Elaine and Emily Cleve then sang a duet, "Our Best."

The next meeting will be held at the home of Mrs. D. W. Cleve Sr. The group then enjoyed a social hour in which lime ice, candy, and nuts were served.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting at the church on October 5, 1961, with the president, Mrs. A. C. Tilghman, presiding.

The program chairman, Mrs. Walt Golding, gave an inspiring candlelight program using as her topic, "The Youth Auxiliaries of Our Church." Those taking part on the program were: Miss Susan Baldree, Mrs. Marvin Davis, Mrs. David Alligood, representing the Go-Tell Auxiliary, Miss Ellen Toler, Mrs. Manley Jenkins, and Mrs. Sybil Godley, representing the Young People's Auxiliary.

The closing prayer was given by Mrs. Golding, with all the members of the auxiliary kneeling at the altar for prayer.

The call to order was given by the president, after which the minutes were read and approved. Mrs. Tilghman welcomed Eleanor Reece as a new member. The treasurer's report was read and ac-

cepted with the balance on hand of \$87.42. The circle count was taken with the Smithie Robertson Circle winning the plaque for the coming month. Mrs. Wayne DeBruhl, personal service chairman, reported that ten visits and two cottage prayer meetings had been made to shut-ins this month. Mrs. DeBruhl gave each circle the names of two shut-ins to visit next month. Mrs. Manley Jenkins, sponsor of the Y. P. A., reported that they now have 30 members enrolled. She asked that all parents encourage their children to attend the meetings. Mrs. Marvin Davis, sponsor of the G.T.A., reported that they have 16 members on roll. Mrs. Jenkins gave the report from the district convention.

The executive committee report was read and approved with the following recommendations accepted: (1) That the year books be made by Mrs. Tilghman and Mrs. Golding at no cost to the auxiliary; (2) that we have a fellowship hour after each meeting with a different circle serving the refreshments, with the auxiliary paying for the refreshments; (3) that the Co-Laborer magazine be sent to the homes; (4) to send \$25 to the Children's Home to help pay for mattresses and springs; (5) to send \$25 to the superannuation board for the month of October; (6) to send \$5 to Mount Olive College to purchase flatware for the kitchen.

The meeting was adjourned with everyone singing, "Only Believe," and Mrs. Tilghman giving the closing prayer. Then everyone met in the church social room where everyone enjoyed drinks, cup cakes, and candy.

Deep Run, N. C.—The Gray Branch Free Will Baptist Y.P.A. held its regular monthly meeting October 16.

There were two new members present, Daphne Thigpen and Hollis Furtell.

The group discussed having a Halloween Party at Mrs. Margaret Ard's house the last night of this month, which is October 31.

For the program, Cindy Smith led in prayer, and the group sang a song. Rob-

ert Cauley, Cindy Smith, Don and Dan King, and Faye Heath read the program for the month. Linda Smith gave the benediction. The meeting was then adjourned.

MISSIONS

Urgent Needs on the Mission Field

Property in Hawaii.

Property for Spanish Mission in Miami (\$1,500.00 is desperately needed at once). Property has been purchased but this much more is needed on the down payment.

Support for the work in Alaska. Pray for Brother Lee Whaley who is now home in deputation work.

Support for the Cuban refugee food program in Miami (very urgent).

Pray for a pastor in Littleton, New Hampshire.

Pray for Brother Mack Owens who plans to open a new work in Fredericton, New Brunswick, Canada. We need funds for this work which is a real challenge to Free Will Baptists. The door is wide open. Fredericton is the capital of New Brunswick Providence.

Pray for new mission work on west coast of Washington state.

Christian Education

Record Enrollment at Mount Olive College

A record enrollment of 187 students are attending Mount Olive College, Mount Olive, North Carolina, this fall for an increase of 45 per cent over one year ago. Mrs. Josephine H. Ricks, registrar, announced today. Five states are represented in the student body: Virginia with 4 students, Tennessee 3, South Carolina 3, Georgia 1, and the remainder are from North Carolina.

Women students are housed in three units: the main college building, and leased dwellings on West James Street and North Chestnut Street. Men students have been assigned to the private residences of Mount Olive citizens.

President W. Burkette Raper expressed the belief that Mount Olive College could reach an enrollment between 400 and 500 by 1965 if adequate facil-

ities could be made available on the new fifty-acre campus.

The operational budget of the college for the 1961-62 fiscal year is \$219,000. Of this amount, the college anticipates receiving \$75,000 from the Free Will Baptist church and \$25,000 in gifts from community friends. The balance will be derived from students and endowments.

In order to provide building funds, the college has organized the "\$1,000 Club" which consists of members who have agreed to contribute \$1,000 during the next five years to the new campus fund. The club now has ten members.

NEWS NOTES

(continued from page seven)

- Offertory, Rev. Willie E. Stilley
- Announcements and Remarks
- 11:10—Introduction of Guest Speaker, Mr. H. M. Mallard
- 11:15—Special Music, Children's Home Choir
- 11:40—Message, Rev. J. W. Everton
- 12:00—Lunch and Fellowship
- Afternoon Session
- 1:00—Devotions, Rev. C. W. Hansley
- 1:15—Business Period
- 1:30—Program, Children of Host School
- 1:45—Program, Young People's Class of St. Delight Sunday School
- 2:00—Special Music, Prescott Brothers, Wintergreen and Harmony Quartets, Evangels Trio and Others
- 3:00—Election of Officers, Rev. J. C. Griffin
- 3:15—Benediction

White River Quarterly Conference Convened at Macedonia Church

The White River Quarterly Conference of Free Will Baptists in this district convened in conference with Macedonia Free Will Baptist Church near Mt. Pleasant, Arkansas, Friday and Saturday night, October 6 and 7. All the sixteen churches now belonging were represented by letters and/or delegates. A total delegation of 59 were enrolled in the business session Saturday.

The new church, the First Free Will Baptist Church of Batesville, joined the conference this session, and the conference is very glad to have this group join the number. The pastor, the Rev. David Joslin, brought the noon message, and it was inspirational. His wife sang, "The Love of God," right from her heart

in a way that touched eyes in the crowd as well as hearts. Both sermon and song were great. The Rev. Billy Wilhite, who was recently ordained to the ministry and now pastor of the Oakland Free Will Baptist Church near Bradford, brought the midafternoon message, "Sound the Alarm," from Joel 2:1 and Isaiah 52:1-10. This was very good. Other special features of the day were a solo, "He's Got the Whole World in His Hands," by Miss Linda Warnick; a solo by Moderator Bob King, and a duet, "The Stone," by the Rev. and Mrs. Orris Doggett. A wonderful time was enjoyed by all throughout the day, and if Mr. King was understood correctly, the lunch was really delicious.

The conference desires everyone's prayers and especially for the new church in Batesville.

W. S. Burns to Conduct Revival at Calvary Church

The Rev. W. S. Burns will be the evangelist for revival services at the Calvary Free Will Baptist Church, Wilson, North Carolina, located on the corner of Deans and Woodard Streets. Service will be held each evening at 7:45, beginning Sunday, October 29 and continuing through November 4.

The Rev. Cecil E. Rose, pastor of the church, cordially invites the public to attend these services.

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

Glad Tidings Assortment

21 Cards with Scripture Text

Blessed Christmas Assortment

21, Also with Scripture Text

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16 Folders, Featuring the
"Head of Christ"

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QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

(Continued from Last Week)

6. THE FEAST OF PURIM OR LOTS.

The Feast of Purim was instituted by Mordecai and began on the fourteenth day of the twelfth month. It was held in commemoration of Mordecai's triumph over Haman's trick of wicked design to destroy all the Jews. "On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month of Adar, and the fifteenth day of the same, yearly" (Esther 9:17-21). See Esther 3:7-15. It was by royal authority, they bound themselves to keep the day. "The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim" (Esther 9:27-29).

7. THE FEAST OF DEDICATION

This was held in the winter month of Chisleu, in commemoration of the cleansing of the temple from its defile-

ment under the Greek terrorist Antiochus. "And it was at Jerusalem the feast of the dedication, and it was winter" (John 10:22). "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (Daniel 11:31).

8. THE FEAST OF THE SABBATHICAL YEAR

This was kept every seven years. It was a time of rest for all the land (Sabbath for the land). At this time all field hands ceased their labor for an entire year. During this year the fruits of the land including vineyards, trees, etc., was common property, if a Hebrew owed anything this debt was canceled. If property had been taken under mortgage, the mortgage was no longer in effect, the property returned to the original owner. All Hebrew servants went free and returned to their estate after this year-long feast was concluded. "But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard" (Exodus 23:11). "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land" (Leviticus 25:2, 4, 5). "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall

release" (Deuteronomy 15:1-3). "If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him" (Exodus 21:3). The Jews were threatened for not observing this feast and because of their refusal to observe it they were allowed to be taken by the Babylonians into a captivity that lasted long enough to consume the amount of time they would have given in honoring God in this feast; if they had obeyed the years in which they lived in disobedience to God's command concerning the feast. When these seventy years of captivity were passed, God restored to them their land. "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the saviour of your sweet odours" (Leviticus 26:31). "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (2 Chronicles 36:20, 21). "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath or on the holy day: and that we would leave the seventh year, and the exaction of every debt" (Nehemiah 10:31).

9. THE FEAST OF JUBILEE

This was a feast to be held every fiftieth year. It began on the Day of Atonement. "And thou shalt number seven sabbaths of years unto thee, seven time seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Leviticus 25:8-10). It was called "Year of Liberty," "Year of the Redeemed," "Acceptable Year." "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them" (Ezekiel 46:17). "For the day of vengeance is in thine heart, and the

(continued on page thirteen)

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QUOTES



By J. C. Griffin

SIGNS OF THE LAST DAYS

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, . . ." (2 Timothy 3:1-3). We leave off the balance of this chapter for the time for our meditations and place our attention to "Without Natural Affection." However, we do want to go back and speak about disobedience to parents. Children are disobedient to parents, as perhaps in more boldness, than in any day in past history of our country.

THE CAUSE

I have recently said this in the pulpit of the church that I serve and I want to hand it on to you, my friends. Some of you may not agree, but that does not lessen the fact. I have said, "It is not the children's fault for the delinquent crises that we are witnessing, it is the parents' fault." If parents were more alert to the religious training of their children, J. Edgar Hoover would have much less trouble, but prayerless homes; homes that have no Bible reading, but instead, profanity, drunkenness, parents out late at night, seeking after the pleasure of the world; children roving the streets, or watching TV when there is some picture on that is not fit for decent people to see. When all these things exist in the home, the home is a breeding place for crime. Godless homes breed crime. Not only crime started in the home, but it is cultivated by the negligence of people who seem to be religious. You say, "How?" We, a lot of religious people, instead of watching out for those young chaps that are slipping, sit at home or stand in the way of sinners and criticize, instead of praying for and trying to give proper instruction. It is too often said, even by Sunday school teachers, "He is not worth anything, I am tired of his presence in

Sunday school," so the boy is turned out to follow crime.

I am giving to you, my readers, a clipping which was used in the Pleasant Acres Free Will Baptist Church bulletin. Perhaps some of you have seen it as it was a selected message by the pastor of the aforesaid church. I think that it is worth our consideration. This clipping should be a means of changing our attitude:

LOST . . . A BOY. Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very said and very real.

The fact is, his father lost him. Being too busy to sit with him at the fire-side and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being too engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—Selected.

WITHOUT NATURAL AFFECTION

Did you notice an AP Report of the unnatural affection as given in The News and Observer, October 7, with headlines, "20 Nabbed in Florida in Sex Cases"? When I saw the account of the nabbing, I said, "Well, we are not far behind Sodom and Gomorrah." The men of Sodom lusted after men and actually tried to get God's messengers that were sent to get Lot and his family out of Sodom, out from Lot's home for immoral purposes. Paul said in Ephesians 6:11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Notice the crimes of sex perversion was not committed by what the world calls the downs

and outs. These crimes were committed by people high up in the religious world.

Once a priest in a Roman Catholic church, 51 years of age, one of the 20 that had molested some of the fifty children who had been led into the orgy; a superintendent of Sunday school in one of the religious sects, 63 years of age; a minister of music for a Baptist church; a grammar school teacher and one elementary school teacher. These high ups in the religious world had free access to the children that were under their care and they molested these children. The news report did not give the ages of these children; they could have been teen-agers. But regardless to the ages of the children, I say such dignitaries who molest children should be placed where they would never see another child.

Where preachers and teachers engage in such lewd and unnatural practices, it is a serious matter and should be dealt with severe penalties.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

PRAYER AND FAST BAND

"Greetings in the name of our wonderful Saviour:

"Here I am again with a monthly report of the Prayer and Fast Band. We received only \$6.00 this month, but we are so happy that our small church can do this well. Just think if all of our churches were doing this much, it would bring in thousands of dollars each month. I feel I have made a mistake by asking our pastors to help put this on. I should have asked our auxiliary women to help me put it over; now instead of our national treasurer getting the funds, our National Woman's Auxiliary treasurer will get the funds, starting November 1.

"The plan again: Fast for breakfast every first Sunday morning in the month. If you feel you can't fast, send the price of your breakfast. You will soon see that thousands of dollars will be coming into our treasurer. Women, I am appealing to you to help in this wonderful plan. God bless you. I believe I will hear from some of you.—Mrs. Liz-zie McAdams, Huntsville, Texas.

REQUEST PRAYERS

"Would you please print in your paper that the Rev. Thomas E. Beaman has suffered a heart attack. He is holding his own, but requests the prayers of all, for his recovery."—Mrs. Katherine B. Wickham, His Daughter, 807 Simmons Street, Goldsboro, North Carolina.

STORIES for our BOYS and GIRLS

TRICK OR TREAT

by Dorothy Grunback Johnston

MIKE clutched a big paper bag and yanked at his rubber mask. Then he squinted through the slits.

"I found it," Molly murmured. She pushed the button and the doorbell dinged.

Then the door was flung wide open.

"Trick or treat!" shouted Mike.

"Trick or treat!" echoed Molly.

"Mother," called the friendly man with a twinkle in his eyes, "Come see. There's a funny wrinkled little man at our door hiding under a huge mask. His coat is miles too big and so is his nose. And you should see the little old lady. Her hat is floppy and—"

"Ask them in," a woman's voice called.

Mike moved toward the fireplace twisting the top of his paper bag. Molly's high heels clomped behind him.

"Now," smiled the friendly man. "What was that you both shouted when I opened the door? Trick or treat, did you say?"

"It's Hallowe'en, you know," Molly piped up. "If you don't treat us, we'll trick you!"

"So far, everybody has given us a treat," added Mike. He peered into the bag. "We've got cookies and candy and gum. Our bag is half full of good things."

"'Course," said Molly, "if anybody hasn't got a treat, we'll trick 'em." She pulled a bar of soap from her pocket. "It's fun to smear soap on windows, but awful hard to get it off."

"Wax is harder," said Mike. "I've got a piece of candle."

"You'd really trick us, would you?" asked the man. "If we can't produce a treat, you'll play a trick on us?"

"Don't tease them," the lady said. She turned to the visitors. "Mr. Merry was just going to make some popcorn. Take off your masks. The popcorn will soon be ready."

Mr. Merry poured yellow corn kernels into the popper and shook it over the coals in the fireplace. Pretty soon it

sounded like fifty firecrackers on the Fourth of July.

Molly and Mike munched buttered popcorn while Mr. Merry talked to them.

"You threatened to trick us if we didn't treat you," he said. "But I know someone who will trick you!"

Mike laughed and so did Molly. They were the ones who were doing the tricking tonight. That is, they would if they didn't get treated. "Who would trick us?" Mike asked.

Mr. Merry wasn't smiling when he answered. "The devil will trick you if you don't watch out. That's his business, to trick people. You see, he makes sin and wrong things seem like fun. 'Cheat in school,' he whispers. "'That's an easy way to get good grades. Steal money from your mother's purse,' he says. 'She'll never know. If she guesses, just lie to her. It's an easy way to get some money.'"

Mr. Merry filled Mike's bowl with popcorn for the third time.

"Of course we have all sinned," he said. "The Bible tells us *'all have sinned and come short of the glory of God.'* The devil tells folks they aren't so bad. 'In fact,' says he, 'you live a good life. Just keep on as you are and you'll get to heaven.' But it's a trick. The Bible says, *'there is none that doeth good, no not one.'*"

Mike looked at Molly. He was thinking of the little red racer he had sneaked at the dime store. Molly looked at Mike. She was thinking of the time she broke a plate and told her mother Mike had done it.

"*'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'* Yep. That's the way it is. The devil will trick you if you let him, and the wages he pays are pretty awful. Death. Separation from God for ever and ever."

"Hurry and tell them about God's treat," Mrs. Merry said.

"It's a wonderful treat, too," said Mr. Merry. "We don't deserve it. But God loved you and me and everyone so much, He sent His only Son, the Lord Jesus Christ, to be our Saviour. Jesus never

sinned. But He died for you. But you have to believe it. *'The gift of God is eternal life through Jesus Christ our Lord.'* That's the treat God offers: if you believe with all your heart that Jesus died for you, you will live for ever and ever with God in heaven." Mike stared at the flickering flames that leaped and licked at the log in the fireplace. "Right this minute," said Mike, "I believe that Jesus died for me."

"Me, too," said Molly. "I don't want the devil's trick. I'll take God's treat." —Gospel Banner.

ALL FOR GOD'S GLORY

by Marjorie Thurmond

SARAH'S face was usually one of the happiest in her Sunday school, but today the smile did not come so easily as usual. Sarah was just eleven years old, but she loved the Lord and tried to keep happy for Him, to make others happy also. Sometimes it was hard, for Sarah's folk were poor, and the five children could not always have just the things they wanted.

Sarah was fond of attractive clothes, especially pretty coats. When the wind blew hard, and the air was cold, she thought that warm pretty coats seemed to laugh at cold weather and cause those who wore them to laugh, too. Sarah had never had a new coat or a very pretty one of any kind for herself. Some winters she had worn her sister Jane's coats; once she had had only a big, heavy sweater; at other times she had worn coats given her by her friends.

Since she loved the Lord, she knew that it was He who took care of her and sent her what she needed—coats as much as everything else. She felt selfish to pray for a pretty coat for herself when some people had no coats at all. But how she hoped that some winter the Lord would send her a warm, beautiful new one!

On a certain Lord's Day, Sarah was in Sunday school and was trying to look happy; but away down inside she felt sad. She had somehow believed that this

winter the Lord would send her the kind of coat she had wanted for so long. However, when the cold days came, she had only an old coat which Jane had outgrown after wearing it two winters. But she would not let a shabby garment keep her from going to Sunday school, so she went on, wearing the faded brown coat. She felt as if everyone were looking at her and thinking how ugly her coat was.

Sarah thought so much about her coat that she heard scarcely a word of her Sunday school lesson. During the preaching service which followed, her mind was still on the coat until the preacher announced his text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10: 31).

"I wish," thought Sarah, "that verse meant everything I do—even wearing old coats." As the preacher continued his sermon, she suddenly realized that he was talking about everything that people do.

Then suddenly Sarah had a happy idea. "I can wear this coat for God's glory," she thought. "I prayed for a coat, and He sent this to me. So I can wear it because it is the coat my heavenly Father gave me, and I am glad that He did. It keeps me warm enough to come to His house, whether it is pretty or not."

For several weeks Sarah remembered this and wore the old coat quite cheerfully. Then one Sunday she noticed that her Sunday school teacher, Mrs. Daniels, looked and looked at her a great many times. Then Sarah's imagination about the coat became active again.

"I'm sure my teacher thinks this coat is horrid, and wonders why I don't wear a better one," Sarah worried. "Since I have to wear this old coat, I do wish that other folks could not see how ugly it looks."

After church, her teacher came to her and said, "Sarah, dear, I have been watching you and my daughter Belle together, and I believe that you are just a bit smaller than Belle. Aren't you?"

"Yes, about two inches," Sarah answered.

"Then, if you can tomorrow, I wish you would come down to my house for a moment. I have something to show you."

When she entered the teacher's home the next day, Sarah saw a beautiful, dark red coat, brand new on a chair. "How pretty it is! I hope some day I can have one almost that nice," Sarah said to herself.

Much to her astonishment, when Mrs.

Daniels entered the room, she slipped the beautiful coat on Sarah. "There! it's a perfect fit," she said. "Belle's aunt sent it to her. Since Belle has one nice coat, and this one is too small for her anyway, I would like for you to have it. Do you think you could use it?"

Sarah thanked Mrs. Daniels many times and hurried home with the new coat.

"Mother, Mother," she cried, when she entered the house, "just see the beautiful new coat that the Lord sent me! I tried to wear the old one for His glory, and I am going to try harder than ever to live for Him each minute while I wear this new one."—*John Three Sixteen.*

Questions & Answers

(continued from page ten)

year of my redeemed is come" (Isaiah 63:4). "To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn" (Isaiah 61:2). It was regarded as being especially holy. Respecting it there were these enactments: cessation of all field work, the fruit of the whole earth to become common property, redemption of sold property, restoration of all inheritances and the release of all Hebrew slaves. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In this year of this jubile ye shall return every man unto his possession" (Leviticus 25: 10-13). "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which

is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession" (Leviticus 25:23-28). "In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong" (Leviticus 27:24). "But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. And if he be not redeemed in these years then he shall go out in the year of jubile, both he, and his children with him" (Leviticus 25: 40, 41, 54).

The Old Testament is largely symbolic when it comes to its worship from every article of the tabernacle, all its forms of worship personal, all articles of the priest's clothing, the hour, day, year, and millennial in which the performance occurred, and also the exact location upon which each feature of the worship was carried out. All details concerning these symbols and their symbolism are not given in the Scripture. Many are given so that, few if any of us fully understand all they stand for. In general the whole symbolized the coming of Christ and all in the behalf of sinners. His incarnation and incarnate serves in our behalf as sinners. We are to read, study, and meditate on the whole of the Bible's message and when wisdom to understand is needed ask of God. See James 1:5.

Subscription Honor Roll

J. C. Griffin, Bridgeton, N. C.	39
M. L. Johnson, Newport, N. C.	34
Mrs. J. J. Blizzard, Deep Run, N. C.	30
First F.W.B. Church, Flint, Mich.	23
Mrs. Lillian Grubbs, Mount Olive, N. C.	22
Walter Sutton, Beulaville, N. C.	21
Jimmy Tyndall, Pink Hill, N. C.	16
Sue H. Gay, Walstonburg, N. C.	15
Philip Gilbert, Cordova, Ala.	15
W. A., Marsh Swamp Ch., Sims, N. C.	13
C. J. Harris, Greenville, N. C.	12
R. E. Gray, Pocahontas, Ark.	10
W. A., Selma Ch., Selma, N. C.	10
R. C. Baggett, Manning, S. C.	10
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Lena Gaskins, Vaseboro, N. C.	7
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Mrs. Pauline Godwin, Jacksonville, N. C.	7
Mrs. L. V. Pinson, Pensacola, Fla.	6
Walter Reynolds, Snow Hill, N. C.	6
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Mrs. R. L. Goff, Fountain, N. C.	6
C. L. Patrick, Walstonburg, N. C.	6
Sarecta W. A., Kenansville, N. C.	6
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John W. Beaman, Walstonburg, N. C.	5
Mrs. G. C. Carter Sr., Surrency, Ga.	5
Robert E. Sullivan, Lake City, S. C.	5
Mrs. W. H. Jones, Stantonburg, N. C.	5
Mrs. Otto C. Merritt, Rocky Mount, N. C.	5

The Western Conference Reports

(Continued from Page Three)

ference in the examining, ordaining, and disciplining of ministers who walk disorderly. Through acts of incorporation, some congregations have already repudiated the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* by appropriating to themselves the authority to ordain men to the gospel ministry.

The other extreme of church government is the lodging of ever-mounting authority in a national organization. It is our belief that the ultimate goal of this trend is to destroy all forms of church government between the local church and the national organization. We wish to warn our churches that the end result of this movement would be the control of the Free Will Baptist denomination by a small group of ambitious men. From one national office this small group would seek to control the literature, all publications, educational institutions, and the entire program of Free Will Baptists.

We believe that Original Free Will Baptists of North Carolina wish to avoid both of these extremes. We do not want our church to disintegrate into a conglomeration of independent congregations. Nor do we want the tyranny of a national office with centralized authority.

The Executive Committee of the North Carolina State Convention believes that the vast majority of Free Will Baptists wish to adhere to the ancient landmarks of our faith which recognize the annual conference as the highest denominational tribunal. The annual conference is close to the people, and it gives proper recognition to the laity.

We believe that our position on church government is clearly defined in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. The formulation of this position was a joint activity of the brethren from many conferences. It took place in a spirit of Christian brotherhood before the present crisis ever arose.

We do not believe that it would be the part of wisdom to abandon the principles of church government and Biblical faith that have stood the test of time.

We believe it would be an injustice to our forefathers to forsake the ancient landmarks which they prayerfully set in order to chart a new course for the expedience of any pressure group that might clamor for personal favor.

In recognition, then, of our solemn responsibility to promote the cause of our Lord and Saviour, Jesus Christ, to advance Biblical truth and to act on Christian principles and from Christian motives, the Executive Committee humbly presents this statement and the following recommendations to the 1961 session of the North Carolina State Convention of Original Free Will Baptists:

Recommendations

1. We advise Mr. Ronald Creech to withdraw his libel suit in the amount of \$400,000 against the Executive Committee and the Board of Ordination of the Western Conference;

2. We advise that Mr. Creech recognize the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* which empowers the annual conference to examine, ordain, and discipline ministers;

3. We advise Mr. Creech to present himself fully to the jurisdiction of the Western Conference and its duly constituted boards and committees without restraint in order that the controversy between him and the Western Conference may be settled according to the Holy Bible and the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*;

4. We advise the James A. Miles Associates to recognize the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* which calls for councils in the organization of a church and the settlement of serious difficulties.

Upon the compliance of Mr. Creech and the James A. Miles Associates with the above,

1. We advise the Western Conference to withdraw its complaint and restraining order against Mr. Creech and the James A. Miles Associates;

2. We advise the Western Conference to give Mr. Creech a speedy, fair, and impartial trial according to the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*;

3. We advise the J. G. Teasley Associates to withdraw their complaint and restraining order against Mr. Creech and the James A. Miles Associates; and

4. We advise all conferences, associations, union meetings, and churches belonging to the North Carolina State Convention to honor the decisions of the Western Conference in seeking a Christian solution to the problems involving Mr. Creech and Edgemont Church.

In order that this Convention may proceed to transact its business in a spirit of peace and love, we recommend that the presiding officer be empowered to rule out of order any other discussion, debate, resolution, or item of business relative to the Edgemont Church dispute or Ronald Creech that may come before this Convention.

(The above Statement and Recommendations were read to the North Carolina State Convention of Original Free Will Baptists and adopted by a vote of 364 for, to 61 against, on September 13, 1961.)

The Executive Committee of the Western Conference agrees fully with the Statement and is willing, as the Executive Committee and Board of Ordination have always been, to comply with the advice given. We recommend that in the event Ronald Creech submits himself to the jurisdiction of the Western Conference for trial, that the Executive Committee of the State Convention be invited to sit in for observation; and further, if he desires, Ronald Creech be allowed to invite the Executive Committee of the National Association to sit in for observation so long as such is satisfactory to Ronald Creech and is clearly understood that said Executive Committee may sit in for observation only.

We recommend that this, the Seventy-Fifth Annual Session of this Western Conference, endorse the above mentioned Statement, Recommendations, and suggestions by this Executive Committee.

(This item was adopted by a unanimous vote of the Western Conference on October 11, 1961.)

We feel that in this action the Western Conference has clearly stated its position and at the same time has proven it is willing to "go the second mile" in the interest of peace and harmony.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

STATEMENT FROM THE PRESIDENT OF THE NORTH CAROLINA STATE CONVENTION

"This is to state that the Conservative Fellowship of Free Will Baptists of North Carolina, which met and organized on September 14, 1961, at Goldsboro Free Will Baptist Church, was not sanctioned, endorsed, or approved by the North Carolina State Convention of Original Free Will Baptists. It is not recognized as a part of our Convention."

REV. S. A. SMITH, President

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth Through Christian Stewardship

(Lesson for November 12)

Lesson: Matthew 25:14-29

Golden Text: Romans 12:1

I. INTRODUCTION

"Am I my brother's keeper?" was the scornful reply of Cain to the question of the Lord concerning his brother's whereabouts. It reflects the attitude of a selfish and self-centered person. Such an individual has no concern about the welfare or the well-being of his fellow men. He is concerned with self alone.

The teachings of Jesus concerning the Christian's attitude toward others are very specific. Christianity is founded upon a basis of love. It is in the spirit of love that the Christian performs his very act. When the Spirit of God leads our steps and motivates our actions, our service to Him will be rendered out of genuine love and concern for the welfare of all of His creatures, and especially those created in His image and likeness.—*Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

Matthew 25:14: Jesus has gone to a far country, but His servants are still here. A good servant is as careful of his master's things as he is of his own. It is required of a steward that he be found faithful (1 Corinthians 4:2). When the Master comes back, nothing will be hidden from Him.

Vs. 15: Sometimes we speak of our talents as our gifts. Remember that the talents belonged to the traveling man. Among his servants were a five-talent man, a two-talent man, and a one-talent man. There is no such thing as a no-talent man.

Vs. 16: The man with the most talents must have gone to work immediately and made his opportunities. There is no time to waste.

Vs. 18: The one-talent man did not steal the talent, but he hid it. He said he was afraid. Was he cowardly or just plain lazy? Those who have the least often do the least with what they have.

Vs. 19: The day of accounting is sure

to come. Then it is too late to dig up a talent and put it to work.

Vs. 20: A good steward is not afraid to have his books audited.

Vs. 21: *Well done* is spoken only when it is deserved. The Lord cannot lie.

Vs. 23: A gain of two talents won as much praise as a gain of five, for the two-talent man had done his best. No more was asked.

Vs. 24: The one-talent man came with apologies and excuses and hard thoughts about his lord. Shirkers always have their excuses.

Vs. 26: To do no good is to do bad. To be slothful is to be wicked. We are accountable for our little as surely as the other man is for his much.

Vs. 27: If the master is demanding, the servant should be the more diligent.

Vs. 28: Gifts grow by use. Talents improve by exercise. Things unused are lost.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. *The service rendered by the faithful is natural, not vain.* It is not just simply to fulfill an obligation or a responsibility; it is a blessed privilege enjoyed in its entirety by the righteous only: "*Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*" (Vs. 37). Verses 38 and 39 set for the same kind of questions.

Whatever the Christian does, he is to do it in the name of Jesus. Every act of charity is an act of service rendered to Christ. Such a performer of good deeds does not purposely do it for reward or to win His divine favor, but he does them because of his inward spiritual nature. It is natural for him. So yielded is he to the service that he is not aware of its meaning to the Saviour. "*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*" (Vs. 40). Helpfulness to the most insignificant of God's children, is service to Him.—*The Bible Student* (F. W. B.).

2. In the first few verses of Galatians

6, there is an apparent contradiction. Verse 2 says, "*Bear ye one another's burdens, . . .*" and Verse 5 says, "*For every man shall bear his own burden.*"

This is not a contradiction when we understand the Scriptures. The Greek word for burden in Verse 2 is not the same as that in Verse 5. In Verse 2, the word, *burden*, indicates a sickness, trouble or trial; whereas, in Verse 5, the word, *burden*, indicates a pack attached to one's back; or, we believe, the guilt or consequences of one's sin.—*The Advanced Quarterly* (F. W. B.).

3. Everlasting punishment . . . life eternal. Our eternal destinies are fixed on this side of the grave (Luke 16:25, 26; Revelation 22:11; John 8:21). Where one will spend eternity—heaven or hell—depends upon the answer he gives to this question: "What shall I do then with Jesus?"

"How can a God of love send a man to hell?" is a question often asked. A more insistent question is this one: "How can a God of righteousness take a sinner to heaven?"—*The Bible Expositor*.

4. Matthew 25:34, 41: "Imagine the awful gulf which lies between these simple words, *depart* and *come*. That sweet word *come*—how He has repeated and repeated it through all these ages, in every possible way. . . . Spoken so tenderly with His own human lips, it has been taken up and given forth by those whom He has sent in His name: the Spirit has said, 'Come'; the Bride has said, 'Come'; the hearers have said, 'Come'; whosoever would, has been invited to come. The music of the word has never died away. But now its course is nearly run. Once more it will ring out, but with a difference. No longer now to all. The line of separation has been drawn, and across the great gulf fixed the old sweet word of grace can reach no longer. It is to those on the right, and these alone, that now the King says, 'Come.' To those on the left there remains a word, a stranger to His lips before, the awful word, 'Depart from Me.'"—*The Expositor's Bible*.

5. Years ago Henry Ford, and an employee who did the driving, were riding in a fine car out West when they had trouble out in the country and had to be hauled to town. A farmer hauled them with an old Ford and refused to take any pay. He performed a kind deed without any thought of pay. Some time later what was his surprise to receive a shiny, new automobile as a gift from Mr. Ford! Not until then did he know whom he had helped.—*Selected*.

Attention N. C. Free Will Baptists

OCTOBER IS SUPERANNUATION MONTH

October, 1961

To Ministers, Church Clerks and Sunday School Superintendents
Of Free Will Baptist Churches of North Carolina

Dear Co-Worker:

This letter is being addressed to you as a reminder that **October is Superannuation Month**. There are 20 ministers receiving regular monthly pension checks and 28 ministers' widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have helped in this work. However, we are aware that we should do much more than we have been doing.

The revision of the Ministerial Retirement System by the State Convention does not lessen the responsibility of our churches toward superannuation; but rather increases our obligation to help provide for the retirement of those who now serve us. We should continue to remember that those ministers and ministers' widows now on our superannuated list will continue to need our help for several years to come. They served us well in the past. We should not forget them now.

Can we count on **You** to help meet the needs of those now on our superannuated list and also to provide for an even better retirement for the present active ministers of our churches?

What can you do? **You** can help meet the needs by receiving a special offering, in your Sunday school, church, league and other organizations of the church, for superannuation. How much is your part? If all of our churches will send as much as 50 cents per member we can meet our budget of \$20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Don't fail—Send your gifts for superannuation to: Walter Reynolds,
Route 2, Snow Hill, North Carolina.

Give regularly throughout the year to superannuation.

Very truly yours,
Walter Reynolds
Chairman-Treasurer

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 1, 1961

LUOMA PHOTOS

DUKE UNIVERSITY LIBRARY



WHO HOLDS THE DESTINY?

What is the present destiny of the Free Will Baptist denomination? Where do we now stand regarding our denominational unity and purpose? Many things have been written and spoken regarding the problems of our day. The results have been seen in certain areas, for many of our people, ministers and laymen, have begun to think. Surely out of our problems the right will prevail for the good of all. One is made to wonder, however, just how God regards us in the good of all. One is made to wonder, however, just how God regards us in the light of the world's condition, when He observes us filled with problems which should fade into insignificance when compared with our national and world plight. What a pity that we are not truly united to fight the evil forces of our day. Instead of contentions, ought we not to be offering the gospel to a hungry people. Instead of taking precious worship hours to discuss denominational problems, shouldn't our ministers be spending more time in lifting Christ up?

Since, however, certain of our Free Will Baptist leaders have chosen to disturb our entire denomination, something has to be done, and something must be done. The problem now is, who holds the destiny of our denomination? No one knows just what will take place, but surely it is not God's plan that we fail because of our differences. We should pray that we will come to recognize His purpose, and thus know that it is greater than any of our current denominational problems.

Our purpose as a denomination is good. To promote Christ's Kingdom among men is the highest goal. In promoting our work (by an institution, or any organization), we are subject to forget the highest purpose. At the same time, we must be sure that our denominational programs serve to fulfill the great purpose.

Our doctrines are good. No one within our ranks has questioned these doctrines. We believe that any soul is able to serve God and honor Christ by accepting and practicing them. They are fundamental in every sense of the word. Regardless of terms and interpretations, our church government, as has been practiced by most Free Will Baptists, is good. No one has advocated a change, and surely no one is seeking a change.

Next, our growth has been good. During the past fifteen or twenty years, there has been a remarkable growth. We have grown numerically; we have grown in the area of denominational programs and institutions; and we have grown spiritually. Will our selfish ambitions destroy these areas of growth? or will we solve our problems to the good of all?

Who holds our destiny? Some would say that it rests in the realm of our national body; that is, within the overly ambitious aims and goals of its leadership. Evidence of this can be seen as we observe the trend of this leadership to centralize each phase of our work; also, along with the desire to gain control. It has been wrongfully proposed that our problems exist because

of those in localized conference areas who want to control the entire denomination. We ask, "How can this be?" It is not, nor can it be, any single conference or association that controls the national body; nor is it any quarterly meeting or local church. It should be remembered that the national body should be composed of proper representation from each state. This representation should be on the level of office holding, as well as delegation. To purposefully keep any state from its proper representation is unfair, to say the least. Yet, this has actually been done on the national level. When the national body fails to accept the suggested representative from any state body, then it has overstepped the bounds of democracy and congregational government.

We conclude that the destiny of our denomination is not held by any single individual, or church; it is not held by any particular executive department or committee; it is not held by any single school or college, nor any particular philosophy of education; it is not held by any single, localized group. At the same time, let us remember that the action of all these will have to do with the final outcome; but our destiny rests in God. If we sincerely seek His divine will, our purpose can be fulfilled.

Many have refused to express themselves. Others have sought to be an unauthorized "Moses" to lead us to a perfect solution, feeling that they alone are the only ones to offer any constructive advice. One thing is certain, God can and will come to the aid of those who seek Him. Let us remember that the truth will prevail. It may go through trials and testings, but it will prevail. May we seek the source of our true destiny.

Volume 76

Number 43

November 1, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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The Western Conference Reports On The Edgemont Church Dispute

(Note: Since the Edgemont Church dispute, Durham, North Carolina, has attracted nation-wide attention, by reason of the involvement of the National Association and some of its officers and members, and since many people have requested more information about the true facts in the case; the Western Conference, through its Executive Committee, is submitting a series of reports and articles to *The Free Will Baptist* with a request that they be published as a public service to our people in the interest of a more complete understanding of the issues in the case.)

REPORT NUMBER 8

The Executive Committee of the Western Conference has attempted to correctly inform our people about the true facts in the Edgemont Church dispute. Seven articles, or reports, have been published in *The Free Will Baptist* since August 1, 1961. The latest of these articles was published in the issue of October 25, 1961, and reported the action of the Western Conference relative to a Statement and Recommendations recently adopted by the North Carolina State Convention of Original Free Will Baptists.

This article will deal with the Complaints or Lawsuits referred to in the above mentioned Statement and Recommendations, which was included in the issue of October 25, 1961.

The Seventy-Fifth Annual Session of the Western Conference also adopted the following, as a part of the Executive Committee Report on October 11, 1961:

ITEM 2 OF EXECUTIVE COMMITTEE REPORT: "EDGEMONT CHURCH AND RONALD CREECH"

We have continued to have difficulty with Ronald Creech and the James A. Miles Associates. Following the action taken by this Conference on January 18, 1961, Ronald Creech continued to hold himself out as an Original Free Will Baptist minister and pastor of Edgemont Original Free Will Baptist Church; continued to lambast and defy the Western Conference; led the James A. Miles Associates in making an appeal directly to the National Association; in making application for membership in the Cape Fear Conference, as the true congregation of Edgemont; and made application for membership in said Conference as an Original Free Will Baptist minister. The appeal to the National Association was returned with the opinion that the appellees had not exhausted their right of appeal within the state and suggested that they appeal to the North Carolina State Convention of Free Will Baptists. Such an appeal was not made to the North Carolina State Convention.

Because we felt that irreparable harm and damage was being done to Original Free Will Baptists in general and the Western Conference in particular, the officers and Executive Committee have joined in Complaints filed in the Civil Court of Durham County in which relief is sought. We have filed one suit against Ronald Creech in which the Prayer for Relief is, that he be enjoined and

restrained from holding himself out as an Original Free Will Baptist minister until such time as he submits himself to the jurisdiction of the Western Conference and its duly constituted boards and committees, without restraint. We have also joined the true congregation, as recognized by this Conference, in a suit in which the Prayer for Relief on the part of the Western Conference is, that the Court ratify, affirm, and approve the action taken by the Western Conference on January 18, 1961, in recognizing the J. G. Teasley Faction and those united in interest with them as the true congregation of Edgemont Original Free Will Baptist Church; and that the James A. Miles Faction and those united in interest with them be enjoined and restrained from holding themselves out as the officers and true congregation of Edgemont Original Free Will Baptist Church. In this same suit, the J. G. Teasley Faction asks that the James A. Miles Faction be enjoined and restrained from interfering with the J. G. Teasley Faction's use and benefit of the personal and real property belonging to the Edgemont Original Free Will Baptist Church. The J. G. Teasley Faction has also filed a suit in which the Prayer for Relief is, that Ronald Creech be enjoined and restrained from holding himself out as the pastor of Edgemont Original Free Will Baptist Church until such time as he is employed by the true congregation, as recognized by the Western Conference.

Temporary Orders were signed in each of these cases on June 30, 1961, by Judge Clawson L. Williams, Jr., Judge presiding in the Superior Court of Durham County. These Orders have been appealed to the State Supreme Court by Ronald Creech and the James A. Miles Faction. We are unable to give any assurance of what the outcome will be.

This legal action was taken on behalf of the Western Conference, by the officers and Executive Committee, by authority of Article 4, Section 1, of our Constitution. We recommend that this action be approved by this, the 75th, annual session of this Conference." (This item was adopted by a unanimous vote of the Western Conference on October 11, 1961.)

Since the joint suit by the Western Conference and the J. G. Teasley Faction, Complaint No. 4738, has been so widely discussed and so greatly misrepresented; it is deemed well to list the true facts herein. It has been widely reported and claimed that the Western Conference is trying to get possession of the property of Edgemont in this case. Such is simply not true, as can be clearly seen from reading the "Prayer for Relief" in the complaint.

The reader should understand that, in a Civil Lawsuit or Complaint, the "Prayer for Relief" is the action asked for. The following is the action asked for in Complaint No. 4738:

"WHEREFORE, the plaintiffs, J. G. Teasley Faction, and those united in interest with them, and the plaintiff, the Western Conference of Original Free Will Baptists of North Carolina, jointly and severally, pray judgment of the Court against the defendants, James A. Miles Faction and those united in interest with them, jointly and severally as follows:

(Continued on page fourteen)

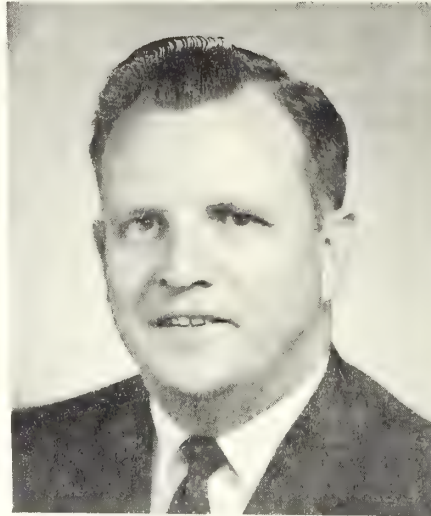
Children Challenge The Church

THE Lord has been wonderful to us here at the Children's Home again this year. We have been able to operate without any indebtedness for another twelve months. We are constantly reminded of God's goodness to us. We praise the holy name of Jesus Christ for His marvelous blessings upon us in this past year.

When we praise the Lord for His many blessings, we realize that He has used human instruments with which to bless this work. We are grateful to every person who has been willing to be used of God in this way. Thank you so very much for every contribution you have made. Through your obedience, God has worked to supply the needs of the helpless boys and girls of our home. The superintendent of your Children's Home will never cease to appreciate all of the good people of North Carolina for the wonderful way you have responded to our every call. I know of no way to express my appreciation than just to say, "I sincerely thank you." I promise to use the money that you give as wisely as I possibly can. I believe the best way for you to realize what your contributions have done is to see the young men and women as they grow up and leave our home. Some of you will never see them. However, I suppose the next best thing would be to receive a written message from them. I have asked two of the young ladies, who will be leaving the home at the close of this school year, to write the following message to you:

MY TEN YEARS AT THE CHILDREN'S HOME

My father died in January, 1952, and my mother was left to care for eight children. She could not support us, so three were placed here at the Children's Home. I can remember the day I came to the home. When I drove up in front of the girls' building, I was scared stiff. The place was so big and different from the home where I had lived. I was homesick for quite a while, wanting my mother and my other brothers and sisters. All I knew about my brothers and sisters was that they had been



*by the Rev. Wilbert Everton
Superintendent, Free Will Baptist
Children's Home, Middlesex, N. C.*

adopted. After a few days, I became accustomed to the life at the Children's Home. I enjoyed playing with the girls, and we sure had some good times. My mother came to see me about three months after I came to the home. She only came once more, and I have not seen or heard from her since. Where-



ever she may be, I am hoping she is living a good Christian life.

I began traveling with the concert class when I was eight. We really had some good times on the class, and we can sure remember the times we were punished for misbehaving. The friends we met were really wonderful. I traveled with the class for five summers.

I did not go to church before I came to the Children's Home. I thank God for the privilege I have now. We have prayer meeting each week, Sunday school, church and league. I am proud to say that I have been given the privilege of accepting Christ as my Saviour. Each child is encouraged to read his Bible and pray daily. Each Wednesday night at prayer meeting, every child, from the youngest to the oldest, says a Scripture. I think it is wonderful that we are able to learn and quote God's Word. Many churches invite us to attend their annual home-coming and we enjoy them.

I can say that my educational provisions were very poor once. I was in the second grade at the time I was admitted, but I can remember it was different. I skipped so many days and now I go every day unless I am sick or for other reasons. We go to the Middlesex High School, which is two miles away. We have one bus, which makes two trips in the morning and afternoon. We, who graduate this year, will hate leaving our friends, but we will always carry the school spirit with us.

After a child finishes high school, he is encouraged to further his education by going to college. We are encouraged to attend Mount Olive Junior College. I plan to enroll there next year for a business course.

Many times a child is faced with a problem. He goes to his mother and father to get them to help solve them. Whenever we have trouble, we have a fine group of matrons to whom we go. We are thankful for them and for the things they have taught us.

I wish to thank the Greenville Free Will Baptist Church for sponsoring me during my ten years at this home. They have been so good to me and I am

grateful for the interest they have shown me. They are the ones who send money for my clothes and other gifts.

For those who have helped make this home possible, I thank God for you. If it were not for you, I have no idea what I would be doing today. I thank each and every one of you for your support the forty-one years that this home has been in existence. Please continue your support and pray for it.

I invite you to visit your Home anytime you can. It is always open to you. Once again I say thank you.

Marjie Herring.

MY LIFE AT THE CHILDREN'S HOME

When I was eight years old, my mother passed away and left six small children. My father knew it was a big responsibility for him to keep all six of us. The youngest child was eighteen days old. My aunt adopted my sister because she was so small, and the rest of us stayed with relatives for two years. The family thought it would be much better if all of us were put together. In June of 1953, we were admitted to the Children's Home. It is at the Children's Home that I have been taught and experienced many things.

I accepted Christ before I came to the home, but since I have been here I have learned to love the Lord much better. We have vesper services each week, Sunday school and Worship service on Sunday morning, and league on Sunday night. I have a lot to be thankful for. At the home, we have warm, heated buildings, plenty of clothes to wear, and plenty of food to eat. I would have had most of these things if I had not come to the home, but my life would have been much harder. I thank God for a wonderful place like the Children's Home. If a child is without a mother or father, I know of no better place for them to be put than the Children's Home.

These eight years at the home have meant a lot to me, and I can truly say that God has richly blessed me since I have been here. If we love the Lord, He will supply our needs; thus far, I can say that He has supplied mine.

At the home I have received good training. The matrons are at the home to take the place of a mother, and the ones that I have worked with most have been a mother to me. A child has lost a lot when he loses his mother. I do not have a mother, but it gives me a wonderful feeling to know that some

women want to take the place of a mother. We have certain chores at the home. I think this is wonderful, because when the girls and boys leave, they will know a little something in life. I have learned how to cook, iron, sew, and clean house. One day it will be a great help.

I would like to thank all of the friends of the Free Will Baptist denomination for having a part in making my life enjoyable at the Children's Home. I especially would like to thank the members of Malachi's Chapel Church, Columbia, that supports me. They are the most wonderful people I know. Since I have been at the home, they have done things for me just like they



would for their own child. They always remember me at Christmas. I have received many wonderful things from them, and I will never forget the nice things they have given me and all the things they have done for me.

If it were not for the Free Will Baptists, the Children's Home would not be in existence. We want to ask all of you to continue your support for the Home.

I am a senior this year, and when I leave, the memories of the Children's Home will always be close to my heart.

Jo Etta Worthington.

I do pray that you have seen from the messages of these young ladies, what your dollars have done. May God challenge us to do even more in the coming years.

There are always many needs pressing themselves upon us each day. There is always the need of operating expenses which include clothing, food, electricity, fuel and general upkeep. We have, for

several years, seen the need of expansion. There are many children today who are victims of broken homes. These children desperately need the help and guidance of someone who cares. I feel that even though such children have both parents living, they are still the responsibility of Christian people. The rising tide of broken homes presents a great need. I feel that a child who has been deserted by his parents needs our help as much as an orphan child; therefore, I say to you, "The need is great."

For many years, November has been designated *Children's Home Month* in North Carolina. In the past, there has been a special effort put forth during November in behalf of the work of the Children's Home. There is no greater reward for our labor than the smiling faces, and twinkling eyes and the sound of laughter from the seventy-five boys and girls at the home. Equally as true, there is no greater challenge than the call of the dependent child. The sobbing cry of the helpless child is challenging you. Truly, children do challenge the church today. Listen to them, hear this message, heed this call. I urge you to let's raise more money this year than we ever have for the Children's Home.

We have already started our preparation for Thanksgiving Day Services. We plan for the program to begin at 10:30 on Thanksgiving Day. We urge all of you to come to the Children's Home at Thanksgiving. Bring an offering and your lunch. Let's join in giving thanks to our wonderful Lord.

I'LL FOLLOW GLADLY

Dorothy Conant Stroud

God has promised to go with me
Over mountain, sea, or plain,
And to be with me each moment,
Be that moment joy or pain.

Where He leads I'll follow gladly
And His gentle voice obey,
For I know a Guide so faithful
Would not lead my soul astray!

Joys of earth oft fade and wither,
Joys of heaven but increase;
God will give, while close abiding,
Wondrous love, and joy, and peace.

When in pain's dark vale I wander
He will be close by my side;
Each step leads the nearer heaven
When the Saviour is my Guide!

Of Denominational Interest

Wayne Smith to Conduct Rose Hill Revival

Revival services will begin at Rose Hill Free Will Baptist Church, four miles east of Ayden, North Carolina, November 5, and will continue through November 11. The evangelist for these services will be the Rev. Wayne Smith. He will be assisted by the pastor, the Rev. Clifton Rice. Services will begin each evening at 7:30 and will feature special music.

The pastor and the church cordially invite the public to attend these services and request your prayers that the name of Christ may be glorified.

Piney Grove Announces Fall Revival

The Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, announces its fall revival, beginning Sunday, November 5, and continuing through Monday, November 11. The evangelist for these services will be the Rev. S. A. Smith, Beulaville, North Carolina. Service will begin each evening at 7:30.

The pastor, the Rev. W. L. Poythress, Wilson, North Carolina, is extending a cordial invitation to the public to attend these services.

Hickory Chapel Church Makes Correction

According to the pastor, the Rev. Johnny Eason, the News Note which appeared in the October 25 issue of "The Free Will Baptist," concerning Hickory Chapel Church, Ahoskie, North Carolina, was not correctly stated. The following correction is made:

"Hickory Chapel Church, Ahoskie, North Carolina, voted to stop financial support to the National Association work until we learn the State and National Association's standing as of January 1, 1962.

"This action is not final, nor does it mean we have broken relationship with the National Association. The church will definitely decide on these issues with our National Association and State Convention after January 1, 1962."

Alabama State Association To Convene Nov. 9-11

The First Free Will Baptist Church of Fayette, Alabama, will be host to the Alabama State Association of Free Will Baptists November 9-11, 1961. The moderator is the Rev. Milton Gann. The convention theme is "Ordained Unto Good Works." The program is as follows:

MINISTERS AND DEACONS CONFERENCE Thursday, November 9

Morning Session

9:30—Song Service, Rev. Charles Hollingshead, Pianist, Mrs. E. B. Ledlow

9:35—Devotions, Mr. Dorman Deal

9:45—Welcome, Mr. A. M. Wallace

9:50—Response, Mr. B. A. Grissom

9:55—Moderator's Message, Rev. Milton Gann

10:05—"Ordained unto Good Works by Power of Redemption," Rev. James Walden

10:35—"Ordained unto Good Works Means Giving of Self and Possessions," Rev. K. V. Shutes

11:05—Intermission

11:10—Song Service, Rev. Charles Hollingshead

11:15—Morning Message, Rev. Walter Jones

12:00—Lunch

Coming Events

November 8, 9—Central Conference of N. C., Greenville Free Will Baptist Church, Greenville

November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway

November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)

November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

Afternoon Session

1:00—Song Service, Rev. Charles Hollingshead

1:05—Devotions, Mr. E. J. Durk

1:15—"Good Works Means World-Wide Evangelism," Rev. J. J. Staab

1:45—"Good Works Demands Walking Worthy of Vocation," Rev. A. J. Lambert

2:15—Business Session

2:45—Adjourn

3:15—Meeting of the General Board

Evening Session

7:00—Devotions, Rev. Billy Ray Smith

7:20—Special Singing

7:30—State Association Called to Order by Clerk, Rev. Chester O'Donnell

7:35—Welcome Address, Rev. A. L. Warren

7:45—Response, Rev. R. P. Ritch

7:50—Appointment of Committees by Moderator

8:00—Keynote Message, Rev. Eustace Riggs

Friday, November 10

Morning Session

7:00—Laymen's Breakfast

9:15—Devotions, Rev. O. Z. Johnson

9:35—Moderator's Message and Seating of Standing Delegates

9:50—Recognize Visitors and Corresponding Delegates

10:10—Report of Credential Committee

10:20—Seating of Delegates

10:45—Appointment of Committees

10:50—Intermission

11:00—Devotions, Rev. John T. Quick

11:20—Morning Message, Rev. Homer Willis

Afternoon Session

1:00—Devotions, Rev. Leander McAdams

1:20—Report of Woman's Auxiliary Convention, Mrs. William E. Atkinson

1:35—Report of State Sunday School and League Convention, Sara Scott

1:45—National Foreign Missions Report, Rev. Rolla Smith

2:25—Report of General Board

2:40—Reading of Changes in Constitution and Bylaws

3:00—Report of Association Secretary

3:13—Report of National Association, Rev. E. B. Ledlow

—Adjourn

Evening Session

6:45—Song Service, Rev. Donald Hollingshead, Pianist, Mrs. E. B. Ledlow

7:00—Devotions, Rev. Phillip Gilbert
 7:20—Special Singing
 7:30—Evening Message, Dr. L. C. Johnson
Saturday, November 11
 9:00—Song Service, Rev. Donald Hollingshead, Pianist, Mrs. E. B. Ledlow
 9:10—Devotions, Rev. J. M. Dutton Jr.
 9:30—Report of Home Missions Board, Rev. W. H. Ryland
 9:45—Report of Board of Supcrannuation, Mrs. W. H. Ryland
 10:00—Report of Children's Home Trustees, Rev. J. J. Staab
 10:15—Report of Auditing Committee
 10:25—Report of Executive Committee
 10:30—Report of Children's Home Superintendent
 10:45—Presenting Constitutional Amendments
 11:00—Delegates to National Association
 11:05—Recess
 11:15—Morning Message, Rev. W. G. Palmer

Revival in Progress at LaGrange Church

Revival services began at LaGrange Free Will Baptist Church, LaGrange, North Carolina, Sunday, October 29, and will continue through Sunday, November 5. The Rev. L. B. Manning, Fountain, North Carolina, is the evangelist for these services. Services are beginning each evening at 7:30.

On Sunday, November 5, the closing of revival, the church will observe its annual home-coming. There will be lunch served on the church grounds at the noon hour.

The pastor, the Rev. Thurman B. Hall, and the church invite the public to attend both the remaining services of revival and the home-coming. Especially are all former pastors, members, friends and visitors are invited to attend the home-coming.

Revival in Progress At Beaufort Church

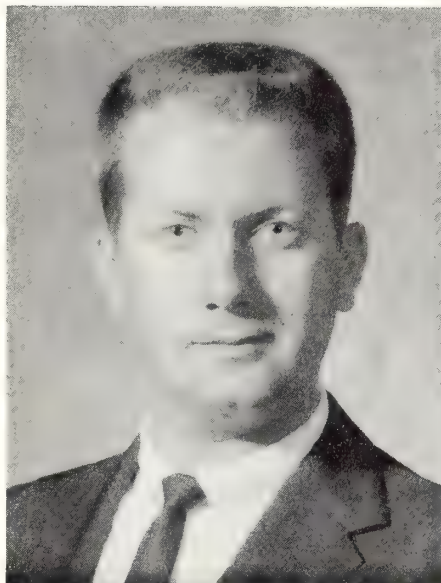
Revival services are now in progress at the First Free Will Baptist Church, Beaufort, North Carolina, and will continue through Sunday, November 5. The evangelist is the Rev. Jack Paramore, Greenville, North Carolina.

The last week of revival there will be four preachers, the King's Messengers Quartet of Free Will Baptist Bible College, Nashville, Tennessee, to bring special music and they will be the special guest of home-coming day, which will

be observed on Sunday, November 5, the last day of revival. They are the Rev. Randy Cox, the pastor; the Rev. Jack Paramore, the evangelist; Joe Creech and Bill Gardner.

The pastor, the Rev. Randy Cox, extends a cordial invitation to all to come and attend the remaining revival services and home-coming.

Sunday School Conference At Sherron Acres



Mr. Harold Critcher will direct a Sunday school conference at Sherron Acres Free Will Baptist Church, Durham, North Carolina, November 5-10.

Mr. Critcher is educational director at Fairmount Park Free Will Baptist Church, Norfolk, Virginia. The theme for the conference will be "Reaching with the Truth." The sessions will begin at 7:30 o'clock each evening. All churches in the Durham area are invited to the conference.

The Rev. Fred A. Rivenbark is pastor of the church.

Dilda's Grove Church Announces Revival

The fall revival at Dilda's Grove Free Will Baptist Church located near Fountain, North Carolina, will begin November 5, continuing through November 11. The evangelist for the meeting will be the Rev. J. C. Lynn, Elm City, North Carolina. Services will begin each evening at 7:30.

The pastor, the Rev. R. L. Norville, and the church cordially invite the public to attend these services. Everyone is requested to pray for a great revival and that many decisions for Christ will be made during these series of meetings.

Revival in Progress At Bethany Church

Revival services are now in progress at the Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina. Services began Monday, October 30, and will continue through Sunday morning, November 5. The Rev. Jerry Rowe, pastor of Piney Grove Church, Greenville, North Carolina, will be the evangelist for these services.

The pastor, the Rev. Garland Teasley, extends a cordial invitation to all to come and join in on the services.

Rev. Boldin Is Evangelist For Warsaw Revival

The Rev. Dewey C. Boldin of Clayton, North Carolina, will be the evangelist for revival services at the Warsaw Free Will Baptist Church, Warsaw, North Carolina, beginning November 12. Mr. Boldin will be assisted by the pastor, the Rev. H. M. Minshew. Services will begin each evening at 7:45.

The church and the pastor request your prayers for the success of the meeting and extend a cordial invitation to everyone in the vicinity of Warsaw to attend the meeting.

Reedy Branch Church To Observe Home-Coming Day

Historic Reedy Branch Free Will Baptist Church, located on Route 1, Winterville, North Carolina, will observe its annual home-coming and 161st anniversary at services on Sunday, November 5. A special feature of the morning worship service will be the honoring of all the members of Reedy Branch who have held membership with the church for 50 years or longer. In this service they will be given a golden certificate commemorating their fiftieth year of service and devotion to the church.

The present sanctuary of Reedy Branch Church was built in 1900. It has been remodeled and redesigned since that time. Its white towering belfry pointing to the sky stands as a mighty witness to the influence of Christ in this community.

Reedy Branch boasts a year round air-conditioning and heating plant, large educational building complete with furnishings and educational equipment.

Lunch will be served on the grounds, and the afternoon service will feature the usual Reedy Branch song fest.

The Reverend Charles Sapp, who began his pastorate there in September this year, extends to all former pastors, mem-

(continued on page ten)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

STUDY IN HEBREWS

CHAPTER 8

Mrs. T. E. Tyndall

As we continue the study of the Book of Hebrews, we recognize it as an epistle to the Hebrew people emphasizing to them that the religion of Jesus is far more excellent and perfect than that of Moses. Throughout the entire thirteen chapters, Paul points out and explains the supremacy of Christ. He says that Christ is the greatest of all God's messengers; that He is superior to the angels, for in Hebrews 1:4, 6 we read: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. . . . And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." This is a lesson in assurance of the diety of Christ and love for us and hope for eternal life, and it may be divided into two parts: (1) The Excellency of Christ's Priesthood (Vv. 1-6); (2) the Establishment of a New Covenant (Vv. 7-13).

1. THE EXCELLENCY OF CHRIST'S PRIESTHOOD

To the Philippians Paul wrote: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (3:8).

In the first verse, Paul tells us where Jesus is waiting for us. He says, "... set on the right hand of the throne of the Majesty in the heavens." Also in Ephesians 1:20 we read that God set Him at His own right hand in the heavenly places. So as Jesus is our priest in heaven, He is our minister of the sanctuary and tabernacle not made by man but by God Himself.

In Hebrews 9:8, 12, 24, the Holy Ghost thus signified that the way into the holiest was not yet made manifest

while as the first tabernacle was yet standing. Neither by the blood of goats and calves, but by His own blood He entered in once in the Holy place having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us.

Paul says in Verse 3, just as the official priests were to offer gifts to God and sacrifices for sins, so does Jesus become our priests and with even better qualifications. In Verse 4, he says the old Levitical laws had to be adhered to according to the pattern God set for them, but in Verse 5 Jesus becomes more than a priest for us because He introduced a new covenant with new promises. In Verses 6 and 7, Jesus sees the need for a new covenant based on love rather than the law, and in Verse 8, after seeing the need for a change, promises the new covenant. Verse 9 assures them of this change because of the disobedience of the Children of Israel.

So as we study the excellency of Christ's priesthood, let us not forget that Jesus excelled in all things, in every deed and act he performed. His excellency was unsurpassed while He lived here and now since He has become our priest. Then too His priesthood is unsurpassed. God, through Abraham, gave priests to the Children of Israel. Then He appointed Aaron, the high priest, and all the sons of Levi to act as his assistants. Their duties were the preparation and serving of the burnt offerings for the sins of the people. But when Jesus came into His power, He abolished the rituals of killing animals and shedding their blood for the cleansing of their sins. Jesus shed His own blood for our sins and it is through His blood we are cleansed of all our iniquities.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works

to serve the living God?" (Hebrews 9:14).

2. THE ESTABLISHMENT OF A NEW COVENANT

The old covenant that God had made with the Children of Israel had become outdated and God saw the need of a new covenant. He recognized the faults (Vs. 7) of the old and the need for a change, just as He prophesied at the establishment of the old law there might come a time that the old would become inadequate (Vs. 8). This change was needed because the Children of Israel would not adhere and continued in the old law (Vs. 9).

In the new covenant was a great promise and a great hope. We see it in that the Lord saves and keeps those who put their trust in Him. We are to keep these laws both in our minds and hearts, and as we do this, God gives us His promise to be with us through all trials and tribulations (Vs. 10). If we keep this new covenant, we will not need to teach others for every one shall know of Him regardless of size, color, race, or any other thing.

In Verse 11, we note that the Lord loves and is willing to save sinners. He not only forgives our sins, but he remembers them no more. One of the troubles with our people today is that we say we forgive and then we don't or can't forget. Oh that we could have that much true righteousness in our lives and hearts to forgive and forget! Just as in our day, when something new replaces the old, then the old is used no more and is soon forgotten; so He says the old is ready for decay and it will soon vanish away.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met Tuesday, October 10, in the home of Mrs. Audrey Lamm. There were 14 members present. Mrs. Myrtie Radford read the Scripture taken from Psalm 78:2-7, followed with prayer by Mrs. Mavis Phillips.

The program, "Abounding Unto Every Good Work Through the Youth Auxiliaries," was presented by Mrs. Alice Weaver with Mrs. Colene Holland, Mrs. Joyce Price, Mrs. Ruth Hinton and Mrs. Audrey Lamm taking part. The lesson taught the necessity of having a G. T. A. and Y. P. A. in the church through the woman's auxiliary to provide spiritual training for the young people of the church.

After having the minutes read and approved, the roll was called and the col-

lection of dues, followed by reports of the vice-chairmen. All money for cards and *danny dozits* was turned in, including \$16.60 from the Kiwanis supper and all the bills were paid. It was reported that there is \$45 in the floor finishing fund. At the next meeting the officers for the coming year will be elected. Mrs. Colene Holland gave a full report of the auxiliary convention. Motion carried to send \$2 to Cragmont.

The next meeting will be at the home of Mrs. Jackie Jones. The meeting adjourned and delicious refreshments were served by the hostess.

Huntsville, Texas—The Woman's Auxiliary of Pine Prairie Free Will Baptist Church met Tuesday afternoon, October 3, 1961, in the home of Mr. and Mrs. Van Dorn Davis for the regular monthly meeting. Mrs. Davis, a faithful member of the auxiliary, gets about in a wheel chair, and very often invites the auxiliary and cottage prayer meetings into her home. There were ten present and each presented Mrs. Davis with a little gift.

Following a song, Scripture reading and prayer, the business period was conducted. The minutes of the last meeting and the treasurer's report were read. Mrs. Opal Kaehl and Mrs. Morris, delegates to the district auxiliary convention, gave a very encouraging report of the meeting which convened at the First Free Will Baptist Church in Houston.

The program chairman, Mrs. Morris, read and commented on the introduction to the program. The topics were discussed by Mrs. Anita Pugh, Mrs. Opal Kaehl, Mrs. Lucille Carrol, and Mrs. P. J. Wood.

The offering amounted to \$6.30.

Refreshments of cake and punch were served. Dismissed with prayer.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

CHANGE OF ADDRESS

"Will you please publish in *The Free Will Baptist* that my address has changed from 6007 Seaboard Avenue, Jacksonville 10, Florida, to P. O. Box 435, Live Oak, Florida."—Rev. Q. Hansley.

CHANGE OF ADDRESS

"Will you put a notice in *The Free Will Baptist* that my address has been changed from Pamplico, South Carolina, to Timmonsville, South Carolina. I feel like the Lord has called me to do full-time work for the home mission board in South Carolina."—Rev. Julius B. Vause.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

1961 College Yearbook Wins First Place Award



For the third consecutive year, the Mount Olive College yearbook, "Olive Leaves," has received first place rating from the Columbia Scholastic Press Association of New York.

The 1961 contest attracted 1,500 entries from schools, colleges, and universities from throughout the United States and several foreign countries.

Faculty advisees for the 1961 edition of "Olive Leaves" were Mrs. Lorelle F.

Martin, Mr. William Thomas, and Mrs. Lois P. Boyette.

Shown in the above picture are, left to right: Linda Cherry, Greenville, literary editor, 1961; Jerry Elmore, Goldsboro, advertising committee, 1960; Bertie Ann Hill, Snow Hill, editor, 1960; Mrs. Lorelle F. Martin, advisor; Deanyee Lee, Pikeville, editor, 1961; Bruce Ann Smith, Mount Olive, business manager, 1960.

College Officials' Speaking Engagements

Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will speak Sunday, November 5, at both the morning and evening services of Tee's Chapel Free Will Baptist Church in the Cape Fear Conference.

The Rev. Ralph Lightsey, director of public relations at Mount Olive, will preach at Saint Mary's Free Will Baptist Church, New Bern, North Carolina, at the morning service on Sunday, November 5. The Rev. Henry Melvin is the pastor.

The Rev. Michael Pelt, dean of

Mount Olive, will speak Sunday, November 5, at the Arapahoe Free Will Baptist Church, Arapahoe, North Carolina. Mount Olive College Day will be observed at the 11:00 a. m. service. The Rev. Albert Keech is pastor.

Kenly Church Observed College Day

The Kenly Free Will Baptist Church, Kenly, North Carolina, observed Mount Olive College Day on Sunday, October 29. The Reverend Ralph Lightsey, director of public relations at the college, spoke at the 11:00 a. m. service. The Reverend Jesse Bone is pastor.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is there to be found in the Bible any teaching against modern hypnotism?—J. R.

Answer: I think this would depend somewhat upon your conception of *modern hypnotism*. I have read of a number of things that go under that title which the Bible definitely teaches against. "When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do" (Deuteronomy 18:9-14).

Then again I have read of some other things which under the control of wise, upright, and intelligent physicians might possess real helpful therapeutic value, and serve as a wonderful blessing in the cure of physical ills, without spiritual and moral harm to either the one who is suffering, or the practicing physician. But this is like many other good things, it may be misused. Alcohol and opium with other narcotics unless handled with care and wisdom may produce more harm than good. One with a God controlled and Bible taught conscience might use any of these to his own good as well as that of his patients and the glory of God. The average person should not practice this and should have nothing whatever to do with it nor with anything concerning it unless it be when administered by a reputable doctor.

The fact that people of our age are

forecast in the Bible to be weaker and wiser than those of bygone days may mean that they shall have knowledge to know and use powers that will be to their undoing as a result of their being able to start things they are not able to stop. (See Leviticus 18:21; Deuteronomy 12:31; Leviticus 19:26-31; 20:27; Isaiah 8:19; 1 Samuel 28:7, 10, 11; Acts 16:16-18; Revelation 21:8; Deuteronomy 9:4, 5; Leviticus 18:24, 25; 1 Kings 6:61; Job 1:8; 2 Kings 20:3; 2 Chronicles 15:17; Psalm 101:2; Leviticus 20:23; Ezekiel 21:21, 22.) Young people who are subject to ungodly teachers in the field of psychology need to pay special heed to both Biblical and parental warnings. They should remember how subtle Satan attracted our first parents as seen in Genesis 2 and 3 and what the result was. They need further to be reminded that the Bible alerts us to be attentive to all Satan's possible approaches. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9). "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Proverbs 19:1).

There is ample teaching in the Bible against any and all evil but some Christians (in name) are too much taken up with worldly things to give proper attention to them. It takes more than wishful thinking for any Christian to wholly obey the commandment found in 2 Timothy 2:15. It takes fully as much effort to obey the requirements or suggestions found in Psalm 119:11, 105 and Psalm 1:2.

When one has so hidden God's Word in his heart that it hinders him from sinning against God, and when he meditates upon it day and night, then that word or that law has been allowed to take control of the person so that he

is managed in a way that little other than the will of God counts at all in his desires. Such a one will not be carried away by every wind of doctrine. Such a person will not be attracted by the wonders of the devil and go headlong in trying to pry into the mystery of iniquity. There is the fact that mystery exists. God in His word calls this to our attention. For both the mystery of iniquity and the mystery of Godliness are called to our attention in the Bible. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thessalonians 2:7). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory" (1 Timothy 3:16). I take this to mean that for us of today what the Bible teaches about iniquity is just as impossible to understand as what it teaches about Godliness. We can neither explain nor understand how a sinner by the grace of God is transformed so that he hates the things once loved by himself and that now he loves those things once counted by him of little worth, but this is true of every born-again Christian. We find it just as hard to understand how in the latter days of this age men are going to be giving heed to doctrines of devils denying the faith and even the Lord that bought them and yet that is what we shall have to face if I understand this teaching. It will only be when 1 Corinthians 13:12 is a reality that we shall understand these unrevealed facts.

NEWS NOTES

(continued from page seven)

bers and friends of Reedy Branch a cordial invitation to share in the day's activities.

Rev. Clarence Bowen To Conduct Revival

The Rev. Clarence Bowen, Dunn, North Carolina, will begin a revival at Wooten's Chapel Free Will Baptist Church, Wake County, North Carolina, on Monday evening, November 6, continuing through Saturday, November 11.

The pastor, the Rev. Wiley Ferrell, and the church cordially invite the public to attend these services.

(Continued on Page Sixteen)

NOTES

QUOTES

AND



By J. C. Griffin

MOUNT OLIVE JUNIOR COLLEGE

I have heard so many good things by those who know, not just hearsay, but eye witnesses, who have had a definite knowledge of the inside workings of the college. I am happy to pass on some good things that have come to me from those who know, men who are truthful and whose integrity cannot be questioned.

First I want to share with you, my readers, a testimony. You may not know it, but I ask questions to find out facts. Sometime ago I asked the Rev. Bruce Dudley, one of the fine and very efficient young ministers, some questions regarding Mount Olive College and Dr. W. B. Raper, the president. Here is the answer I received from Bruce Dudley. "May I take this opportunity to say that I graduated from Mount Olive College in May of 1960, and I count it a special privilege to hold that diploma; but with equal fervor, do I value the friendship of the college President, Dr. Raper, one of the finest and most dedicated Christian gentlemen I have ever met."

I get firsthand information by asking the students at the college. I have asked a good number of students, who made good and graduated and have received a diploma, what they think of the college. I have so far not found a single person, who graduated with honors and who appreciates the blessing of the college, speak evil of the college, nor its staff, and every one spoken to has the highest esteem for the president.

The Rev. Ralph Lightsey, director of public relations says: "He is one of the cleanest and purest talking men I have ever known."

I am following those testimonies given above with an article written by Mr. Lightsey and published in the DOVE.

We have several testimonies all of which speak well of Dr. Raper. Just received one from the Rev. Joseph Ingram, pastor of the Stoney Creek Free Will Baptist Church, Route 2, Goldsboro,

North Carolina. Part of this will be shared in a later issue.

MOUNT OLIVE COLLEGE AS I SEE IT

Ralph Lightsey

During the past two years, I have had an opportunity to observe Mount Olive College closely and intimately; and I have been overwhelmed with joy as I noted its achievements and the things for which it stands. In a minimum of time, it became the first Free Will Baptist college to reach regional accreditation, the highest possible academic achievement for any college. That goal was reached last December when it became a member of the Southern Association of Colleges and Secondary Schools.

Mount Olive College is a Christian institution. Its faculty and administration are made up of the highest type Christian men and women who are dedicated to the cause of Christ and Free Will Baptists. The college believes and teaches the Bible as the inspired, inerrant, eternal Word of God. It also believes in and stands for the faith and practices for which Original Free Will Baptists have stood for more than two centuries.

It is a liberal arts college which seeks to excel in training its students to become thinking men and women.

Mount Olive College is already a bulwark of our faith. It is my candid opinion that it is doing more to preserve our heritage than any other institution in the world. It is an educational institution that makes us proud to be Free Will Baptists.

I am happy to be associated with this fine institution, to join the dedicated men and women who have guided it thus far. I have felt for many years that Free Will Baptists should have just such a college. As we seek to build it into a larger college of which all Free Will Baptists will be justly proud, we solicit your good will, prayers and support.

HOW TO KNOW THE WILL OF GOD

F. B. Meyer says: "When I was crossing the Irish channel one dark starless night, I stood on the deck by the captain and asked him, 'How do you know Holyhead Harbor on so dark a night as this?'"

"The captain said, 'You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth.'

"When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling you forward. God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree.'"—Salvation Tract Society.

Lights are placed along beside the channels of rivers, sounds, and lakes to show where there is danger. If we are on a ship or vessel of any kind it is dangerous to pay no attention to the signal lights. We must know the channel and to stay in the safety zone we must keep the lights in proper line. So it is with our relationship with God; we must follow the light. God's Word is given to us as the great light to light our pathway. Go by the Bible and we are safe. Disregard God's light and we are subject to death and eternal loss.

SOMETHING TO LIVE BY

We are sharing with you a tract which furnishes good advice for each of us. It is self-explanatory and I shall not comment very much. Let us practice the advice.

When James A. Garfield was a young man a printed slip was given him by an aged friend which he cherished to the end of his life. It read:

"Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company or none. Live up to your engagements. Never play games of chance. Drink no intoxicating drinks. Good character is above everything else. Keep your own secrets if you have any. Never borrow if you can possibly help it. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person, look into his eyes. Make no haste to be rich if you would prosper. Live within your income. Save when you are young. Spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If anybody speaks evil of you let your life be so that no one believes him. When you retire at night, think over what you have been during the day. Never be idle. If your hands can't be employed usefully, attend to the culture of your mind. Read the above carefully at least once a week."—Salvation Tract Society.

STORIES for our BOYS and GIRLS

CLOSED CLUB

by Betty Steele Everett

KEITH MASON paid for his lunch. Then he carried his tray to the table where the other Bible Club kids were sitting.

"Shove over," he grinned. The others laughed as they made room for him. Then they all bowed their heads as he spoke a short prayer of thanks for the food.

"You know, this is pretty nice," Joe Hardy said, looking around at the others. "There are ten of us in the Bible Club here at school, and the table has room for just ten. That way we can all be together at lunch every day."

"That's right," Ginny Bowers cut in. "The more we can be together, the stronger club we'll have."

Keith ran his hand over his red, crew cut hair. "Right. Say, here comes Fred Bailey, the new kid. We ought to try to get acquainted. Maybe we can get him interested in the Bible Club. Hi, Fred."

Fred, tall with dark hair and eyes, paused uncertainly at the crowded Bible Club table. "Hi, Keith." He hesitated, but realizing there was not room for more, he smiled and went on to a less crowded table.

Keith watched him. "Say, he's sitting with Pete and that gang of roughnecks."

Joe shrugged. "Maybe he knows them. Well, come on, let's discuss what we're going to do to make the rest of the school notice us."

"Of course we can never win Peter or any of his gang," Ginny said, "but we should try to get some of the other kids to a meeting."

"Ah, I don't know," Joe said. "We've got a pretty good gang right here. I think we should let things ride a while and let the kids here at school see how much on the ball we are. Then they'll want to join. After all, they know where to find us if they want us."

Keith frowned. "We tried having a party for the kids, and we announced our meetings, but no one else seems very

interested. I guess we can't force them to be Christians."

The bell for the end of the lunch period rang, and there was a general scurrying for books and papers.

As Keith was going into history class he heard his name called twice. He turned and saw Joe waving to him and pointing to the empty seat he and three other Bible Club boys were saving for Keith. Fred, the new boy, was also calling to Keith.

"Save the seat, Joe. I'll be right there. Hi, Fred, what's up?"

Fred shifted his books. "Well, I was wondering . . ."

Just then Pete and one of his buddies came into the room.

"Come on, Fred, old boy," Pete said, slapping him on the back, "we ought to be able to find three seats together."

"Well, all right, Pete. Later maybe, Keith," Fred said, and followed Peter to a corner where they could sit together.

During the next week Keith and the Bible Club got permission from the principal to have charge of an assembly for the whole school.

"And we want you to know, you are all welcome at any of our meetings," Keith said as the assembly came to an end. "You know where to find us—room 37, and when—every Tuesday after school."

But the next Tuesday no new kids came.

"Oh, well," said Joe, "we know we've got ten good members, and maybe new ones wouldn't be good workers."

"I thought at least one would come," Keith said. "By the way, I saw Fred with Pete and the gang again this week. He seems pretty friendly with them. They're always talking whenever I see them. He seemed like a nice guy. Too bad he picked them instead of us."

Sunday morning Keith and the other kids in his Sunday school class, who were also members of the Bible Club, sat together in church. The organ was just finishing the opening music when Joe suddenly punched Keith.

"Look who's here!" he said, his voice low.

Keith looked over his shoulder to see Fred, Pete, and the rest of the gang slip quietly into a pew in the back.

"What are they doing here?" Joe hissed. "Pete's never been to church in his life!"

Keith started to answer, but the pastor rose to begin the service, so he said nothing.

By the time the service was over, Keith was as curious as the rest of the kids. But when they got outside, they found Fred standing alone. Pete and the gang had already gone.

"Hey, Fred," Keith called. "Wait a minute."

Fred waited.

"We didn't expect to see you fellows in church," Joe started. "You've never come to Bible Club."

Fred looked from one to the other. "I'll give it to you straight. I've been a Christian for quite a while. When I moved here and found there was a Bible Club already going at school I was thrilled. I expected to join and work in it right away. But then I found it was a closed club, and no newcomers were wanted!"

"Wait a minute," Joe protested, "we told you at the assembly . . ."

"Sure," Fred nodded, "you said it. But you didn't act like you meant it. You boys always stick so close together that anyone who tries to get near thinks he's interrupting. I know. I tried to be friendly, but you all were so tied up with each other that I couldn't make a dent. The kids at school don't want to hit a stone wall, so they stay away. A Christian gang's wonderful—but not a closed club."

"But what about Pete?" Keith asked.

"Pete and his gang were the first ones to be friendly to me and make room for me. You Bible Club kids made too solid a front to try to break into. I soon found out Pete and his gang weren't Christians. So I took them as my special project for the Lord and began talking to them. It's taken me a little while to find the right church in town. When I did, I asked the gang to come
(continued on page sixteen)

HOME MISSIONS REPORT

Dear Friend of Missions:

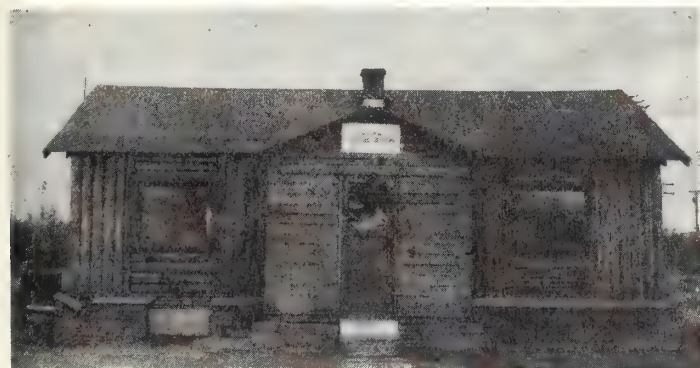
Recently I have visited in the Maritime Provinces of Canada—New Brunswick, Nova Scotia and Prince Edward Island. I found real evidence of the Free Will Baptist movement of other years and a good remnant remains. Mr. Owens and Mr. Vandivort will continue to cultivate these contacts, and I feel much good will be accomplished. It was a joy to see the growth of the work in New Hampshire, and to see how God has blessed in Maine. Also it was my privilege to visit one church in Vermont on this trip.

September 10, I preached the dedication sermon for the new building in Monterrey, N. L., Mexico. I wish all of you could see this building and experience what I felt there. Four Free Will Baptist churches came together to form the Mexico Association. Your mission money has been well used on this field.

I appeal to you to do your best for National Home Missions in November. I would like to urge that you, and your church, join the many others who will observe Sunday, November 19, as November Home Missions Sunday (as proclaimed by the National Association), and receive "Thanksgiving offerings" for this cause. The entire month of November is designated—National Home Missions Month. We need \$29,297.42 to meet the budget this year.

The Central Conference of North Carolina will sponsor their Annual Missionary Conferences November 5-12, all our churches in this area are urged to participate in the Conferences.

I will be in revival, the Lord willing, at Elm Grove Church, Ayden, North Carolina, November 13-19. Our friends in the area are asked to attend and pray for the meeting. Brother Wayne Smith is pastor.



Pictured here is the new Free Will Baptist meeting place at North Pole, Alaska (near Fairbanks). This is the church recently opened by missionary Kirby Jo Godwin.

Friends, this is no time to let up on your missionary giving. Our missionaries are totally dependent on you for their support. We can only disburse that which is sent to us. You have not failed in the past and I believe you will continue to support the missionary cause of Free Will Baptists.

Our sincere sympathy is extended to the family of Mrs. R. J. Kennedy Jr., who was fatally injured in an automobile accident recently. She was the daughter-in-law of board member—Rashie Kennedy.

Yours for Christ and missions,
Homer E. Willis
General Director

FINANCIAL REPORT

Amount Given

State	1961 Quota	On Quota	Balance
Alabama	\$ 2,700.00	\$ 2,064.04	\$ 635.96
Alaska	400.00	68.00	332.00
Arizona	500.00	8.78	491.22
Arkansas	2,400.00	1,036.52	1,363.48
California	3,000.00	1,212.25	1,787.75
Florida	2,000.00	3,889.42	
Georgia	2,400.00	2,438.04	
Idaho	400.00	.00	400.00
Illinois	3,000.00	1,073.09	1,926.91
Indiana	400.00	185.02	214.98
Kansas	400.00	145.27	254.73
Kentucky	3,000.00	1,467.81	1,532.19
Michigan	5,000.00	2,499.06	2,500.94
Mississippi	2,000.00	574.49	1,425.51
Missouri	6,000.00	4,383.30	1,616.70
New Mexico	400.00	216.98	183.02
North Carolina	16,000.00	13,021.47	2,978.53
Ohio	3,000.00	1,671.75	1,328.25
Oklahoma	4,500.00	5,295.47	
Oregon	400.00	90.00	310.00
South Carolina	2,500.00	1,079.96	1,420.04
Tennessee	10,000.00	7,028.22	2,971.78
Texas	3,000.00	1,169.86	1,830.14
Virginia	2,500.00	2,652.06	
Washington	600.00	285.28	314.72
West Virginia	600.00	220.05	379.95
Sale of merchandise	4,132.00	2,173.00	1,959.00
Miscellaneous	7,000.00	2,985.39	4,014.61
Totals	\$88,232.00	\$58,934.58	\$29,297.42

Cash in Bank, September 1, 1961 \$23,295.38

Receipts for September 5,218.17

Total \$28,513.55

Disbursements

Missionary Maintenance	\$ 4,263.64
Office Salaries	597.00
Mission-Grams	492.06
F.W.B. Headquarters (Utilities, Phone, etc.)	140.66
Travel and Promotion	140.66
Postage	91.53
Office Supplies	5.87
Station Wagon	80.98

Total Disbursements 5,943.05

Balance in Bank, October 1, 1961 \$22,570.50

Deficit Accounts

Kirby Jo Godwin	\$ 39.68
Johnny Postlewaite	1,794.20
Melitino Martinez	1,227.67
Bessie Yeley	786.28
Luther Sanders	1,502.56
Kenneth Walker	393.40
Misc. Accounts	589.02
Dale Skiles	658.38
Mack Owens	230.48

NOTE—Four states have exceeded their quotas: Florida, Georgia, Oklahoma, and Virginia. Thanks! Every state can reach the quota this year, but time is running out. Hurry with that extra push.

(All gifts to National Home Missions are appreciated and are deductible from income tax.)

The Western Conference Reports

(Continued from Page Three)

1. That the plaintiff, the Western Conference and the plaintiffs, J. G. Teasley Faction ask the Court to ratify, affirm, and approve the action taken by the Western Conference on January 18, 1961, at its Official Reconvened Session wherein the plaintiffs, the J. G. Teasley Faction and those united in interest with them were recognized as the true congregation of the Edgemont Original Free Will Baptist Church, Durham, North Carolina, and that these plaintiffs, the J. G. Teasley Faction be declared to be the true congregation of said church.

2. That the plaintiff, the Western Conference, and J. G. Teasley Faction ask the Court to immediately enjoin and restrain the defendants, the James A. Miles Faction and those united in interest with them, from holding themselves out to be the officers and the true congregation of the Edgemont Original Free Will Baptist Church, Durham, North Carolina, and that this injunction and restraining order be maintained until such time as a final hearing of this matter might be held.

3. That the plaintiffs, H. M. Alford, Leonard Gibbs, Boyce Moize, duly elected trustees of the true congregation, to-wit: J. G. Teasley Faction, be declared by this Court to be the true trustees of the Edgemont Original Free Will Baptist Church and as such be entitled to the possession, use, and quiet enjoyment of all the real and personal property belonging to the Edgemont Original Free Will Baptist Church. That further, J. E. Chappell and G. C. Myers purported trustees representing the James A. Miles Faction be ordered and directed to immediately and forthwith cease holding themselves out as the true trustees of the Edgemont Original Free Will Baptist Church and be further ordered and directed to turn over to these plaintiffs the books, records and all property both real and personal which belongs to the Edgemont Original Free Will Baptist Church.

4. That the defendants, James A. Miles Faction and those united in interest with them, be immediately and forthwith enjoined and restrained from interfering with the plaintiffs, J. G. Teasley Faction's use and benefit of the personal and real property belonging to the Edgemont Original Free Will Baptist Church. That further, the defendants and each of them be immediately and forthwith restrained from further using and occupying the Edgemont Original Free Will Baptist Church property, Durham, N. C., and doing anything in, about, or with the said church property without permission of the duly elected officers from the J. G. Teasley Faction of said church, and then only upon the above named defendants and those united in interest with them individually reaffirming their acceptance of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina, their recognition of the authority of the Western Conference, and their loyalty to the doctrines, practices, customs, and policies of the Original Free Will Baptists of North Carolina.

5. That the plaintiffs further pray that this verified complaint be treated as an affidavit in support of their motion for the injunction or restraining order.

6. That the plaintiffs further pray that the cost of this action be taxed against the defendants jointly and severally.

7. That the plaintiffs have such other and further relief as to the Court may seem just and proper and to which they may be entitled either at law or in equity.

A careful and unbiased study of the above "Prayer for Relief" will reveal that the Western Conference is simply asking, "the Court to ratify, affirm, and approve the action taken by the Western Conference on January 18, 1961" (Paragraph 1) and, "to immediately enjoin and restrain the defendants, the James A. Miles Faction and those united in interest with them, from holding themselves out to be the officers and the true congregation of the Edgemont Original Free Will Baptist Church" (Paragraph 2). All of this is in complete harmony with the action of the Western Conference on January 18, 1961.

Under the above "Prayer for Relief" there is absolutely no way that the Western Conference can gain possession of the property of Edgemont. The property belongs to the "true congregation" of Edgemont Original Free Will Baptist Church.

The true congregation of Edgemont has been declared, by the Western Conference, to be the Teasley Faction and all other members of the congregation who adhere and submit to the characteristic doctrines, usages, customs, and practices of Original Free Will Baptists of North Carolina and those adhered to by Edgemont Free Will Baptist Church before the dissension between them arose.

The Complaints by the Western Conference and the Teasley Faction were filed in Durham County, on April 24, 1961. The reader should note that this was more than six months after Ronald Creech had sued the Executive Committee and Board of Ordination, in Wake County on October 11, 1960, for \$400,000 and obtained a restraining order which was served on the very day of the convening of the Seventy-Fourth Annual Session of the Western Conference. This restraining order did in fact prevent the Western Conference from considering this matter as scheduled, making it necessary to reconvene the Conference on January 18, 1961, after the restraining order in Wake County had been modified.

For the information of the reader: the "Prayer for Relief" in Creech's Complaint or Libel Suit against the Executive Committee and Board of Ordination of the Western Conference is listed below:

Wherefore plaintiff prays the Court:

(a) That plaintiff have and recover of the defendants and each of them the sum of \$200,000.00 for actual damages to his reputation and character;

(b) That plaintiff have and recover of the defendants and each of them the sum of \$200,000.00 as exemplary and punitive damages;

(c) For the costs of this action and for such other and further relief as to the Court may seem just and proper; and

(d) That a restraining order or injunction be issued by the Court enjoining the defendants from circulating and republishing the statements of and concerning the plaintiff and his status as an ordained minister of the Original Free Will Baptist Church (Edgemont) and of said denomination to the effect that plaintiff's rights, credentials and certificate of ordination as an Original Free Will Baptist minister have been revoked and further enjoining the defendants from otherwise interfering with plaintiff in his duties and contractual relations with and obligations to the Edgemont Original Free Will Baptist Church of Durham, North Carolina, and with his position, offices and standing in the Original Free Will Baptist denomination or otherwise interfering with the plaintiff in the practice of his profession and calling as alleged in the foregoing paragraphs of this complaint, until such time as a final hearing of this matter might be held; and plaintiff further prays that this verified complaint be treated as an affidavit in support of this motion for injunction or restraining order." (The above "Prayer for Relief" taken from Complaint, 13,974, filed in Wake County Civil Court on October 11, 1960. The case is still pending.)

We continue to ask our people to be much in prayer for Divine guidance in these most difficult days of decision within our beloved denomination.

(This report is released, upon the request of many people, by the Western Conference of Original Free Will Baptists of North Carolina through its Executive Committee under authority of Article 4, Section 1, of its Constitution, and is intended as a public service to Original Free Will Baptists in the interest of a more complete understanding of this matter.)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth Through Stewardship

(Lesson for November 12)

Lesson: Matthew 25:14-29

Golden Text: Romans 12:1

I. INTRODUCTION

In Christian circles, we hear a lot about stewardship. Indeed, we need to hear even more about it. Just what does the term mean. First, may we note that a steward is one who has been intrusted with something. Stewardship then, is properly using that which has been intrusted. It is the proper use of that which we have.

"... People may give for many reasons. For example, a person working in an office is urged to give to the community chest so the office can advertise that one hundred per cent of the employees have given. Such social pressure is difficult to resist, and many people who have no interest in giving may make the required contribution grudgingly. Others give either to reap a reward in popularity or to be put in a position where they can demand some favor for themselves. In many other ways, people give without ever having the desire to share with others."—Selected.

Not all servants of Christ are faithful. Some fail and falter. While journeying through this life, however, failures shall come; but man must rise above these to a higher plane. It is only those who remain unfaithful who suffer awful consequences. (Read Matthew 21:28-32.)—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. The Lord has given us all we need in order to do His work during His absence from the earth (Matthew 25:14).

2. The Lord knows our capacity and does not give us greater responsibility than we can bear (Vs. 15).

3. The Lord expects every one of us to accept His salvation and to do His work (Vs. 16).

4. There is no room for idleness among the professed followers of Christ (Vs. 18).

5. It is harder work to refuse and reject Christ's service than to engage in it (Vs. 18).

6. Though He tarry long, the Lord is sure to come for a day of reckoning (Vs. 19).

7. The Lord's coming will test the character of the service we have done for Him (Vs. 20).

8. No one will be able to represent another at the judgment seat of Christ (Vs. 19).

9. Salvation is free, but the Lord will reward all the service we have done for Him (Vv. 20-23).

10. Retribution instead of reward will be the lot of the rejecter of Christ (Vv. 24-30).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. In the parable, four things stand out: the master, the servants who used their talents, the servant who buried his talent, and the punishment of the slothful servant. Let us consider each of these.

2. The master in this parable represents our Master, the Lord Jesus Christ. Note the several characteristics of the master that stand out. First, he was *kind*. The servants had nothing, deserved nothing. Yet, in his kindness he delivers his goods to them. Second, he was *just*. He distributes his goods diversely, but according to the servants abilities. Third, he was *wise*. The way the servants reacted proves his wisdom.

3. The servants who used their talents lost no time. They went to work immediately. Procrastination will never get a job done. They work perseveringly. No doubt, they encountered difficulties, but they never gave up. Many begin well and continue faithful for a time, but only the persevering succeed. Their work was crowned with success. They doubled the sum they had started with, and they were ready to give an account when the master returned.

4. The servant who buried his talent was idle. If he did not intend to use the master's talent why didn't he say so at first? Look how absurdly he reasoned. He condemned himself.—*The Advanced Quarterly* (F. W. B.).

5. One important thing for us to recognize at this point in the lesson is that the talents belonged to the master. They were only entrusted into the hands of the servants for use while the master was away. Even the servants themselves belonged to the master. This is true of us today. We are God's; He has a creation and redemption right of ownership. "... ye are not your own? For ye are bought with a price: ..." (1 Corinthians 6:19, 20). "... we are the Lord's" (Romans 14:8).

6. *Illustration*: Robert Harkness, the well-known Christian pianist, attended an annual reunion in a beautiful grove near Los Angeles. Some 3,000 people were present. During the musical program, Mr. Harkness rendered a number of hymns with variations. Later Mr. Harkness was asked to play for a dance. Mr. Harkness politely declined, saying, "My reason for not playing for a dance is this—my talent is not my own. It belongs to God, and it is devoted wholly to the service of Christ!"

7. *Illustration*: J. C. Penny ran a butcher shop before his chain store empire came into being. "Give liquor to the head chef in the near-by hotel, and you will be assured of the hotel's business," he was told. Mr. Penny did this for a while. Then God convinced him of the wrongness of the practice. He discontinued the practice then lost the hotel's large business and became bankrupt. God, however, had better things for him. He began the merchandise business which had grown into a nationwide enterprise!

8. "Every additional gift or virtue or talent in a man is not merely so much added to him, but is a multiplier, for it increases the value of ... every other gift. A diamond of the first water of 1-carat weight is worth \$100. Add another carat and the value of the 2-carat diamond is \$300. Add 9 carats and the 10-carat diamond is worth \$11,000, or the 1-carat diamond multiplied 110 times. So it is with the talents God entrusts to men. Add common sense to genius and the man is multiplied manifold. Add to these consecration, zeal, grace, and love, and you multiply him manyfold more. One note is a sound; add a score or two more and you have an anthem. One color, no matter how beautiful, is monotonous; add many colors, and you have a cathedral window. Such is the wonderful reward of the man who adds five more to his five talents, or two more to his two, or one more to his one."—*Peloubet*.

NEWS NOTES

(continued from page ten)

Goldsboro Church Takes Positive Action

The First Free Will Baptist Church, Goldsboro, North Carolina, in regular quarterly conference on October 25, 1961, took definite action regarding its stand within the North Carolina State Convention of Original Free Will Baptists. The action came after a division in the church which resulted in the resignation of the pastor, the Rev. Frank Davenport, who led in the formation of another church, located on Slocumb Street.

The church unanimously voted to dissolve its corporation which had brought dissension and confusion among its membership; it unanimously voted to expunge from the church minutes the action taken in a call session on October 18 concerning church government, since there was a seeming conflict and misunderstanding regarding it as recorded in the October 18 minutes; it unanimously voted to reaffirm its faith in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, and the *National Treatise*; it unanimously voted to grant letters of dismission to those asking for letters, and to release those holding office; and it also unanimously voted to ask the Rev. C. H. Overman to serve as supply pastor until the church can secure a regular pastor. Temporary officers were also elected.

It is the desire of the church to operate and function as it always has regarding its recognition and association in the conference where it is a member, and to be recognized by all the denominational bodies as an Original Free Will Baptist church, adhering to the usual practices, customs, and procedures of the denomination. The church desires the prayers of all Christians that it will grow and prosper in these perilous days, and add its part to the upbuilding of God's Kingdom here on earth.

Boys' and Girls' Stories

(continued from page twelve)

along. I don't know if it will mean anything or not, but I'm praying it will."

Fred started to turn away, but Keith grabbed his arm. "Thanks for telling us what was wrong, Fred. I can see we've been driving kids away instead of leading them to Christ."

"But everyone knows when and where we were meeting," Ginny argued.

"That isn't enough," Keith said. "Fred proves it. We've got to stop sitting and expecting others to come to us. We must get out and win them instead. Like Fred's doing with Pete.

We'll open that closed club Fred talked about. And when we start paying more attention to others, maybe we can get some new members and really do a job for the Lord."

Fred grinned at him. "May I be your first new member?"

Keith laughed. "I'll say you can! And with all of us working and praying for them, I won't be surprised if Pete and his gang are our next new members." —My Pleasure.

Harrison and Barfield's
HISTORY
of the
FREE WILL BAPTISTS
of
NORTH CAROLINA



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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 8, 1961



DURHAM, N. C.

WE PLOUGH THE FIELDS, AND SCATTER

We plough the fields and scatter,
the good seed on the land,
But it is fed and watered by God's
almighty hand;
He sends the snow in winter, the
warmth to swell the grain,
The breezes, and the sunshine, and
soft refreshing rain.

He only is the Maker of all things
near and far;
He paints the wayside flower, He
lights the evening star;
The winds and waves obey Him,
by Him the birds are fed;
Much more to us the children, He
gives our daily bread.

We thank thee, then, O Father, for
all things bright and good;
The seed-time and the harvest, our
life, our health, our food;
Accept the gift we offer for all thy
love imparts,
And, what Thou most desirest, our
humble, thankful hearts.

EDITORIAL

ALL RIGHT OR ALL WRONG

Because right relationships do not exist between nations, history has been characterized by "wars and rumors of wars"—a Biblical differentiation we designate today as hot wars and cold wars.

Because husbands and wives are not right with each other, America is embarrassed with an alarming divorce rate, plus the attendant tragedy of broken homes.

Because the dishonest are not right with the law and with society, a record crime wave has mushroomed, and penitentiaries are bulging with convicts.

Because men are not right with God, the broad way which leads to eternal destruction and damnation is choked with traffic. Men are not right with God, and perdition awaits them.

Are you right with God? You may be right with your family, right with society, right with the law, right with your boss, right with the preacher, and right with the church. But are you right with God?

A plainclothesman sauntered to the side of a customer at the counter of a New York drug store. He laid an arresting hand on the man, showed his credentials, and said quietly, "You'll have to come with me to headquarters."

"I'm the man you're after, all right," confessed the customer. "But will you do me a favor? Before you take me in, take me home. I want to tell my wife. You see, she knows nothing about my career of crime."

The officer complied with the request. He accompanied his prisoner to his second-floor flat. "Why are you home so soon?" inquired the surprised wife. "I thought you were out for the evening."

"I'm afraid I'll be gone longer than that," said the husband sadly. He introduced the officer.

Tears came into the wife's eyes as she scrutinized the grim expression on the detective's face. Turning to her husband she sobbed, "What have you done?"

The prisoner evaded the question, asking instead, "Honey, haven't I been a good husband to you?"

"Certainly," sobbed the spouse.

"And what kind of a father have I been to the children?"

"A good father," choked the distressed wife.

"And haven't I been a good provider?"

"You've worked hard to support us," agreed the wife.

"And I get along fine with the neighbors and my boss, don't I?"

"Of course," said the woman. "But what is this questioning all about? What have you done?"

"I am an escaped convict," confessed the prisoner. "You didn't know, but before we met, I broke out of prison, and now I must go back. The law just caught me."

He had to leave the people with whom he was right in order to settle a debt owed the law with whom he was wrong. He was right with his wife and family, right with his neighbors and friends, right with his employer and fellow workers, but wrong with the state.

However, many are right with the law who are not right with God. Indeed, some are apparently right with the church who are strangers to the Lord. They hold office, teach Sunday school classes, serve sacrificially; but a surprise awaits them in the future.

Jesus pictured their plight when He said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

These unfortunates were not right with God, for they never knew His only begotten Son. They knew about Christ, to be sure, but they never knew Him personally as their Saviour and Lord. No one can be right with God without knowing personally the Lord Jesus Christ in a redemptive relationship.

Are you right with God?—Raymond L. Cox, in "War Cry" (Chicago).

Volume 76

Number 44

November 8, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

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CHECKS

for

Cragmont



THE "Checks for Cragmont" financial drive is nearing the end and I feel that a report to you as Free Will Baptists is necessary.

First of all, I must say, that I am disappointed in you and I am sure that God must surely be disappointed. Cragmont has served nearly every Free Will Baptist in North Carolina at one time or another, and I'm sure you will admit that Cragmont has been a blessing to you.

Through literature distributed, we reached 30,000 Free Will Baptists, plus articles in *The Free Will Baptist* which reached thousands also.

Of these thousands of Free Will Baptists in North Carolina which were reached, only twenty-two individuals, seven churches, Sunday schools and woman's auxiliaries responded (figures to date, October 26).

Have you honestly expressed that Cragmont means only this to you? Can we truly say that Cragmont means no more to us; that it does not mean enough for us to give only one dollar per individual?

I realize that the time set for the financial drive was wrong, beginning after the turmoil at the State Convention, but does that change Cragmont? Be honest with yourselves, has Cragmont changed so much?

Does the confusion in the State Convention really affect Cragmont in any way whatsoever?

The answer, I am afraid is, that we need only a small excuse to keep from giving and we're using this as the reason.

Another fact we might consider is that we owe approximately \$20,000 on the

by Mrs. Jerry Bridges
Swannanoa, North Carolina

new motor lodge at Cragmont, and we must pay this off. This lodge was built to accommodate you, because you came to Cragmont and felt that newer and more accommodations were needed.

Are you now turning your back on Cragmont? By not giving you are saying that Cragmont means nothing to you. You are saying, "I really didn't enjoy visiting Cragmont at all." You are saying, "If we must sell Cragmont to pay off the indebtedness that I have helped cause, then sell."

Fellow Free Will Baptists, what more can I say? I have tried to help you see the need for this financial drive. I have tried to convince you that each of you must send in your dollar, but try as I may, I have failed. I can only say this one last thing—If Cragmont honestly means anything to you, and if you want to continue to enjoy the blessings that Cragmont offers, then send your "Checks for Cragmont" today.

The following is a list of donations made to Cragmont:

Pleasant Grove Church, Dunn	\$ 5.00
Etta S. Suggs, Snow Hill	100.00
Ellie Eason	5.00
Nannie P. Thomas	5.00
Mrs. E. T. Phillips, Tarboro	2.00
Mrs. E. B. Deans, Wilson	5.00
Miss Brenda Parker, Swannanoa	.15
Ephesus Church and Sunday School, Blount's Creek	5.00

Mr. and Mrs. J. B. Hunt, Lucama	10.00
Mrs. B. L. Andrews, Arapahoe	5.00
Mrs. Flora Morgan, W. Asheville	5.00
Mr. and Mrs. Willard Wilson, Swannanoa	2.00
J. C. Forehand, Durham	20.00
Saratoga League, Saratoga	5.00
Mr. and Mrs. J. L. Hollifield, Swannanoa	2.00
Mr. and Mrs. John Henderson, Swannanoa	2.00
Mrs. Nora Anglin, Swannanoa	1.00
Mr. and Mrs. Dean Summey, Swannanoa	2.00
Mr. and Mrs. Samuel Moore, Black Mountain	5.00
Miss Betsy Horton, Swannanoa	1.00
Mr. and Mrs. Jerry Bridges, Swannanoa	2.50
Mrs. Pearl H. Worthington, Winterville	1.00
Mt. Zion Church Woman's Auxiliary, Nashville	5.00
Mrs. Annie Aycock, Selma	25.00
Northeast Church, Mount Olive	25.75
Owen's Chapel Church, Wilson	25.00
Holly Springs Church Woman's Auxiliary, Lucama	2.00
Cora E. Wells, Kenansville	5.00
Daisy J. Wells, Kenansville	5.00

October 26, Total Received \$285.40

Friends, if your church is not conducting a "Checks for Cragmont" financial drive, will you urge them to do so, or to receive an offering, and if you have not given individually, may I urge you to send your check this week to: Mrs. Waynette Bridges, state chairman, 108 Edwards Avenue, Swannanoa, North Carolina.

Contending for the Faith In the Days of Apostasy

by the Rev. Winston Sweeney
Kingsport, Tennessee

Text: Jude 3, 4

WE are now living in the dark days of apostasy of which the Bible speaks so much about. In the text which we have chosen, the Holy Spirit moves Jude to exhort the church to earnestly contend for the faith once delivered unto the saints. The Apostle Paul was moved by the Holy Spirit to write in 1 Timothy 4:1 that in the last days there would be a departure from the faith. We now see this taking place. The world is slowly, but surely, getting ready for the manifestation of the antichrist. The machinery is surely being put together for just such an event. It is in the midst of such activities and developments that the Church is to contend for the faith.

The question is asked, "What constitutes this faith?" The Bible is very clear on this particular matter. This faith includes the historic doctrines of the Bible that bring life-giving salvation; the Bible which is the verbally inspired Word of God. In 1 Corinthians 15:1-4, we read: "Moreover, brethren, I declare unto you the gospel which I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the scriptures." Here we have His substitutionary, atoning, vicarious, literal death; here we have His burial, a literal burial; and here we

have His resurrection. He came forth out of the grave, victorious over death, hell, and the grave.

Again the Bible speaks: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16, 17). Here we have the gospel, the power of God to bring salvation to an individual, and also we have the Scripture declaring that an individual is to live by faith—*keep by the power of God through prayer.*

Again the Bible speaks in Acts 13:38, 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Ephesians 1:7 declares: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

In the Scriptures that I have mentioned, we have several things that are absolutely necessary to salvation. The substitutionary atoning death, burial, and resurrection of Christ are a part of the faith that was once delivered unto the saints. A person cannot deny either of these and be a Christian. He is not going to God's heaven. To deny any of these will make the Lord Jesus just another man. He was more than a man; He was the Word made flesh! The story of God concerning His Son is the message that God uses to save those who will believe. To take away any of these

truths would be to pervert the gospel. A person, minister or teacher, may have the name of being a Christian, but he or she cannot be if they deny the very thing that makes it possible for a sinner to become a Christian.

God has given these truths to the saints as a deposit to be guarded and contended for. The question arises, "Why is it necessary for the church or individual to earnestly contend for this faith?" Jude gives the answer in Verse 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Read the verse carefully. Lasciviousness, that which excites disgust, unbridled lust, licentiousness, wantonness, is what they will do to the grace of God. Notice it also says they will deny the only Lord God. The Bible declares there is only one God. For a person to recognize gods is to deny the only Lord God. Notice too, it says they will deny our Lord Jesus Christ. The way false teachers and preachers act is a well-known tactic of modernism. They will come in alongside the truth and later will manifest themselves. Just because a man may be able to use a lot of words that sound religious, or use words that seem to sound so, does not mean that the particular individual is grounded in the faith. Peter, in 2 Peter 2:1-4, tells us about the same thing that Jude tells. A modernist or false teacher is far more dangerous than a rattlesnake. A rattlesnake can only kill the body, but a modernist can poison the soul. I sincerely believe it is wrong to fellowship with in-

dividuals that we know to be modernists. This is so, whether it is in a ministerial association, or some other organization. A man who is a modernist, or a false teacher, in the sense that the Scriptures mentioned in this article portray him, is not a Christian; he is not right with God. The Holy Scripture is definitely against such fellowship. Scripture after Scripture could be used to substantiate the point. It is wrong not only to fellowship with such, it is also wrong to call such a person a brother, or to call them a Christian. A man that will deny the virgin birth of Christ, a man who will deny the atoning death, a man who will deny the bodily resurrection, is not a Christian in any sense of the word. To be my brother, a man must be saved!

What are the resources a Christian can depend upon as he or she contends for the faith? First, there is the power of the Holy Spirit. Romans 8 give a vivid description of the person led by the Spirit of God. Jesus said that all power would be given unto him, and that He would be with us even unto the end of the world or age. Second, there is His strength. The apostle said that he could do all things through Christ who strengthened him. Third, there is the love of God which is shed abroad in our hearts by the Holy Ghost. Be reminded, this love will never lead an individual to compromise with the emissaries of Satan. We are to love the souls of all mankind, but we are not to love their ways. We cannot win people by doing the same things they do. We will not win by compromising the faith once delivered unto the saints. Love will not lead people to do something that the Scriptures are against. Co-operation, yes, but only in the realm of right.

What is the Christian responsibility in this matter? Every Christian is responsible. It doesn't make any difference what their position in life may be, they are to contend for the faith. The fact they are in public position to head up an institution, they are still, if not more so, to contend for the faith. Individual Christians should let the world know where they stand in language understood by all. Each of us will give a strict account to the Lord. When we are silent because of position or friends, or something of that sort, it is compromising just as much as if we were on the other side.

What about the responsibility of the local church? Every church should have the testimony of standing for the faith

once delivered unto the saints. There is definite obligation in this matter. The church is obligated to the community where it is; to be what the Lord wants it to be. I hear people say that it isn't popular to be a real soldier of the cross and stand upon the Word. It isn't a matter of being popular; it is a matter of being true to the Lord. God will not use a church that is wishy-washy. The local church should have an educational program that will be constantly on guard; a program that will give their constituents a thorough background which will stay with them. If the local church members are what they ought to be, and if the local church stands as it ought to stand, then you have something the Lord can use.


I realize that I have just barely touched on this all-important subject. I have not mentioned all the various teachings of the Scriptures that are included in this faith. But I pray, with the Apostle Peter, that the Lord will use this to stir up our minds. We need not think that we are living in some sort of fairyland. This is serious business because it effects our churches, and our denomination.

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WHEN LITTLE RALPH PRAYED

A serious expression clouded the face of little Ralph as he entered the room of his mother who was critically ill. Said she, "I am very sick, my boy." Understandingly, the little boy said, "You are too sick to pray, aren't you, Mother?" "Maybe I am, my boy. Won't you pray for me?" Ralph kissed his mother good night, and ran to his room. He knelt and prayed, "God, bless Papa and Mamma." Then he became silent. After a moment, he said slowly, "Dear Jesus, my Mamma is very sick. I am afraid she'll die if You don't make her well. I don't want her to die. Dear Jesus, please take the pain away, and make her well by morning!" He ended his prayer crying. God heard the cry of little Ralph's heart. Tiptoeing to his mother's bed first thing in the morning, Ralph gently touched her and asked, "Mamma, are you better?" She drew him close to her heart and said, "I am much better, and I'm going to get well!" "I knew you would because I asked Jesus to make you well," said Ralph.—*Gospel Herald*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALMS 119:105).*

"... for he that is least among you all, the same shall be great" (Luke 9: 48).

A GREAT MAN

That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf;
Content to know and be unknown:
Whole in himself.

Strong is that man, he only strong,
To those well-ordered will belong,
For service and delight,
All powers that, in the face of Wrong,
Establish Right.

And free is he, and only he,
Who, from his tyrant passions free,
By Fortune undismayed,
Hath power upon himself, to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss;
Great Nature hath him in her care,
Her cause is his;

Who holds by everlasting law
Which neither change nor change can
flaw,
Whose steadfast course is one
With whatsoever forces draw
The ages on;

Who hath not bowed his honest head
To base Occasion; nor, in dread
Of Duty, shunned her eye;
Nor truckled to loud times; nor wed
His heart to a lie;

Nor feared to follow, in the offence
Of false opinion, his own sense
Of justice unsubdued;

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NEWS AND NOTES

Of Denominational Interest

Dr. Willis Evangelist for Elm Grove Revival

Dr. Homer E. Willis will be the evangelist for revival services at the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, November 13-19. Services will begin each evening at



7:30 and will feature inspirational music and challenging messages. The pastor, the Rev. Wayne W. Smith, and the church extend a cordial invitation to the public to attend these services.

Dr. Willis, general director-treasurer of the National Home Mission Board of Free Will Baptists, Nashville, Tennessee, is a native of Virginia, and a graduate of Free Will Baptist Bible College, Nashville, Tennessee. He was ordained to the ministry in 1942. Since that time he has held pastorates in Nashville, Tennessee, Detroit, Michigan, and Paintsville, Kentucky.

Dr. Willis has served his denomination as assistant moderator of the National Association for three years, member Home Mission Board seven years, and held other positions with state associations.

He has studied at the Detroit Bible College, and earned his degree from Pioneer Seminary. He has taught in the public schools, and is active in civic work.

In addition to his ministry as a pastor, he has held revivals throughout the denomination, done extensive home mission work, traveled in every state, and three foreign countries.

He is married and the father of three children. Since October, 1956, he has held his present position, with offices at 3801 Richland Avenue, Nashville, Tennessee.

He is a Kiwanian, life member of the Gideons, and a member of the Advisory Council of the American Bible Society.

Calvary Church Observed Annual Home-Coming

The Calvary Free Will Baptist Church of Wilson, North Carolina, observed its annual home-coming Sunday, October 22. Lunch was served in the Wilson Curb Market. In the afternoon a singspiration was held. The Craftsmen Quartet was present for both the morning and afternoon services.

Faith Church Announces Fall Revival

The Rev. Rufus Coffey of Florence, South Carolina, is the evangelist for revival services at Faith Free Will Baptist Church, two miles west of Newborn's Crossroads, Kinston, North Carolina, November 6-15. Services are beginning each evening at 7:30. The pastor, the Rev. Carroll Alexander, and the church extend a cordial invitation to the public to attend these services and be much in prayer for their success.

Coming Events

- November 9, 10—Central Association of South Carolina, Little Star Church, Lake City, and Free Welcome Church, Conway
- November 14, 16—Georgia State Association (will be held within the bounds of the Chattahoochee Association)
- November 14—Georgia State Woman's Auxiliary Convention, White Oak Church, Macon

Pastor's Wife Honored With Linen Shower

Recently following prayer services and a called business meeting of Calvary Free Will Baptist Church, Wilson, North Carolina, Mrs. Cecil Rose, the pastor's wife, was honored with a linen shower by the ladies of the church. The Rose family have moved to Manning, South Carolina, where Mr. Rose will pastor a church. However, Mr. Rose returned to Wilson to conduct the fall revival of Calvary Church which ended November 4.

First Marriage Performed In Calvary Church

On Sunday, October 22, Miss Alice Richardson of Wilson, and Mr. Raydolph Owens of Fountain, became the first couple to be married in the new sanctuary of the Calvary Free Will Baptist Church of Wilson, North Carolina. The Rev. Cecil Rose, pastor of the church and of the bride, performed the ceremony.

N. C. Superannuation Report For October, 1961

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for October, 1961:

Receipts

Balance on Hand	
October 1, 1961	\$6,000.58
Regular Receipts	
For October	956.56
Earmarked for Adopted	
Ministers and Widows	8.00
Earmarked for State Use	160.00
Total to Account For	\$7,125.14

Disbursements

Ministers' Monthly	
Checks	\$ 235.00
Operating Expenses	65.36
Transferred to Reserve	
Fund	1,500.00
Total Disbursements	1,800.36

Balance on Hand	
November 1, 1961	\$5,324.78

Receipts by Conferences

Albemarle	\$122.16
Cape Fear	101.00
Central	234.16
Eastern	434.11
Rockfish	2.00
Western	231.13

**Revival and Home-Coming
At Vanceboro Church**

Revival services will begin at the First Free Will Baptist Church of Vanceboro, North Carolina, on November 13, and continue through November 19, with the Rev. J. C. Griffin as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. D. W. Cleve Jr., and the church cordially invite the public to attend these services and request prayer for their success.

Following the revival, the church will observe its annual home-coming on Sunday, November 20.

**Faith Church Host to
Lenoir-Greene Youth Rally**

The Lenoir-Greene Youth for Christ Rally was held at the Faith Free Will Baptist Church near Kinston, North Carolina, Saturday night, October 28, with Mt. Calvary Free Will Baptist Church, Hookerton, North Carolina, winning the banner with 19 per cent present. Speaker for the evening was the Rev. A. C. Morgan, pastor of Saints Delight and Hugo Free Will Baptist Churches.

The next meeting will be at Faith Church due to revival, Saturday night, November 11, at 7:30.

**Swannanoa Church Reports
Victorious Revival**

The Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, would like to report that it has just completed a victorious revival, which was conducted by the Rev. Louis Moulton, Savannah, Georgia. The Rev. Milton Hollifield is the pastor.

During the two weeks' revival, some 25 decisions were made in favor of Christ and many of these were first-time decisions, which the church and Christians had been praying for, for several years.

Each night the church was filled and on several occasions chairs had to be brought from the educational department and placed in the aisles.

The church can truly say that God's blessings has been with the people at Swannanoa, and it is hoped that each heart has been revived with a new meaning for Christian living.

**N. C. Children's Home
Report for October, 1961**

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October, 1961. Receipts have been mailed to each individual, auxiliary, or organization con-

tributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

<i>General Fund</i>	
Albemarle Conference	\$ 39.35
Blue Ridge Association	86.52
Cape Fear Conference	124.20
Central Conference	930.20
Eastern Conference	1,630.93
French Broad Association	62.95
Jack's Creek Association	114.92
Pee Dee Association	179.37
Piedmont Association	20.00
Rockfish Association	12.00
Toe River Association	12.00
Western Conference	882.64
Yadkin Valley Association	50.00
Farmer Concert Class	1,141.16
Miscellaneous	960.95
<i>Central Conference Building Fund</i>	
Central Conference	1.00
<i>Clothing Fund</i>	
Albemarle Conference	50.00
Central Conference	175.00
Eastern Conference	170.00
French Broad Association	50.00
Piedmont Association	50.00
Western Conference	130.00
Miscellaneous	20.00
Total	\$6,893.19

**Georgia Union Association
Convened at Pine Level Church**

The Georgia Union Association of Original Free Will Baptists convened in the sixty-sixth annual session on Thursday before the second Sunday in October, 1961. The session was held with Pine Level Free Will Baptist Church near Chester, Dodge County, Georgia. The association is composed of one quarterly conference and fourteen churches. The body was composed of 46 delegates and about 75 visitors.

The association has two new member churches. One of these was organized in 1960 and one in 1961. The association is composed of approximately 1,000 members. Seven of the churches are full time. The moderator of the association is the Rev. Charles Clark, pastor of the Pine Level Church.

**Officers Elected by
Suwannee Springs Church**

A conference was held on Saturday evening, September 23, at the Suwannee Springs Free Will Baptist Church, Live Oak, Florida, and officers were elected for the Sunday school, league and church for the year of 1961-1962. The Rev.

Q. Hansley, who was of Jacksonville, Florida, was called to be the pastor. He accepted the church and replaced the Rev. Arnold Woodlief who has pastored the church for two years. Mr. Woodlief filled his last appointment on the fourth Sunday in September.

During the two years of Mr. Woodlief's pastorate, there were results such as souls being saved, backsliders being restored, Christians making rededications, and Christians becoming members of the church. The church made a payment on its new building each year. The members of the church stated that they would recommend Mr. Woodlief to any church to be its pastor, or to be the evangelist for a revival, as a minister who preaches the pure and undefiled gospel of Christ. He does trust for the Lord to give him a place to work for Him by His grace. He may be contacted at 410 West Milton Avenue, Marianna, Florida.

**Pine Prairie Church
Experiencing Growth**

Mrs. P. J. Wood, secretary-treasurer of the Woman's Auxiliary of Pine Prairie Free Will Baptist Church, Huntsville, Texas, reports as follows on the growth of Pine Prairie Church: "The new officers of the Sunday school and church have taken their place and we have an increase in membership, especially the young people. A wonderful spirit of Christian fellowship prevails among our members. We are also enjoying the inspiring league programs; God bless the writers of the literature.

"We are very thankful for our good pastor, the Rev. Bob Sheffield and his wife. They are loved and appreciated very much. We desire your prayers in the behalf of our church with all of its auxiliaries."

**Rev. Staten Accepts Pastorate
Of Fairmount Park Church**

The Rev. Ralph Staten, moderator of the National Association, has accepted the pastorate of Fairmount Park Free Will Baptist Church, Norfolk, Virginia. Mr. Staten resigned the Goshen Free Will Baptist Church of Belmont, North Carolina, to accept the pastorate of the Norfolk church. He officially assumed the pastorate on October 3, 1961.

**S. C. Mission
Progressing Fine**

The Rev. Charles Brown states that the Free Will Baptist Mission in Cheraw, South Carolina, is progressing fine. The

(continued on page thirteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Georgia State Woman's Auxiliary Convention

The Georgia State Woman's Auxiliary Convention will convene in its twenty-fifth session at Mount Olive Free Will Baptist Church, Reynolds, Georgia, November 14, 1961. The theme will be, "Victory Practiced" (Romans 12:1, 2). The thought for the convention will be "Living the Transformed Life." The program is as follows:

Morning Session

- 9:30—Registration, Mrs. Joe Fort, Chairman
- 10:00—Singspiration, Mrs. Mance Cason
 - Called to Order, Mrs. Edith D. Shiver, President
 - Devotional, Chattoahatchee District
 - Welcome
 - Report of Credentials Committee, Mrs. B. W. Clenny, Chairman
- 10:40—Report of National Convention, Mrs. Martha Everson
- 10:50—Report of State Fellowship Day and Chairman, Mrs. J. W. Franks
- 11:00—Appointment of Committees, President
 - Special Music
 - Offering
- 11:15—Message Through Playlet, Midway District
- 12:00—Lunch

Afternoon Session

- 1:10—Singspiration
 - Devotional, South Georgia District
 - Report of State Workshop and Study Course Chairman, Mrs. Malone Cobb
 - Business Session (Minutes and Reports)
 - Song
 - Installation Service, Little River District

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church met on Friday night, October 27, at the church. The president, Mrs. Gillispie, called the meeting to order and the group sang, "I Gave My Life for Thee." Mrs. Osborne led the group in prayer. Reports from each circle was given, and a letter from Ruth and Tommy Willey was read by the president. The main purpose of the letter was to thank the auxiliary for its recent gift of \$40. An acknowledgement of sympathy from the L. H. Matthews family was read. Each of the ladies brought a sheet to be sent to the Children's Home in Greenville, Tennessee.

Business discussed included plans to work with the Y. P. A. with Mrs. Osborne and Mrs. Barnes in charge, and the pre-Thanksgiving week of prayer offering to the Whales in Alaska.

There was a study course at the church on Monday night, October 30. The ladies will meet Thursday morning at 10:00 a. m. in the annex to sew and make sheets for the cribs in the nursery.

There was an open discussion on missionaries, after which the closing prayers were offered by Mrs. Gillispie and Mrs. Barnes.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met at the home of Mrs. Ruth Rose for their October meeting on Tuesday, the seventeenth. Mrs. Freddie Vinson opened the meeting with prayer and Mrs. Rose read the Scripture. The group sang "I Gave My Life for Thee." Mrs. Retha White and Mrs. Vivian Harrell were welcomed as members. The treasurer, Mrs. Lilly Thomas, gave her report and made a report on the rug jar fund. Mrs. Martha Bartlett, delegate, gave a report on the District Auxiliary Convention. Six members from the church attended this meeting. A report was heard from the rug committee.

The program, "Abound Unto Every Good Work Through the Youth Auxiliaries," was presented by Mrs. Martha

Bartlett, Miss Alice Richardson, Mrs. Florence Taylor and Mrs. Etta Harrell. The meeting was adjourned with prayer by Mrs. Taylor.

During the social hour, Miss Alice Richardson was surprised with a shower of gifts from the members of the auxiliary. Miss Richardson was married on October 22, 1961.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Emmaline Johnston for its monthly meeting October 24. The meeting was called to order by the president, Mrs. Emmaline Johnston. Mrs. Ruby Best read the Scripture taken from Psalm 78:2-7, and Mrs. Edith Gardner followed with prayer.

The program chairman, Mrs. Glennie Overman, had charge of the program. Those taking part on the program were: Mrs. Glennie Overman, Mrs. Nellie Outlaw, Mrs. Edith Gardner, Mrs. Emmaline Johnston and Mrs. Ruby Creech.

During the business period, the minutes of the last meeting were read and approved. The treasurer's report was also given and approved. Reports from each chairman were given. The church cleaning program was brought up to date. The date was also set for the pre-Thanksgiving prayer service to be Wednesday night, November 22, with the pastor, the Rev. Dan Beaman giving the message. The group adjourned with the praying of the auxiliary benediction.

Everyone enjoyed refreshments served by the hostess, Mrs. Johnston.

Mt. Vernon, Ill.—The Woman's District Auxiliary of the Mary Martha Circle of Free Will Baptists met with Mt. Vernon Free Will Baptist Church October 19, at 9:30 a. m., with Mrs. Dorothy Hamilton, the president, presiding. The group sang, "Let the Lower Lights Be Burning." Devotions were conducted by Mrs. Ruth Wells, followed with prayer by Emily Malone.

The secretary, Mrs. Fern Thompson, read the minutes of the last meeting and the business was transacted. A play entitled, "How to Conduct a Business Meeting of Woman's Auxiliary," was given by some members of the auxiliary.

After the lunch hour, workshop courses were held, which were conducted in three groups. A discussion was held at the close by the whole group on "How to Promote Our Auxiliaries."

Prayer and benediction by Mrs. Betty Hampleman.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Founder's Day at Mount Olive



Plans for the tenth anniversary of the chartering of Mount Olive College, Mount Olive, North Carolina, are now being made by the executive committee of the college faculty.

President W. Burkette Raper announced that Dr. William C. Friday, president of the Consolidated University of North Carolina, will deliver the Founders' Day address on December 13.

The executive committee began the formulation of plans to make this year's program a significant event in Wayne County and in the Free Will Baptist church, says Doctor Raper.

In other activities of the executive committee, approval was given by the committee for the college to enter a float in the Mount Olive, Clinton, and possibly other Christmas parades.

President Raper outlined to the com-

mittee study projects for the year, including an evaluation of the entire scholarship program of the college, development of a faculty handbook containing institutional policies and organization, and an in-service educational program for the faculty.

Members of the executive committee of the Mount Olive College faculty are shown in their first meeting discussing plans for the tenth anniversary of the founding of the college. President W. Burkette Raper, seated center, revealed that Dr. William C. Friday of the Consolidated University of North Carolina will be the principal speaker on December 13. Members of the committee are, seated, left to right: Mrs. Lorelle Martin, Dr. Raper, Mrs. Mildred S. Councill; standing, Robert Moye, Michael Pelt, and Dr. Roy C. O'Donnell.

Leave of Absence Granted Two College Officials

President W. Burkette Raper and Mrs. Mildred S. Councill, librarian of Mount Olive College, have each been given a leave of absence for continued graduate study. These leaves were authorized at a special meeting of the Executive Committee of the College Board of Directors on November 1.

President Raper will return to Florida State University, Tallahassee, Florida, where he will be the recipient of a fellowship in higher education. His leave of absence will begin January 1 and continue until about August 1. President Raper will complete the requirements for a master's degree in college administration in August.

Mrs. Councill, who joined the faculty of Mount Olive College in 1955, will accept a teaching fellowship in library science at Appalachian State Teachers College for the spring quarter, 1962. Mrs. Councill will complete a master's degree in library science at the end of summer school. Her leave of absence was granted in recognition of her service to Mount Olive College in helping to acquire and catalogue more than eight thousand volumes for the college library.

A special committee under the chairmanship of the Reverend S. A. Smith of Beulaville, president of the Free Will Baptist State Convention, will select an acting president to serve during the absence of Doctor Raper. The committee will consist of members of the college board and faculty.

Selma Church Observed College Day

The Free Will Baptist Church of Selma, North Carolina, observed October 29 as Mount Olive College Day. Total gifts for the college during the day amounted to \$387.

The Reverend Michael Pelt, dean of Mount Olive College, spoke at the morning service; and President W. Burkette Raper spoke at the evening service.

Three gifts in the amount of \$100 each were made by Mr. and Mrs. J. M. Mitchell, Mr. and Mrs. Norman Creech, and Mrs. W. C. Sasser.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it right for a preacher to ask the members of his church to pray that God will remove an unsaved member, and that if he does not repent that he die or be killed rather than let him stand in the way of some other person? I do not think this is in keeping with Bible teachings that indicate that God is not willing that any should perish but that they be saved.—M. E. C., North Carolina.

Answer: Even though we must admit that some unsaved local church members can give a great deal of trouble to those who are saved and want the affairs of the church conducted in a Christian manner; yet, I do not recall ever hearing the minister ask his members pray that such a member be removed by death or that he be killed rather than stand in the way of someone else. There is a sense in which all unsaved people are standing in the way of others becoming Christians and in the way of the advancement of Christ's Kingdom. Christ Himself said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30).

It is the duty of the minister, as it is that of all members of a local church, to help every single person we have the opportunity to so help that they may come into a saving knowledge of our precious Saviour. When they have been thus helped and are safe in the fold of the shepherd, they are no longer enemies but friends and brothers to all other saved persons. The Bible is specific and it makes clear the fact that we who are saved are separated from all unsaved folk and that we are not to regard them otherwise. Many Christians, however, live such worldly lives and are so desirous of swelling their church roster that their zeal moves them to high-pressure many unsaved folk into the membership of the local church that are not members of the true church nor ever will be unless converted. Because of this it becomes difficult for the few Christians of the congregation to do the things the church exists to do; viz., evangelize all the lost

souls everywhere that is possible. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18).

This whole passage advises that Christians entirely refrain from being associated with people of the world on a common level or partnership of any kind. And it would therefore insist that no unsaved person be admitted to the membership of a local church in which Christians alone are to be admitted. No one can read the Bible correctly and fail to see that friendship with the world is enmity with Christ. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

I once heard a preacher tell of an experience that he had with an unsaved deacon at which time the deacon so dominated the meeting that the minister finally gave up and went home discouraged, and disgusted, almost ready to leave the church in the hands of one deacon and a few other unsaved members that dominated the scene to the extent that nothing was accomplished on the whole day of the yearly business meeting. Before he resigned, however, he went home and up to his room where he fell on his face before God; here he stammered out a few broken words with little meaning, until all at once he found himself in agony pouring forth, "Oh! God, please break

him (the deacon), and if you cannot break him, break his neck." Almost immediately the deacon was knocking at the door even though it was far past bedtime. God had broken his heart, for he was in tears and his emotions aroused almost to the breaking point. The next time the preacher knelt in prayer it was with the deacon to pray for the salvation of the unsaved deacon's soul. This was the end of the trouble between the two men who were henceforth brothers in Christ, for the deacon was gloriously saved. If this minister had contended with the unsaved church official, it would have been to the hurt of his own good name and to the detriment of the church. If he had made a scene, the deacon would have gone away angry and perhaps would have won the sympathy of not only the unsaved members but also the babes in Christ and the worldly-minded Christians, but since he quietly dismissed, went humbly away and to his own closet where he called favorably upon Him that has all power in heaven and upon earth, he saw both heaven and the earth moved to favor himself who was on God's side.

A Christian must himself first have a broken heart and then his preaching and prayers will break hearts for God. Powerless Christians in powerless prayers will never turn this sin cursed world upside down for God, but at the very instant you behold men with spirit-filled lives, you are going to be convicted of known sin. Show any conscientious Christian unknown sin in his life, and as he gives it over to God, he in turn will be filled and empowered with convicting, convincing words of love.

One saint said that the best way he knew to get rid of unsaved, unruly church members was to live them out. How many churches do we have today that are so charged with the presence of God's Holy Spirit that liars drop dead like Ananias and Sapphira of the fifth chapter of Acts did? How many obey Christ in what He taught concerning prayer? "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6); "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

How many do we have that follow Daniel's example when he fasted and prayed three weeks before the answer came. "In those days I Daniel was mourning three full weeks" (Daniel 10:3).
(continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

HATRED

Joseph was hated by his brothers, as we have previously mentioned; therefore, his death was planned, but Reuben sidetracked the plan and Joseph was sold to an Egyptian instead. Joseph loved the Lord, and his being sold into slavery worked for his good and the good of his father's family. Even though Romans 8:28 was not written in the Bible at the time of Joseph, it was in the mind of God as expressed by the apostle, Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Joseph was in the hands of God, and in spite of those who hated him, they could only go so far. God knew where to stop them, and after many years, he stopped them at the altar of confession at the feet of Joseph, when their bags were filled with corn in which their physical life was preserved.

LOVE COVERETH ALL SINS

"Hatred stirreth up strifes: but love covereth all sins" (Proverbs 10:21). The hatred in the life of Joseph's brothers created a lot of strife, no doubt, among them. Some wanted to kill him, others wanted to save his life, while others wanted to sell him. Then there was worry and strife in the home when the news reached (by false statements) the ears of Jacob. There were some guilty consciences, and no doubt there were many times when they wanted to confess to Jacob that they lied and Joseph was a slave down in Egypt. They kept their sin covered. No doubt, they lost much sleep, but all during the time of their confusion and worry, there was a great big, loving heart down in Egypt, working under the leadership of God to preserve the life of humanity. Little did those jealous brothers who hated Joseph ever think that they would have to bow to Joseph. But Joseph never lost his love for his brothers, and when the fullness of time had come, that great big, loving

heart of Joseph burst forth with an expression of love. The sin of hatred and jealousy and envy, as it is written, "Love covereth all sins." Peter writes: "And above all things, have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8).

THE LOVE OF JOSEPH

To our mind, Joseph was filled with the love of God. It takes the love of God in the heart of man to enable one to love his enemies. Certainly Joseph's brothers were his enemies, and in the heart of some of these there was the hatred of murder. God's Word says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). Eternal life may have been in the life of the hater at one time, but when hatred takes over, eternal life moves out, and the spirit of a murderous heart takes control. Thus, the love of God is the only power to soften a heart of a murderous design.

John writes: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God. . . . He that loveth not knoweth not God; for God is love" (1 John 4:7, 8). Hatred in the heart of Joseph's brothers made them guilty of murder. The ones that planned to kill Joseph, even though their plan was foiled, were guilty of murder before God. I am afraid that we have people today who stand before God guilty of murder, and yet claim to be Christians. It certainly is possible for a person to be a murderer, and never commit the crime physically. God says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him. That he who loveth God love his brother also" (1 John 4:20, 21).

Communism is a religion of hate. Communism hates God and the Christian, and religion. It is sworn to kill the Christian religion, but God is still on His throne.

GOD IS LOVE

This is the love that sought us,
This is the love that brought us,
This is the love that brought us,
From darkness to the joys of light.

—Selected.

"Love is strong as death; . . . Many waters cannot quench love, neither can the floods drown it: . . ." (Song of Solomon 8:6, 7).

What this world needs more than any-

thing else is the love of God shed abroad in the hearts of men and women by the Holy Ghost. Then there would be no church bosses, nor dictators. There would be a real brotherhood existing on the earth, and hatred would be confined to hell.

If I repeat things in my writings, do not lay it to ignorance, even though I am in many things, but get his lesson: A new minister at a church preached on repentance for several times. After several Sundays, an old church boss said, "Brother, don't you have any sermons on anything but repentance?" "Oh yes, but you all have not repented yet. When you all repent, then I will preach some other sermons," replied the minister. So, Free Will Baptists have not manifested that they all love each other yet. When they do, I will not write about love so much. I'll be praising God all the time. Amen.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

AVAILABLE FOR PASTORATE

"Would you please announce in *The Free Will Baptist* that I am available for the pastorate of a church or churches on second and fourth Sundays. Thank you."—Rev. R. C. Proctor, Route 3, Wilson, North Carolina.

PASTOR AT CALVARY RESIGNS

"I would like to announce in *The Free Will Baptist* that I have resigned the pastorate of Calvary Free Will Baptist Church, Wilson, North Carolina, to accept the pastorate of Liberty Free Will Baptist Church of Manning, South Carolina. My new address is Route 2, Manning, South Carolina, telephone 473-2715."—Rev. Cecil E. Rose.

AVAILABLE FOR PASTORAL WORK

"I would like to announce that I am available for pastoral work within driving distance of New Bern, North Carolina. I am in good standing with the Eastern Conference of Original Free Will Baptists and the State Convention. You may contact me at the following address."—Rev. Ed Fordham, Route 5, Box 249, New Bern, North Carolina.

NOTE OF THANKS

"I would like to take this means of saying *thank you* to our many friends throughout the state who remembered me during my recent illness; for the many prayers, flowers, gifts, cards and letters and visits. They mean so much when you are sick. Please remember to pray that I will soon be completely well again."—Mrs. M. L. Johnson, P. O. Box AA, Newport, North Carolina.

STORIES for our BOYS and GIRLS

THE 'HEREAMIERS'

by Chester Shuler

THE members of the Hereamiers' Class had just gotten settled in their class room that bright Lord's Day morning. Sam Smith, the secretary, had taken the offering and attendance. Mr. Dobson, the teacher, was putting some interesting diagrams on the blackboard—which Ben Benning, the chalk-exterminator, had just cleaned nicely. And then came the unexpected tap on the door.

Mr. Dobson put down his chalk and opened the door. A tall, dignified gentleman smiled and said, "I trust I'm not intruding, but your superintendent thought you might have no objection to my visiting with you for a bit. You see, I'm teaching some boys about the age of these back home, and now that I'm on a motor trip I like to stop and visit other classes."

"You are most welcome, sir," the teacher said. "Please come inside and be seated. We would be happy if you would be our guest teacher this morning."

But the visitor, Mr. Jennings, declined. "I much prefer to listen and observe," he said. "May I say, though, that your unusual class name on the door has made me curious about its meaning?"

Mr. Dobson smiled. "You are not the first to be puzzled by it." Broad grins on the boys' faces showed their amusement and delight. "I suppose the name does seem unusual."

"I'm not certain that I know how to pronounce it correctly," the visitor said.

"Then I shall ask the boys to make that clear. It is part of their class work, you see."

The visitor didn't "see." But he took a seat, feeling more keenly interested than ever in this group of grinning, bright-eyed fellows.

The boys appeared much like those in any boys' class—full of life, mischief and perhaps not too much interest in the lesson.

"Now, fellows," said the teacher, "what have we to report this morning?"

He turned to their guest. "Mr. Jennings, here, has said he doesn't know exactly how we pronounce our class name. Shall we pronounce it for him?"

The boys wiggled, a few snickered, and one laughed outright. The teacher went on: "Possibly I should report my own activities, although I'm certain you boys have better reports than mine to give. I learned this week of an old lady living near my house whose hedge needed trimming. So I went over one evening and asked if I might do it for her just as a favor. She didn't want to let me do it, but finally I talked her into it. How about you, Harry?"

Harry looked at the visiting teacher, then at his new shoes. "Well, I'm—kind of—er—kinda ashamed of it," he said slowly. "But you see—well, Mother's always had trouble getting me to do my chores, and so I told her last Monday she wouldn't have to yell at me all week. And—well, she hasn't yelled at me since, and—"

The others laughed and Mr. Dobson commended, "A very good report, Harry. Now yours, Peter."

Said Peter, "When I told Dad I belong to the 'Hereamiers' he laughed and thought it was just another boys' club. But when I asked him if he had some errands or something I could do—for nothing—he sure looked surprised! And when I did a few things for him real quickly, he said, 'Look Peter, that new club with the queer name must be okay.'"

The teacher turned to their guest. "You see, Mr. Jennings, we try to 'pronounce' our name in this way each Sunday morning."

Mr. Jennings smiled. "I begin to understand. It's a wonderful idea—and you have a splendid, inspiring name."

"Now, Sam, your report, please."

Sam's grin was so broad he had trouble speaking. "The lady who lives near us is like the one that lived in a shoe. She's got so many kids. So one afternoon last week I asked her to let Ben and me borrow three or four of them and take 'em to the city playground. After we'd convinced her we'd take good

care of them, she said okay. And I believe she was real glad, too."

Charles seemed embarrassed about his report. "Well, Mr. Dobson, I know it was I who first suggested our class name. So I'm sorry I haven't a good report this time. Fact is, I couldn't get away from my work at home long enough to hunt any hereamier good deeds. I'll try to do better next week, though."

"I happen to know, Mr. Jennings," the teacher explained, "that Charles actually has been doing more than any of us. I visited his aged grandmother this week, and she told me that she could not get along without Charles' help. He helps her a great deal by attending her fire, sweeping, even doing dishes. She's an invalid, and Charles does many things for her which mothers and sisters usually do. When I mentioned our class name to her, she said, 'That certainly fits our Charles to perfection. He is always on the job, willing to go on an errand or help in some way—just like the boy Samuel in the temple, that the Bible tells us about.'"

Their guest said, "I think this is remarkable. I mean to see if my class of boys back home won't organize themselves into a similar group. That is, if you boys don't object to sharing the name and purpose with us."

"I'm sure we shall feel highly honored. How about it, fellows?"

"Sure thing!" chorused several.

"You see, we call ourselves the Hereamiers. The name is just a combination of three words, 'Here—am—I.' We took it from Isaiah's famous answer, found in Isaiah, chapter six, verse seven—'Here am I; send me.' And also from the words of the child Samuel, given in the third chapter of First Samuel. When written as one word it is sometimes puzzling, always attractive and interesting. As you have seen, we try to 'pronounce' it with deeds rather than words—by helpful acts for others. I can tell you, Mr. Jennings, that our class interest and spirit have improved a lot since we first chose this plan."

The visitor arose as the warning bell sounded. "Thank you very much, Mr.

Dobson and boys. I must be going now, but I'm taking with me a wonderful idea. However, before I present it to my boys I must try it out on myself," he added smiling. "Unless I can be a *Hereamier* myself, I cannot ask my boys to try."

"We hope that you will let us know how you succeed," Mr. Dobson said. "How about it, boys?"

"We sure want to hear," several declared.

"Three cheers for Mr. Jennings!" said Bob Brandt, with a grin. "Whispered cheers, that is. Can't violate rules," he added.

The cheers were given with a will, in hoarse whispers, and their guest left smiling broadly and feeling that he had been most fortunate to stop at that particular church that morning to worship.

As for the *Hereamiers* themselves, the experience served to inspire them to greater efforts. When the summer-slump season came round, and it would have been nicer perhaps to relax in the shade, they remembered Mr. Jennings' praises and kept at their jobs.

But they have no patent on the *Hereamier* idea. Any group of boys—or girls—anywhere can form such a *Hereamier* group. It will bring some fun and a great deal of good feeling in the hearts of all who faithfully follow the rules.—*My Pleasure.*

NEWS NOTES

(continued from page seven)

mission is only ten weeks old, and the first Sunday in October there were 68 in Sunday school. Your prayers are requested for the continued growth of the mission.

Owen's Chapel Announces Revival

Revival services will be held at Owen's Chapel Free Will Baptist Church, Elm City, North Carolina, November 12-19. The evangelist for these services will be the Rev. L. B. Manning of Fountain. Services will begin each evening at 7:30 p. m. The Rev. J. C. Lynn is pastor of the church. All Christians are urged to pray for this revival and attend whenever possible.

Sunday School Convention Accepts Resignation

The Executive Committee of the North Carolina Sunday School Convention-Institute announces the acceptance of the resignation of the president, the

Rev. Herman Hersey, as of November 2, 1961.

There will be a meeting of the executive committee of the convention on November 10, 1961, 11:00 a. m., at Goldsboro Free Will Baptist Church.

Mrs. Smith Honored At Surprise Birthday Party

The home of Mr. and Mrs. J. B. Dennis, Ayden, North Carolina, was the scene of a surprise birthday party honoring Mrs. Wayne Smith on Halloween night. The guest arrived early and were all seated in the candle-lit living room decorated with jack-o-lanterns, cats, pumpkins and other Halloween decorations when the Smiths arrived. As the door was opened and they were invited in by the hostess, the group began singing, "Happy Birthday." Mrs. Smith was very surprised and overjoyed.

Gifts were then opened by Mrs. Smith. Then the guest were invited to play a few games.

The dining area also carried out the Halloween scheme. The buffet styled table was decked beautifully with several cakes, nuts, chips, party chex, stuffed dates, Halloween candies, coffee and Halloween favors. As the guest were being served, a gursome witch (Miss Marie Garris in disguise), rode around on her broom to add to the Halloween spirit.

Approximately 40 people attended. Those attending included the pastor of Elm Grove Free Will Baptist Church, the Rev. Wayne Smith, deacons of the church and their wives, and a few of their closest friends.

The decorations were arranged by Mrs. Dennis' daughter-in-law, Mrs. Bobby Dennis.

Good-bys were given by the host and hostess, and thanks were given by the honoree.

PREACHERS OR WATCHERS

A little six-year-old girl, returning with her father from a morning church service, asked: "Daddy, are all those men at church preachers or are some just watchers?"

Every Christian should be a preacher for Christ. Too many are just watchers.

"They were all scattered . . . except the apostles . . . they that were scattered . . . went every where preaching the word" (Acts 8:1, 4).—*Gospel Herald.*

The Lighted Pathway

(Continued from page five)

Nor shrunk from any consequence
Of doing good;

He looks his Angel in the face
Without a blush; nor heeds disgrace
Whom naught disgraceful done
Disgraces. Who knows nothing base
Fears nothing known.

Not morseled out from day to day
In feverish wishes, nor the prey
Of hours that have no plan,
His life is whole, to give away
To God and man.

For though he live aloof from ken,
The world's unwitnessed denizen,
The love within him stirs
Abroad, and with the hearts of men
His own confers.

The judge upon the justice-seat;
The brown-backed beggar in the street;
The spinner in the sun;
The reapers reaping in the wheat;
The wan-cheeked nun

In cloisters cold; the prisoner lean
In lightless den, the robed queen;
Even the youth who waits,
Hiding the knife, to glide unseen
Between the gates—

He nothing human alien deems
Unto himself, nor disesteems
Man's meanest claim upon him.
And where he walks the mere sunbeams
Drop blessings on him.

Because they know him Nature's friend,
One whom she doth delight to tend
With loving kindness ever:
Helping and heartening to the end
His high endeavor.

—Edward Bulwer Lytton.

"Greater love hath no man than this,
that a man lay down his life for his
friends" (John 15:13).

PRAYER ROOM FOR SHOPPERS

A department store in Charlotte, North Carolina, recently provided a meditation room for shoppers. Its four pews can each accommodate eight persons. During the first week it was open, 636 people entered the prayer room. Three months later, after the newness was gone, an average of 315 persons a week—25 per cent of whom were employees—were still using the prayer room.—*Gospel Herald.*

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Two Years in Hawaii

September, 1961

Our Dear Christian Friends,

There are times when we wonder if the work we are doing in Hawaii is accomplishing anything. Perhaps you too have wondered if the work is actually worthy of your support and prayers. Many of our people think only of Hawaii as a vacation spot and us, your missionaries, as being on an extended vacation.

The first Sunday in September was the second anniversary of the Free Will work in the Hawaiian Islands, so we stopped to take an inventory to find out just how effective our work has been and how well the people on the mainland have responded. As we looked through our records, we were surprised to find that during the two short years we have had 366 different people to attend our services (I am sure that the number is closer to 400 but this is all we have in our records). We have had an average attendance of 31 in Sunday school for the twenty-four month period with a high attendance of 54 and a low of 12. For the first year our Sunday school average was 25 and for the first eight months of this year we have had an average of 36. Our Sunday school enrollment now stands at 40 and our church membership is 21. We have had 41 decisions for Christ (most of these have been first time decisions); have performed four weddings; baptized nine (three more are waiting baptism at this present time). For over a year we had a weekly radio program (we had to discontinue this for financial reasons). Helen conducts a weekly Bible class for the ladies which has an average attendance of ten. I still send recorded messages to a ship in the U. S. Navy which has no chaplain aboard and this ship, which is now at sea, has their regular Sunday services by tape recording.

Now we ask you to look with us at the past record, the present needs, and what we hope to accomplish in the future. I believe the past record proves that the

work is worthwhile. About a year ago I sent out an appeal for funds for property and the "Remember Pearl Harbor" Fund was initiated. The response to this appeal has been very discouraging. Perhaps you would like to know just what your church or state has done; therefore, we list the states alphabetically and how much they have given according to our records: Alabama, \$76.50; Alaska, \$56.00; Arkansas, \$15.00; California, \$102.18; Florida, \$4.00; Georgia, \$50.00; Hawaii, \$229.00; Illinois, \$16.00; Kentucky, \$279.00; Mississippi, \$66.05 (Columbus First Church); Missouri, \$120.57; New Hampshire, \$103.00; New Jersey, \$3.00; North Carolina, \$209.38; Ohio, \$174.57; Oklahoma, \$318.73; South Carolina, \$38.50; Tennessee, \$751.14 (Cofer's Chapel gave \$514.10 of this amount); Texas, \$11.00; Virginia, \$171.62 (this was given by two churches—Newport News and Hampton); Washington, \$12.00 (Wenatchee Y. P. A.); total, \$2,748.18. I do not believe that it is necessary for me to tell you that if Free Will Baptists are going to reach the lost of these Islands for Christ more must be done in the future than has been done these past two years. Several churches and individuals have been faithful in sending in to our personal account. These gifts are not included in this report; however, we extend to each of you our deepest heartfelt thanks. It is your gifts to our personal account that has helped us to remain on the field. Your prayers and financial support are not only needed they are a must.

Brenda came home from school recently and said that the teacher had been talking to them about the dangers of "fallout" and an atomic war and after the class Brenda heard one of the girls say to another, "But I am afraid to die!" All of their gods and all their religions cannot help them for only Christ can take away the fear of death. Now we only ask you to listen to the Holy Spirit as He directs you concerning what God would have you to do. Just STOP—LOOK at the facts and LISTEN as God

speaks to your heart and I am sure we will be able to send a better report to you next year if the Lord tarries. "O magnify the LORD with me, and let us exalt his name together" (Psalm 34:3).
The Sanders

Eastern North Carolina Missionary Conferences

Missionary Conferences are in progress in and around Greenville, North Carolina, sponsored by individual churches and pastors. The conferences began Sunday, November 5, and will continue through November 12.

The foreign mission speakers are: Rev. Rolla Smith, Rev. Fred Hersey, Rev. Thomas Willey Sr., Mrs. Thomas Willey Sr., and Rev. Jerry Ballard. They have spoke and are speaking as follows: (All services are evening services unless otherwise stated.)

Rev. Rolla Smith: November 5, morning service, Gum Swamp; evening service, Rocky Mount; 6th, Jacksonville; 7th, Black Jack; 8th, Greenville; 9th, Palmetto Chapel; 10th, Maranatha; 11th, open; 12th, morning service, Winterville; evening service, Elm Grove.

Rev. Fred Hersey: November 5, morning service, Saints Delight, Greene County; evening service, Faith near Kingston; 6th, Greenville; 7th, Jacksonville; 8th, Mt. Calvary, Hookerton; 9th, Grace; 10th, Williamston; 11th, open; 12th, morning service, Union Chapel; evening service, Parker's Chapel.

Rev. Thomas Willey Sr.: November 8, Gum Swamp; 9th, Williamston; 10th, Grace; 11th, open; 12th, morning service, Reedy Branch; evening service, Maranatha.

Mrs. Thomas Willey Sr.: November 7, Ayden; 8th, Elm Grove; 9th, Maranatha; 10th, Jacksonville; 11th, main speaker at Rally in Winterville; 12th, 10:00 a. m., Winterville; 11:00 a. m., Grifton; 7:45 p. m., Grace.

Rev. Jerry Ballard: November 5, morning service, Williamston; evening service, Maranatha; 6th, Ayden; 7th, Greenville; 8th, Union Chapel; 9th, Jacksonville; 10th, Faith, 515 South Slocumb Street, Goldsboro; 11th, open; 12th, morning service, Parker's Chapel; evening service, Palmetta Chapel.

The home mission speakers are as follows: Revs. Homer E. Willis and Lee
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth Through Self-Discipline

(Lesson for November 19)

Lesson: 2 Peter 1:2-11

Golden Text: 1 Corinthians 9:25

I. INTRODUCTION

This is our temperance lesson for this quarter. Let us understand that there is more to the meaning of temperance than just restraining from the use of alcoholic beverages. The Christian must learn to be temperate in all things; in other words, he must learn self-discipline. He will grow in the grace and knowledge of Jesus Christ.

Our Memory Selection is quite clear in teaching the importance of temperance. Paul, in penning the words of 1 Corinthians 9:25, would have the Christian to exercise self-control for the same reason that an athlete trains for a race: namely, to win the prize. If one is to master his own self, he must be temperate in all things.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Faith is precious because of its source and also because of its power (2 Peter 1:2).

2. God's blessings increase by multiplication as well as by addition (Vs. 2).

3. God is so generous that He holds back absolutely nothing that will help us in the Christian life (Vs. 3).

4. It takes precious faith to enable us to lay hold of precious promises (Vs. 4).

5. We are not mere imitations of Christ, but we have been made to share in the very nature of God (Vs. 4).

6. There is no escape from corruption of this world except through divine power (Vs. 4).

7. Diligence is an essential requirement of the Christian who desires to make spiritual progress (Vs. 5).

8. Faith in the Lord Jesus Christ is the foundation of every Christian quality of character (Vs. 5-7).

9. It is a very serious matter for a man to forget that he was purged from his old sins (Vs. 9).

10. All are called unto salvation, but only those who accept thereby make their election sure (Vs. 10).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. It is certain that God has made available *all things that pertain unto life and Godliness*, but it is also certain that we must appropriate His gift of power in order to grow in ability to live by His grace and love. We have present in the *natural man* certain hungers and thirsts, lusts and passions which continually war against our development of self-control. Therefore, it is necessary that our faith be related to virtue, knowledge, self-control, steadfastness, Godliness, brotherly affection, and love in order that our lives may be effective and fruitful, as we endeavor to grow in the knowledge of the Lord Jesus Christ.

2. The Bible text falls naturally into four parts, as follows: Verse 2 contains the goal for Christian growth; Verses 3, 4 give the source of Christian power to grow; Verses 5-7 reveal practical ways by which we can show gratitude for the grace of God; and, Verses 8-11 deal with the means of making our calling and election certain.—*The Bible Teacher* (F.W.B.).

3. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (Vs. 10). Among Protestants today there are two basic views regarding the matter of election. There are those who believe in a particular election. They believe that God, from all eternity, elects, selects, or chooses whom he will to be saved. Then there are those who believe that men are elected to salvation through Christ, and that whoever accepts Christ is elected of the Father. This is called general election. Free Will Baptists belong to this group. We believe that Christ died for the world and that whosoever believes may be saved. God has elected to have a peculiar people, a pure people unto Himself. Those who elect Christ as their Saviour, and are saved, are elected through Christ.—*The Advanced Quarterly* (F.W.B.).

4. The lesson application is found in 2 Peter 1:10. It has a direct application to us. It is evident that all men have been called to salvation, for we do not believe in a limited atonement. We believe the sacrifice of Christ was sufficient to save every human soul. But it is evident that not all are being saved. There is a condition which has to be met. We must make our calling and election "sure." That is, we must accept it. A man may be elected to an office and yet never occupy it because he does not accept the election. We make our election sure by accepting it. Then all the great and precious promises designed for us are ours and are to find fulfillment in our lives, for we are made partakers of the divine nature.—*The Bible Expositor*.

5. *It Was Woe to This Drinker*. The writer's local evening paper on the night before this is written tells of a twenty-year-old youth, Frank E. Whiting, who had been drinking ale at a Lake Wawasee tavern a few miles from our home. It was after midnight when he started home in a new Lincoln sedan, purchased only three weeks before. He failed to observe a stop sign at a "T" intersection, which he said he did not see, while he was driving according to his own statement about seventy-five miles an hour. His car ripped through a fence, across a barnyard, through another fence, and down an embankment, into a swamp. By that time the car was practically a mass of junk. Whiting was arrested and fined heavily for driving while under the influence of intoxicants.

Note—*The Reader's Digest* of October, 1951, says that laboratory tests show that even moderate drinking causes a 32 per cent deterioration in vision, and that alcohol especially reduces peripheral vision—the capacity to see out of the "corner of the eye" and spot things at the side. It is no wonder that young Whiting did not see that stop sign while "under the influence" and driving at terrific speed.—*Selected*.

Drunkards or Disciples? A Sunday school teacher was having unusual trouble with a little fellow in her class. One Sunday after the class she called him aside and tried to talk with him. Finally she asked, "Tommy, what do you expect to be when you grow up?"

"Oh, I don't know," he replied, "I guess a gangster or a missionary."

"Why, Tommy, what do you mean?" was her startled reply. Then Tommy very calmly replied, "It just depends on who gets me first, I suppose."

(Continued on Page Sixteen)

Questions & Answers

(continued from page ten)

2). He also kept up his well-formed habit of praying three times a day when he knew that it would bring sure wrath upon him. "Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever" (Daniel 6:6); "Now when Daniel knew that the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Vs. 10). Christ said men ought always pray and not faint. From the unanswered prayers churches complain of today, there must be a lot of fainting.

St. Claire Bible Class

(continued from page fifteen)

Yes, it just depends on who gets them first, dear friends. And did you know that the liquor gangs in America have their covetous eyes on the "baby market"? Recently a Mr. Andrews, writing to whiskey executives in their magazines, *Spirits*, urged that they be optimistic over the record-breaking gain in the population since 1940. He advised them that upon the basis of the expected bumper harvest of babies during the years immediately ahead, the business of the whiskey makers alone should readily achieve a sale volume of over two hundred million gallons annually.—Selected.

MISSIONS

(continued from page fourteen)

Whaley, and they are speaking at the following places:

Rev. Homer E. Willis: November 5, 11:00 a. m., Rocky Mount; 7:45 p. m., Grace; November 6-12, 7:30 p. m., and on the 12th, 11:00 a. m. and 7:30 p. m., Washington; 12th, 10:00 a. m., Mizpah in Washington.

Rev. Lee Whaley: November 5, morning service, Grace; evening service, Ayden; 6th, Grace; 7th, Maranatha; 8th, Winterville; 9th, Hugo, 10th, Greenville, 11th, Jacksonville; 12th, morning service, Jacksonville; evening service, Rocky Mount.

I've Had a Good Time Getting to Heaven!

Said a sneering unbeliever to one of God's aged saints, "Suppose that you discover after death that there is no such place as Heaven, and that, through the years, you had been laboring under a delusion. What then?" The faithful soul, undaunted by the unbeliever's question, replied, "Well, I would still be the gainer, for I have had a mighty good time getting

there. The joy which has been mine over the years, in anticipating my entering the Heavenly home, has been most precious!" Then she said to the unbeliever, "Suppose that you make the discover after death that there is a hell? What then?"—*Gospel Herald*.

•

And he said unto them, The sabbath was made for man, and not man for the sabbath: (Mark 2:27).

Harrison and Barfield's
HISTORY
of the
FREE WILL BAPTISTS
of
NORTH CAROLINA



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Edition



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ORDER FROM
The Free Will Baptist Press
P. O. BOX 158, AYDEN, N. C.

PS

the *Free Will Baptist*

Ayden, North Carolina, Wednesday, November 15, 1961



THE FIRST FREE WILL BAPTIST CHURCH
SPARTANBURG, SOUTH CAROLINA

EDITORIAL

WE SHALL GO ON

By this time, many Free Will Baptists have heard about the situation as it exists between the Free Will Baptist Press and the National Sunday School and League Boards.

Those who attended the National Association in Norfolk, Virginia, are familiar with the request made to the Sunday school board by the press board. The request to be relieved of obligations as of October 1, 1961, was made by the press board in view of the conflict which had come about over the church government issue. The press board felt that such action as was taken toward North Carolina would have its influence in the work of the press. Since that time, the Sunday school board has served notice that the contract will terminate in January, 1962. This notification, which came from the secretary-treasurer, carried a threat of forced action against the press if it did not honor the contract. All of this has transpired simply because the Sunday school board would not honor a simple request on the part of the press board. The final outcome is yet to be seen, since the press board has not taken definite action. If the request, however, had been granted by the Sunday school board, instead of taking it to the floor of the National Association, the press board would have had ample time to reach a decision concerning the proposed promotional-editor, since many questions concerning the matter had come to the press board's attention.

Several weeks ago the press board notified the league board that funds would be withheld from said board as of October 1, 1961, until such time as the difficulties now existing are cleared. The press was paying the league board ten per cent of the sales on league literature. This ten per cent represents nearly fifty per cent of the profits on the sale of league literature. It was paid according to contract. In return, the league board was to promote the sale of it. The promotion, however, has not, in the opinion of many, justified the percentage.

In the spring of 1961, the league board launched what it called an advanced program of literature. This was done without any detailed discussion with the press board, the manager, or editor. Surely there were complaints, but nothing was done to improve, with the exception of the formation of a new outline series, done by the league board. This new series begins with the first quarter of 1962.

As of this date, nothing has been done on the part of the National Association, or any of its boards, to settle the difficulties. It was reported in the November issue of "The League Pointer," that the press had not paid the percentage for third quarter, but payments for both third and fourth quarters, 1961, have been sent; thus, fulfilling the contract up until the time stated in the press board's notification. It was not until the November issue of "The League Pointer" was received that the manager and editor of the press had received any definite word concerning the plans of the

league board to launch its own literature program, beginning in January, 1962.

Many are wondering if the Free Will Baptist Press is planning to continue the publishing of league materials. The answer is a definite, "Yes." We shall go on! The Free Will Baptist Press has a literature program that has never been equaled in the Free Will Baptist denomination. We shall seek to maintain the same program we always have; that is, we shall continue to seek improvement in our printing and writing; we shall use the same competent writers—writers with experience and know-how; we shall continue to invest a large percentage of our profits in new equipment, and denominational interests. We shall go on—we shall not stop or stand still. Our ambitions shall be the same in all phases of our literature program, whether it is in the field of Sunday school materials, league materials, etc.

Free Will Baptists have not forgotten the more than \$25,000 indebtedness incurred by the Sunday school board, some three years ago, when it launched its own literature program. The Free Will Baptist Press helped to pay this indebtedness to the sum of approximately \$12,000, through the eight per cent of the sale of literature as paid to the Sunday school board. The press board honored the request of the Sunday school board in not reopening the office at the headquarters building in Nashville, and in not hiring a promotional-editor until the indebtedness was paid.

May we ask, "Just how far can the Free Will Baptist go?" Surely, it has been the second mile. The press has never received a great increase in sales because of the Sunday school board's promotion. In fact, it is ironic indeed to think that members of any board would be associated with an institution, through contract, or what have you, and not use the institution's products themselves. How can one promote a product when he does not believe in it? Is it fair for one to receive payment, or any aid, from an institution when such a person does not believe in the institution? It seems to be a measure of hypocrisy, to say the least. It seems that the Free Will Baptist Press has been running against a brick wall, so to speak, in regards to the national boards.

Let us conclude by saying again that we believe in the program and purpose of the Free Will Baptist Press. We believe it is here because God has honored the truth of the gospel through the printed page. He alone brought this institution into being when there was none other within the ranks of Free Will Baptists.

The literature program is not one of glamor and profit making. It is hard, and holds many problems; but under God we shall go on. We shall look to our supporters and sympathizers to sustain this institution.

Volume 76

November 15, 1961

Number 4^c

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

The University Of The Bible

IN these days of educational stress, it is refreshing to attend the School of Scripture and there discover principles of which all other books are an amplification. The Bible is similar to a university, providing a spiritual education for a well-rounded orbit of Christian perspective.

Genesis is the Medical Department of the university where the embryo of life is developed, where the virus of sin-producing epilepsy of the human mind and will is isolated, where the vaccine of faith is discovered, where the first anesthesia was given to Adam, and where the Red River of life is traced to its Fount.

Exodus is the Department of Sociology where we trail the migratory interactions of an ancient Hebrew culture.

Leviticus is the Law Department where the moral, civil, and ceremonial enactments given under the gavel of Sinai are enforced into national life.

In Numbers, we trace the meandering of a slave nation over the hills of geography in the peninsula of Sinai.

Deuteronomy is the graduate course in the Law School.

Joshua is the West Point of military maneuvering.

Judges is the Athletic Department—a tug of war between Jehovah and Baal.

Ruth is the awarding of the Pulitzer prize for the best short story on love.

Samuel, Kings, and Chronicles are a course in history on the rise and fall of the Israeli Empire.

Ezra and Nehemiah form the exploration party of the University.

Esther is a fiction short of plot and counterplot of a great queen's love for her people.

Job is the Department of Journalism where literary precious stones are sprinkled into philosophical dialogue.

Psalms is the music room where every

by Gerrit Schut

A Special ERA Feature Reprint

human emotion trembles on the strings of David's harp.

Proverbs is the stained-glass chapel on the campus where the pithy maxims of life fall from the lips of a wise preacher.

Ecclesiastes is the Department of Philosophy where mental spiders are entangled in their own finely-spun webs of human reasoning.

Song of Solomon is the botanical garden where two lovers walk hand in hand among the flowers.

Isaiah to Malachi is the Observatory of Astronomy where telescopes of sixteen different sizes are focused on the Bright and Morning Star soon to descend the star steps of the Milky Way.

Matthew, Mark, Luke, and John are the Editorial Department where the exciting copy of the life of Christ is as fresh as today's space conquest.

Acts is an obstetrical course in the Medical Department where the Holy Spirit wraps the new-born infant church in the swaddling clothes of Pentecost.

Romans is the archives of Christian theology where we walk with uncovered heads among the towering columns of doctrine and there read our Declaration of Independence signed in blood.

Corinthians is a course in apologetics.



Galatians is a simulated court trial in the Law School where two attorneys, one named "Law" and the other "Grace" argue the basis of the Christian faith.

Ephesians is a course in design and engineering where the blueprints of the character and conduct of the Church are drawn up.

Philippians is a course in applied psychology on "How to Look at Life Through the Bars of a Jail."

Colossians grants us an interview with the University President, and as we walk from the office we are overwhelmed with the pre-eminence of Christ.

Thessalonians is a course in etiquette on "How to Greet the Coming King."

Timothy is a student preachers' seminar in the Department of Divinity.

Titus is a course in beauty culture demonstrating the hair-do of decency and the application of spiritual cosmetics.

Philemon is a course in public relations.

Hebrews is a course in photography where the telescopic lens of the Holy Spirit gathers into focus the portraits of the Old Testament and uses them as a background for the Lamb of the New.

James is the practical assignment course where faith ties on shoes, walks down streets and knocks on doors.

Peter is the Department of Physics, of atomic fission and fusion with instructions on how to build your own spiritual bomb shelter.

John is the lapidary instructor on how to cut and polish the exquisite diamond of love.

Jude is a short course on the History of Apostasy.

Revelation is a stereophonic preview, full of sound and fury, of a wailing world knashed between the relentless teeth of judgment, while over the bloody fields steal the rising rays of the Reign of Righteousness.—Reprinted by special permission from the Baptist Bulletin.

Formula for Victorious Living

Text: 2 Timothy 2:15-26

by the Rev. M. E. Cox

Washington, N. C.

AS WE BEGIN our message, let us look into the background of the text. The Apostle Paul had lived a victorious life through the grace and help of our Lord and Saviour, Jesus Christ. Persecutions and afflictions had confronted him daily: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). Paul addressed the epistle to Timothy, his dearly beloved son, that thou stir up the gift of God which is in thee. The Spirit of God, through Paul, gave Timothy and us a four-point plan for endurance and victory.

The first point was study. There is much fine literature at our disposal whereby we may better educate ourselves and have a wider range of knowledge. Surely, this is needful and very beneficial to each of us. Current events are of such importance in relationship to God that the Christian needs to have a knowledge of these, but God would have us to study the Word. The Scriptures are God's revealed Word to man and are the infallible rule and guide to salvation and Christian service. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). We are surely living in a time when the world needs the Word of God. Christians are starving spiritually from a lack of the Word of God. We can see evidences of the fulfillment of the prophet, Amos' words: "Behold the days come, . . . that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD" (Amos 8:11). Not only has God commanded us to study, but has given us reasons why we are to study. In our text these reasons are given, "Shew thyself approved unto God, a workman that needeth not to be ashamed."

Then we might be asked why are we commanded to study the Word of God.

First we see that the Word of God has power: "For the word of God is quick, and powerful, and sharper than any two-edged sword, . . ." (Hebrews 4:12). The Word is the only printed material that has the power to transform human lives. It is the only book that claims to have this power, and throughout the ages has proven itself and stood the test of time. Though we may read and study numerous literary accomplishments by some of the greatest authors of all time, there are none with which the Holy Spirit of God will work to bring Salvation to the souls of men. It is very popular today to tell a number of good stories and have a fairy-tale ministry, but God's Word is the only thing that will bring results. It will pierce the hardest heart and discern the thoughts. It changes the very intents of the human heart. The prophet, Jeremiah, describes the Word: "Like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). The great Apostle Paul said in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." It is time that we awake to the needs of the hour and get back to the Word of God.

One of the best illustrations the Bible gives on spending our idle time is found in the Book of Acts, Chapter 8. An eunuch who had charge of the treasure of Queen Candace was waiting on the queen, and like so many, had some idle time. He had the Scriptures in his possession. What a challenge this is to every Christian and sinner alike to invest in a pocket-size Bible and keep it on his person at all times. Just having it in his possession was not the answer, but he began to read and the Spirit began to work with the Word. The Spirit spoke to Philip to go join himself to the chariot. Philip, the obedient consecrated, Christian, went and explained the plan of salvation to the eunuch. The eunuch believed and became a child of God. For you who may be searching for a solution to your spiritual problems, you can only find it in the Word of God. Whatever your need, God is the source of your help. Search the Scriptures and surrender your life completely to Jesus Christ, the Son of the living God. Not only does the Word have power, but it sets men

free. "And ye shall know the truth, and the truth shall make you free" (John 8:32). Mankind is surely under the bondage of sin. All men are born in sin. This sin, referred to by most Bible scholars as the original or Adamic sin, takes a person to hell even if there were no sins committed by the individual. Of course, we are speaking of those who have passed the age of accountability. We know that should one die before reaching this age, they go to be with the Lord. There are also many who are slaves to alcohol, narcotics and many other snares of the devil. The only source of hope and complete freedom from these is found in Ephesians 5:26: "That he might sanctify and cleanse it with the washing of water by the word." "If the Son therefore shall make you free, ye shall be free indeed" (1 John 8:36). If a man desires to be free, he needs not to be a *Freedom Rider*, but to believe on Jesus Christ, trust the Word, and he shall be free.

For the Christian, the Word contains the Spiritual food so necessary for the growth and stamina needed. We hear much today about proper dieting and nourishment for the body, and it is good that we keep in good physical condition. With a healthy body, we can accomplish greater things for God. But let us think of the body, mind, and soul for just a minute. We have already discovered that a healthy body is essential for us to spend long hours at hard labor. We are also living in a time when more and more emphasis is being placed on proper education. We start a child in school at the age of six and feed his mind that he might grow and develop into a useful citizen, that he might be able to take his rightful place in society. Feeding both body and mind properly is very important, but what about the soul of men? When a person has departed from this life, his body soon goes back to the dust from whence it came, and the brilliant mind, with all its great ideas has gone; but the soul lives on throughout eternity. From scientific sources we have learned that the body has ninety-two components. These ninety-two components have a total value of \$1.04. So a man is worth a total of \$1.04, while the soul of man is worth more than a total value of all the things in the world. "For what is a man profited,

if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). This being true, then how much more should we be concerned that our soul is fed with the right diet more so than feeding the body. Yet, a large percentage of Christians will feed that body three times, or more, per day and never once during the day open the Word of God and feed their soul. The diet that God prescribes for the soul is found in 1 Peter 2:2: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." So then faith cometh by hearing, and much of this is because the soul of man has starved for the Word of God. The soul of man cannot thrive on magazines, newspapers and joke books. It is necessary for us, as ministers, to preach, teach, and live the Word of God. Christians everywhere must feast daily on the Word.

The second point is, *shun*. When a person becomes a Christian, there begins a new life though he is living in the same area and among the same people, he must separate Godliness from sinfulness. God has commanded us to be a separated people. "Wherefore come out from among them, and be ye separate saith the Lord and touch not the unclean thing, and I will receive you" (2 Corinthians 6:17). Back in the days of the Early Church, as the Apostle Paul was writing this second epistle to Timothy, there were cults that were teaching that the resurrection had already passed and many other false doctrines. These cults are even more active now, and God says that we are to shun them and not bid them God's speed. I can recall a statement that one of my Bible teachers used frequently in college. "Have an open mind but, don't let it be a wastebasket." How we need to shun those things that would shipwreck our faith. Satan will use the past habit as a snare. To the one who has been an alcoholic, or an adulterer, or whatever, shun the presence of these evils lest ye be overcome by temptation. Yes, let everyone that nameth the name of Christ depart from iniquity.

The third point in the formula is, *purge*. This is found in Verse 21 of our text. God is teaching that the only difference between a vessel of honor and a vessel of dishonor is being purged in the blood of the Lamb of God. In order for a vessel of dishonor to become a vessel of honor and a vessel of usefulness is to come to Jesus and be purged from every sin. Blood is a distasteful subject to many. The social world does not want

a so-called slaughter-house religion, but it is impossible for a person to be a Christian without having accepted the blood atonement and experienced the new birth. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22). There are so many in our churches today that could be a fruit bearer for Christ if they were only purged. My father, who was a farmer, had a peach orchard when I was a child. Each spring he went through the process of pruning. This was cutting out the dead limbs or cutting off those limbs that took strength from other branches, but still did not bear any fruit themselves. After this was accomplished, then the branches were purged or sprayed with a solution that would enable them to bear fruit. This experience has helped me to better understand what our Lord and Saviour was teaching in John 15:1-6. Just as my earthly father took the old dead branches that had been cut off into a place and burned them, I can understand what my heavenly Father will do to those who are not purged, who are not bringing forth fruit, who are careless and unconcerned about His business.

The fourth and final point is, *follow*. "Then said Jesus unto his disciples. If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). During these dark times, when the world is full of commotions and worldliness has invaded the ranks of Christianity, God needs consecrated men and women who will follow him anywhere. We surely realize that the coming of the Lord is near at hand. There are many who are lost, both at home and abroad and the only way God can reach these with the gospel of salvation is through men and women who will give themselves to His service. Perhaps we are standing in the same spot as Peter (Matthew 14:29-32), where we have taken our eyes off Jesus and placed them upon man's accomplishments, or maybe we have chosen the popular route. We feel ourselves sinking in the waves of ism's and schism's. May we look unto the Lamb of God and accept His outstretched hand and follow Him. He alone knows the way through the wilderness and only through him can we live victoriously. Only He assures eternal life. Study, shun, purge, and follow, until He comes; thus, we will be stronger Christians. May we be more fervent Christians; may we be more obedient Christians; and thus make our wonderful denomination a better testimony for Christ.

Cape Fear Conference Action

By order of the Cape Fear Conference of Original Free Will Baptists of North Carolina, in session at Lee's Chapel Church, Sampson County, November 2, 3, 1961, this public notice has been authorized:

The watchcare relationship of the following churches from the Western Conference in the Durham area which had sought membership with the Cape Fear Conference is no longer recognized and is now denied by the Cape Fear Conference: Oak Grove (Durham Co.), Shady Grove (Durham Co.), Fellowship, Saints Delight, Calvary, Edgemont (James A. Miles Associates), and Tippetts Chapel.

The watchcare relationship of the following ministers who had sought membership with the Cape Fear Conference is no longer recognized and is now denied by the Cape Fear Conference: Billy Morris, G. C. Lee, Q. G. Worrell, Ronald Creech, Ralph Clegg, Lonnie Graves, Conrad Williford, Wingate Hansley, Ronnie Peele, and Charles Bryant.

By these actions the Cape Fear Conference declares that these churches and these ministers are not now nor have they ever been churches and ministers in good standing in the Cape Fear Conference.

C. F. Bowen, Moderator
Cape Fear Conference
Of Original
Free Will Baptists

DADDY, KILL ME!

An atheist in a public place challenged God to strike him dead in five minutes. Nothing happened. Said he to bystanders, "There is no God, you see!" An old lady asked, "Have you any children?" "Yes," he said. "If one of your children handed you a knife and said, 'Daddy, kill me,' would you do it?" "Why, no, I love them too much!" "That's why God didn't strike you dead. He loves you too much, though you hate Him."—*Gospel Herald*.

NEWS ^{AND} NOTES

Of Denominational Interest

Spartanburg, S. C., Church Experiences Great Services

In the spring of 1924, thirteen members met in the home of Mr. and Mrs. Ernest Bailey, on Front Street, Spartanburg, South Carolina, to organize a Free Will Baptist church. A Rev. Mr. Neal was elected as pastor and Rev. Jim Stafford as the assistant. When the committee arrived at the home of Mr. Neal to inform him of the election, they learned that he had died that same day. Mr. Stafford then took over the pastoral duties of the church.

The members met here in this home approximately one month before renting two rooms on North Center Street where they held services until the present church was built in 1926, (then a wooden structure).

Charter members still active in the church are, Mr. Charlie Rolland, L. H. Guy, Mrs. Tenie Crowe and Mrs. Ernest Bailey, whose late husband pastored the church at one time.

Since this time there has been thirteen men to pastor the church and the present pastor, the Rev. Jack Millwood, was called to the church the first Sunday in June of 1959.

This past October 29, the congregation celebrated its annual home-coming and had a special dedicational service in the afternoon. The Rev. A. F. Lawter, a former pastor, brought the morning message, and Mr. Millwood delivered the dedicatory message, and the congregation re-dedicated the church to God. Approximately 200 persons attended the services.

Since Mr. Millwood came to the church, it has completely remodeled the exterior by brick veneering, placing stained glass windows through the assembly, and erecting a copper steeple. A brick bulletin board and spotlights were placed on the front lawn. Inside the five classrooms have been remodeled and painted, new chairs bought and tables built for the children's rooms. A beautiful wine carpet has been installed in the auditorium, complete pulpit furniture bought, consisting of stand, three

chairs, communion table and new pews. New church hymnals have been purchased, song folders made for the choir, and a tape recorder and duplicator machines placed in the office. In the spring the church plans to build an eight or ten room educational building in the back of the church and hope to buy the lots adjoining the church property.

Directly beside the church is the six-room parsonage where Mr. Millwood lives with his wife and two sons.

The church has been continually growing for the past two and one-half years. The Sunday school attendance has increased from around 50 to over 100 and the evening services have approximately 150 in attendance. The collections and offerings are averaging \$175.00 per week and Sunday, November 5, the offering was over \$200.00, breaking an all-time record. The membership has doubled to 163 members.

This past September 17-24, the Rev. Paul Sheeham, former pastor, ran a revival and there were 22 saved, and 12 united with the church. Since this time there has been a total of 47 professions, 28 were baptized, and 38 have united with the church. The church is experiencing a time of true revival and have seen the hand of God working mightily in the hearts of men and women and families that truly need Christ. The church praises God for all that has been accomplished and realize that it has all come about by and through His grace and goodness and that by and through this same grace it hopes to see much more done in the near future.

The First Free Will Baptist Church, Spartanburg, South Carolina, contributes to the support of the orphanage in Turbeville, to missions, with the plans to mother a small church in Old Mexico in the near future, and to the many different phases of denominational enterprises. We have a wonderful woman's auxiliary, Y.P.A.'s, Masters Men, and organizing the G.T.A.'s in the coming weeks.

Again, we praise God for all that has been done.

Emmanuel Church Schedules Revival

Revival services will be held at Emmanuel Free Will Baptist Church, November 20-24, at 7:30 each evening, with the Rev. A. C. Truluck of Albany, Georgia, as the guest speaker.

The church is located about six miles northeast of Jacksonville, North Carolina, on a loop road known as the Piney Green-Pumpkin Center Road. The pastor is the Rev. W. L. Bronson, U. S. M. C., Camp Lejeune.

Cottage prayer services will be held November 13-17, with the exception of Wednesday evening when regular prayer service will be at the church. All Christians reading this are urged to pray for revival everywhere, and this series of meetings in particular.

Geiger Mission Revival and Home-Coming Service

Geiger Original Free Will Baptist Mission, Jacksonville, North Carolina, held its home-coming, Sunday, November 5. Sunday school and worship services were held during the morning. Lunch was served on the grounds at the noon hour. The afternoon singing was enjoyed by all. Several visitors from the Jacksonville church were present as well as visitors from other churches.

Revival services began at the mission Monday, November 13, and will continue through November 18. The Rev. Carol B. Hansley from Vanceboro, North Carolina, is the evangelist for these services. Special music has been planned for each night. The mission requests the prayers of Christian people for the success of the mission.

Youth for Christ Rally King's Cross Roads

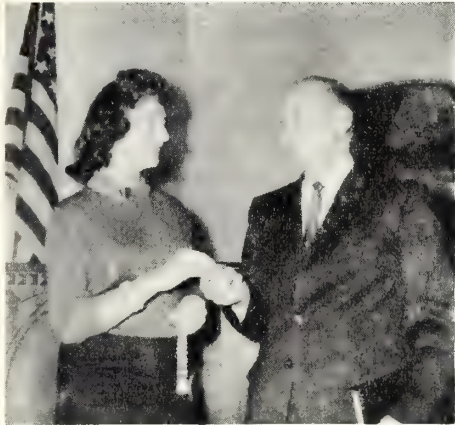
The youth for Christ rally, composed of the leagues of Dilda's Grove, Aspen Grove, King's Cross Road, Owen's Chapel, and Saratoga Free Will Baptist Churches, will meet at King's Cross Roads Church, Farmville, North Carolina, Saturday, November 18, at 7:45 p. m.

The theme of the Rally will be "Thanksgiving," with the theme verse, "O give thanks unto the Lord, for He is good; His mercy endureth forever."

The program is as follows:
Hymn—"Count Your Blessings"
Devotions—"A Thankful Heart Sings Praises Unto God," Owens Chapel.
Match Stick Testimonies—"I Thank Thee Lord for, . . ." Aspen Grove.
Singing Our Praises to God—Special Mu-

sic by Dilda's Grove.
Quiz—"Who Thanked God?" Saratoga.
Poems—King's Cross Roads.
Thanksgiving Play—King's Cross Roads.
Benediction—"Thank You Lord," congregation

Mrs. Davis Receives Recognition



Twenty-four year old Mrs. Faye Davis is shown receiving her twenty-first year pin for perfect attendance in Sunday school. Presenting the award to her is Mr. George Wood, superintendent of Fairmount Park Sunday School, Norfolk, Virginia. Mrs. Davis is the daughter of Rev. Fred Rivenbark, North Carolina minister.

Harvest Day and Home-Coming

Harvest day and home-coming will be observed at Free Union Free Will Baptist Church, Beaufort County, North Carolina, Sunday, November 19, 1961. The services will begin in the Sunday school at 10:00 a. m. During the worship services at 11:00 a. m., the pastor, the Rev. David W. Hansley will deliver a special home-coming message. At the conclusion of the message, the members will be given an opportunity to bring their offerings and place them at the altar. The offerings will be made up, primarily, from the proceeds from "The God's acre program," begun last spring.

Lunch will be served on the church grounds. The afternoon service will include a song fest by special groups composed of quartets and choirs. There will also be a special speaker.

Mr. Hansley states: "The services promise to be a real spiritual feast. All former friends and the public are invited to visit with us."

The Good Shepherd

by Kenneth H. Riggs, Student
Free Will Baptist Bible College

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

IN this familiar verse, we find our Lord as a tender of sheep. Throughout the rest of this passage of the Good Shepherd, Christ refers to Himself as a keeper of sheep. A shepherd loves and cares for his sheep. The sheep depend upon the leadership of the shepherd. A bad, or evil shepherd will lead his sheep in the wrong way. The good shepherd will lead his sheep in the right places and help them along the way.

Notice in this verse that Jesus says, "I am." We remember back in the Old Testament when Moses was talking to Jehovah about Pharaoh and Jehovah said, "And God said unto Moses, I AM THAT I AM. . . . I AM hath sent me unto you." Christ was then, is now, and always will be the great I AM. He is the door to salvation and the Kingdom of God. He will stand when all others fall. When he spoke to Moses these words, Moses then knew who his shepherd was. The I AM of this world is still Jesus.

Jesus also says, "I am the good shepherd." Why did He say good? Surely we know that He is the only good one. When we think of the word good, we think of honesty, kindness, friendliness, of one who is well-behaved. But Jesus is more than this. There is no limit to the goodness of Jesus, the Good Shepherd.

Jesus stresses the word good to let us know that there is the bad. The thief and robber, liar and cheat are among the bad. So many times today our shepherds are not good, but are bad. Our churches are filled with members, and even preachers who are bad leaders. They are leading us in the paths they want and not the path of the great I AM. The good shepherd will follow the instructions of God. Anyone who leads people down the wrong path, leads them to the very gates of hell!

Sheep are very dumb animals. If they are not properly taken care of they will fall by the wayside. They have no sense of direction and cannot sense any signs of danger. They must be led by a shepherd who cares for them. We are sheep. Jesus is our Shepherd. With Him lead-

ing we are safe within His care. He loves His sheep. He is kind, generous, and loving to His sheep.

Notice further, "The Good Shepherd giveth his life for the sheep." Jesus sacrificed His life for His sheep. Because He is our Good Shepherd and cares for us, He died that we might live. It must be said that He died of His own free will. Notice the word, *for*. He died for His sheep. No man forced Him to die. The Good Shepherd loves His sheep, and greater love hath no man than to lay down his life for a friend. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. . . ." (John 10:18).

The Good Shepherd also knows His sheep. A person who raises sheep will tell you that he always knows how many sheep he has and knows the need of each. The old song, "The Ninety and Nine," comes to my mind whenever I think of sheep, especially one that is lost and away from the rest of the flock.

When one of the Good Shepherd's sheep has gone astray, or is in trouble, the Good Shepherd goes to seek that which is lost. Not only does the Good Shepherd know His sheep, He calls them by name. I believe with all of my heart that when I was saved the Lord called my name. I was a lost sheep. Jesus came looking for me and, thank God, He found me. I heard His voice and heard Him call my name.

The Good Shepherd giveth His life for the sheep. How willing are we to give our lives for the Good Shepherd? Is our love for the Shepherd deep enough to make us die for Him? He died upon the Cross. The Cross is not just a symbol of Christianity, it is the center. We cannot escape from this centrality of the Cross. It is central in the Scriptures, it is central in experiences, and it is central with the heavenly throng.

The Good Shepherd not only gave His life and knows His sheep, but He leads them. This is the glory of it all. As His sheep we need not fear the rough places. Our shepherd is leading us. He may lead us through rough places and through dark valleys, but as long as He is with us what is there to fear?

MISSIONS

NATIONAL FOREIGN—

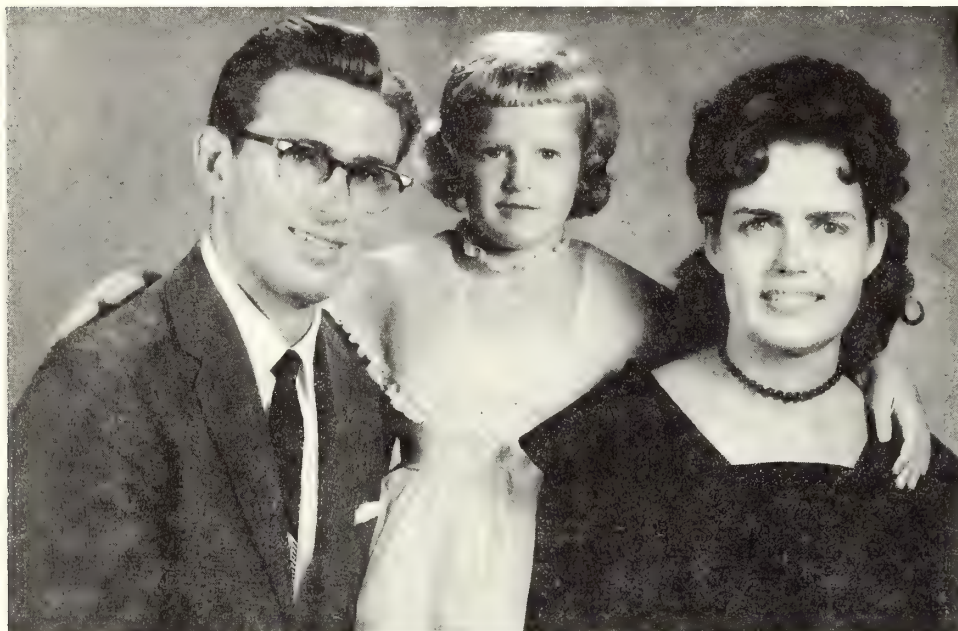
Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

To Woman's Auxiliaries of the Eastern Conference



San Jose, Costa Rica
November 6, 1961

Dear ones in Him:

How good to be able to greet you from a "stopping place" after so many unsettled months, and how thankful we are that the Lord has brought us thus far. Since visiting with you at the convention at Holly Springs Church, New Port, North Carolina, we have traveled enough miles and had enough new experiences to fill a book, but we would like to share with you just a brief summary of the trip.

After leaving New Bern on September 22, we had services in several states on our way west, en route to Texas. John Mochlman (Barbara's husband) had flown to Waco to make the trip back with us, since driving all the way almost necessitates two men. It was a tremendous help to have him with us, since going in and out of customs in some six countries is no small matter, to say nothing of the heavy load we were carrying on the Volkswagen! Leaving Waco on the sixth, we arrived in Monterey, Mexico, the evening of the seventh where we spent the weekend and had services with Bro. Bil-

lows. What a blessing it was to fellowship with them and see how the Lord has used them in just three years.

Our only real hold-up on the trip was in Mexico City where we lost some three days working on our papers to travel through the other countries. Since we had been in Cuba in the last year, the consul in Mexico City had to wire Guatemala City to seek special permission for us to travel through that country. We did some real praying and hoping in the meantime, and it came through without any trouble whatsoever. After finally driving all the way through Mexico, the rest of the countries were only a few hours drive each. Perhaps the most unique experience of the entire trip was the train ride in lower Mexico. To avoid the most dangerous (almost impassable) stretch of mountainous road in southern Mexico and Guatemala, we put the Volkswagen on a flatcar; the fellows took shifts riding in that while the others rode in the passenger cars. It took us thirteen hours to ride all of 120 miles! (If any of you lack patience, just come to Latin America; its the best cure I've found yet!)

After spending some two or three days in Guatemala City with missionaries there, we drove straight through El Salvador, Honduras, Nicaragua and arrived in San Jose the evening of the 19. Needless to say, Barbara and the three children were anxiously waiting and we were all filled with gratitude for the Lord's blessing and protection on the trip.

It seemed that our first week here we were greeted with rough luck. First, Alicia fell and knocked a tooth out, then a motorcycle ran into our car (which, though it was the other person's fault, always involves a lot of red tape and money, too), and finally, someone broke in the car and stole our special set of metric tools for the Volkswagen (some \$40.00 worth). We trust that part of our adjustment is about over, however.

On Monday after our arrival, we began our seven weeks of study in the School of Language here. It is a school solely for the purpose of teaching the Spanish language to missionaries from every faith imaginable and does an excellent job. After several years out of the classroom, it is quite a job to get back into the routine and especially the routine of "thinking in another language" but we feel it will be of tremendous help to both of us.

According to plans now, Tom and John should leave around the tenth or eleventh of this month to make their first survey trip in search of a new field to establish a work. First, they will investigate Honduras, which, according to many, is about the most needy field of any of the Central American countries. However, we shall continue through December and perhaps into January making investigation in order to be very sure, and most important, to constantly seek the Lord's will in the matter.

San Jose is certainly a lovely city—not nearly so large as Havana and other capital cities, but an ideal climate; it is called the land of eternal spring. At the moment, we are still living with Barbara and John, though we plan to move this week. Rent is terribly high here and it has taken us quite sometime to locate a place that was anywhere near reasonable. Together with the rent and schooling (plus field and operating expenses) it will take nearly double the amount to live here that it did in Cuba, but we feel confident that the Lord will meet every need. We dare not doubt His faithfulness after the way He has met so many needs for us in just the last few weeks and months.

Again may we say that we love and appreciate you for sharing with us in every

way. We want so much to keep in personal contact with each auxiliary, but since this is impossible, we shall make every effort to keep you up-to-date on our activities through the Free Will Baptist. May the Lord richly bless and reward each of you.

Yours for Christ and missions,
Tom and Ruth Willey

North Carolina State Convention Mission Board Report

September and October, 1961

A. B. Bryan, Treasurer

P. O. Box 308, Ayden, N. C.

Balance in Bank Sept. 1, 1961 \$2,736.12

Receipts

Foreign Missions—

General \$725.41

Designated:

Aycocks, So. America 339.80

Calverys, Japan 43.39

Cronks, India 3.00

Eaglestons, So. America 10.00

Esterez, Cuba 40.00

Fulchers, So. America 168.00

Hannas, India 150.00

Herseys, Japan 23.60

Merkhs, Africa 6.60

Miley, France 129.50

Mochlmans, Central

America 3.45

Sparks, Africa 37.50

Stevens, So. America 19.82

Willey, Sr., Central

America 75.50

Willey, Jr., Central

America 125.35

Wilson, India 150.00

Total Foreign Missions \$2,050.92

National Home Missions—

General \$230.98

Designated:

Billows, Old Mexico 51.50

Godwins, Alaska 115.50

Martinez, Miami, Fla. 14.80

Owens, New Hampshire 10.65

Postlewaites, Washington

State 40.00

Walkers, Washington,

D. C. 3.00

Whaleys, Alaska 185.61

Total National

Home Missions \$ 652.04

North Carolina Home

Missions 437.62

Miscellaneous Designated 59.81

Missions, Undesignated, 50/50

N. C. & Alaskan, After
Expense 301.93

Total to Account For \$6,238.44

Disbursements

Foreign Missions \$2,370.92

National Home Missions 652.04

North Carolina

Home Missions 675.00

Conference Missions,

Designated 59.81

Promotional Expense:

Chairman Mileage &

Expense \$ 76.74

Sect-Tres, Expense 14.03

Area Mission Conference

Expense 21.53

Operational Expense:

Board Meetings 85.76

C.P.A. Audit of

Books 51.36

Moving Minister to

Wilmington 50.00

Stamps 2.21

Secretary-Treasurer

Salary 120.00

Total Expense \$ 421.63

Total Disbursements 4,179.40

Balance in Bank Oct. 31, 1961 \$2,059.04

We wish to thank each of you who have supported missions during the last two months. We personally read and observe each letter and offering carefully. All funds going through your state treasury are handled by this office, credited in the state work and forwarded as earmarked or designated. We carry accounts for each missionary receiving funds from North Carolina churches.

You will note that more funds were disbursed for foreign missions that were received during September and October. This was due to undesignated funds which were later determined by the senders as intended for foreign mission designation.

For better harmonizing the mission work, it is better for all churches and individuals operating in co-operation with the North Carolina State Convention to use the services of the mission board. Every member of your board is thoroughly mission-minded. Your North Carolina Board has no plans, and could not afford to seek to curtail world-wide mission efforts among Original Free Will Baptists of North Carolina as has been insinuated by several of our national leaders.

On the contrary, in the event co-operation, working relationship, and concerted effort continues until North Carolina is completely severed from the national mis-

sion program by an unwillingness of the National Association leaders to allow North Carolina to operate as it always has, the mission board of the State Convention will proceed to provide fields of world-wide mission endeavor under the leadership of the Holy Spirit and in keeping with what Free Will Baptists of the east believe and practice. Your board needs your prayers and understanding in this matter. We do not know what the future holds, but we plan to allow our people to hold their identity as Original Free Will Baptists, as long as they desire to operate by the customs, practices and usages of our founding fathers.

Earmark your funds as you like. Continue to support missions. Our books are open for your inspection at all times. Use our Ayden, North Carolina address when sending funds for missions.

MY CHURCH

*I want my church to be a place
Where I can meet God face to face
And meditate upon His grace.*

*I want a still, hushed atmosphere
To clothe her pews in reverent fear,
So when God speaks, my heart can hear.*

*I want each worship hour so sweet
That I can think each time we meet,
A Presence comes and takes His seat.*

*I want my church to spread her arms
Out in the world's distressing storms
And offer shelter from their harms.*

*I want her doors to stand so wide
No hungry soul, who waits outside,
Will think that he has been denied;*

*And when his seeking feet have led
Him in, I want his hunger fed
And satisfied with Living Bread.*

*I want my church to be much more
Than stone and mortar, pew and door,
Or carpet laid upon a floor.*

*Oh, that her walls may stand to men
As pillared strength, denouncing sin,
Yet offering hope and life again!*

*To hold up Jesus for men's view—
To let men know His love is true—
These things I want my church to do.*

*But, oh, I know that it can be
No more than that which is in me,
So help me, Lord, to show forth Thee.*

—Jessie Merle Franklin

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Where in the Bible may we find the teaching that says a man must have ordination by some human agency before he can minister the Lord's Supper? Has every Christian no such rights and especially if he is lead by the Holy Spirit?—Cyprus Dixon, Illinois.

Answer: I do not know a passage of Scripture that forbids a Christian in carrying out such duties at the Lord's table whether or not he has been ordained in the act of human hands being laid upon him, and his having been set apart by human instrumentality. However, we need to be careful that liberty in this as well as in other similar matters does not deteriorate into license. God is not a God of confusion and rebellion but the God of peace, tranquility, and orderliness; therefore, we should see to it that all things are done decently and in order and most certainly when they pertain unto so sacred an ordinance as the Lord's Supper. Some of the gravest and most serious heresies and some of the wildest and most glaring disorders in the church have claimed the leading of the Holy Spirit on the part of their leaders, representatives, and advocates. We must always remember that even though God leads us each of us individuals, He also leads us as the corporate body or church of Christ. He makes His mind and will known to me as a member of the body through other members of the same body and all He says to me as an individual needs to be qualified at times by what He has said to other members. It is generally correct and sane in matters of church order, policy, and discipline to walk closely guarded by what the church as a whole during all its history has regarded as being wise and safe and of course Scriptural. The radical church splitters, the separatists, independents, and what else you may name them, are not always deserving of the great and universal applaud they sometimes imagine they have coming to them. The disciples, as recorded in the Chapter 6 of Acts, seem to have felt the leadings of the Holy Spirit when they separated by ordination certain qualified brethren to

attend such things that pertained to the activities of the church and the inspired writers that followed and acknowledged the authority as having thus remained in the church while the latest of the books of the Bible were being written which are the Pastoral Epistles, 1 and 2 Tim. and Titus.

Question: Why should we fear God with His bounteous love and mercy? We hear from both the pulpits and read from the Bible such exhortations which I have not yet been able to reconcile with God in His marvelous characteristics?—J.M.M.

Answer: It is true that our God is abundant in pardoning mercies and that He is love and yet He is also holiness and righteousness. He is also called a consuming fire in the Epistle to Hebrews. "For our God is a consuming fire" (Hebrews 12:29). We are also exhorted to have grace whereby we can offer God service that is well pleasing to Him. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Hebrews 12:28). Even we who belong to God as His children are subject to His chastisement. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews).

It is not enough, however, to say that we are His children for we are that and also both subjects and servants as well. For He is not only our Father; He is our Lord. We are not our own. We have been bought and are bond servants as seen in "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:10-12). We are all to appear before Christ's judgment as seen in "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, ac-

cording to what he hath done, whether it be good or bad" (2 Corinthians 5:10). This judgment will leave some of us without rewards and saved as though by fire. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Corinthians 3:10-15). Some will even be ashamed when He appears. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). All these verses bring to the Christian most solemn thoughts and warnings. While such verses may not indicate that one is lost and condemned to hell, yet he is to remember that those who in this life love us most may bring to us severe chastisement and no one here can love us as God, neither are there any that may bring such judgments as God.

We may understand God's Word in the very least degree, but if we are His we can hardly doubt that what we are and what we do while on earth will determine in some respect what we will be and do in the hereafter. Therefore we are to heed "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Philippians 2:12). "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17). We should respect God enough to always stand in fear of short comings and of bringing displeasure to His holy majesty. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). Our Lord teaches us that even at our best we are unprofitable servants. Even as we rejoice in His great salvation we should fear lest we be vain and fail to be unselfish in this. It is not a fear of punishment but a fear that we might disappoint Him who so loved us as to give Himself for us. This is Godly fear and not a fear to despair.

NOTES

AND

QUOTES



By J. C. Griffin

MAN'S WEIGHT VS. GOD'S WEIGHT

"All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Proverbs 16:2). These are the words of the man who was and is considered to be the wisest man that ever lived. However, we have run up with a few men, who thought seemingly, that they knew about everything that was to be known by man. I think that this is the class that Solomon was thinking about and speaking of when he said, "All the ways of a man are clean in his own eyes." Did you every try to convince a person of his wrong when he would let you know that you were wrong, the dictionary was wrong, and finally that the Bible was wrong, if it crossed his thinking. I was conducting a service in a home several years ago. It was a community where the most sinful people congregated. It was a former red-light section; however, at that time it was considered *cleaned up*. There was undercover activities carried on, but in a way to get by the law. I had read the Words of Jesus on divorce as recorded by Matthew 19:3-9, and a woman spoke up and said, "I don't believe that Scripture if it is written in the Bible." She was a guilty woman before God and this Scripture was not accepted, "All the ways of her life were clean in her own sight." Thus, she would not accept the Word of God. Get your Bible and read the above mentioned Scripture which are the Words of Jesus. His words will stand the test for all time, even at the judgment bar of God. Listen to Jesus again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting:

whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48, 50). The woman mentioned above claimed that she was right. She could go to church and testify and shout, but she was a newcomer in the city and people soon learned that she was living in a sinful state. The man that was living with her left and I ran up with him in another city, where I was conducting an evangelistic meeting one night. He had come to the meeting, dressed very nicely, and he said as he met me just outside the door to the church sanctuary, "Preacher, do you know me?" I could not get him fixed in my mind. Then he said, "I saw that you were here in the evening paper, and I came to tell you that God has saved me. I promised to let you know, if possible, if the Lord ever saved me. I'm not living with that woman. I had to leave to get salvation." As he revealed the story, it was a life of shame before he left the woman. You have to leave off your sin and confess all sin to God and ask for forgiveness and accept Jesus Christ as the Son of God and as your Saviour, in order to be saved.

I do not know what ever became of the woman. I do not know where she ever confessed her sin of adultery or not. But all sin must be put away before the Lord Jesus takes control. Yes, God can and will forgive adultery when confessed, forsaken and cleansed, to purify the soul and set it free from condemnation.

We will not be judged by what we think, nor by what people think about us, but as stated by Christ, and the commandment given Him by His Father. Thank God for salvation through faith in Christ.

MAN'S THINKING

"There is a way that seemeth right to a man, but the end thereof are the ways of death" (Proverbs 16:25). God does not think as man thinks. God says, "Seek the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways saith the Lord." God makes no mistakes in His thinking. His thoughts are perfect. I am glad that we are not to consider man's thought in our salvation. It is the Lord Jesus in whom we trust for our salvation.

Men misjudge others and condemn them to the flames of hell-fire. God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). I am afraid that there will be a lot of good men (good as the world calls good) while thousands who were called *bad* by the goody-goody kind will be lost, because the lost ones look at man instead of looking to God. I have heard these "Holier than thou kind," say, "I'm just as good as some of your church members." This may be true from man's looking glass, but not from God's sight.

DAVID COMMITTED A GREAT SIN

David did a sinful act, but when reminded of his sin he confessed and begged forgiveness and God forgave and blessed David wonderfully, while King Saul, instead of confessing his sin and disobedience, was turned down by the Almighty because he tried to justify his sin by laying the blame on the people. David said, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psalm 51:4).

Subscription Honor Roll

Please note: The following is the Honor Roll for subscriptions solicited during the months of July, August, September, and October. If you have entered the special subscription campaign which was conducted during these months, your free gift is being mailed to you. If there is any error in our Honor Roll, please notify us immediately.

M. L. Johnson, Newport, N. C.	53
Mrs. J. J. Blizard, Deep Run, N. C.	44
J. C. Griffin, Bridgeton, N. C.	43
Walter Sutton, Beulaville, N. C.	40
Mrs. Lillian Grubbs, Mount Olive, N. C.	27
First F.W.B. Church, Flint, Mich.	23
Philip Gilbert, Cordova, Ala.	20
W. A., Marsh Swamp Ch., Sims, N. C.	18
Jimmy Tyndall, Pink Hill, N. C.	16
Sue H. Gay, Walstonburg, N. C.	15
David C. Hansley, Wilson, N. C.	14
Mrs. Lester Mills, Greenville, N. C.	13
Mrs. C. F. Abrams, Macesfield, N. C.	13
C. J. Harris, Greenville, N. C.	12
Mrs. T. E. Dickerson, Greenville, N. C.	11
R. E. Gray, Pocahontas, Ark.	10
W. A., Selma Ch., Selma, N. C.	10
R. C. Baggett, Manning, S. C.	10
Myrtle C. McRoy, Greenville, N. C.	10
W. A., Gray Branch Ch., Deep Run, N. C.	10
Mrs. L. W. Cook, New Bern, N. C.	9
R. W. Allman, Benson, N. C.	9
Mrs. R. L. Goff, Fountain, N. C.	9
Lena Gaskins, Vanceboro, N. C.	7
Al Wells, Thomaston, Ga.	7
W. A., Calvary Ch., Wilson, N. C.	7
Mrs. Pauline Godwin, Jacksonville, N. C.	7
Adult League Class, Hickory Chapel, Ahsokie	7
Mrs. L. V. Pinson, Pensacola, Fla.	6
Walter Reynolds, Snow Hill, N. C.	6
C. L. Patrick, Walstonburg, N. C.	6
Sarecta W. A., Kenansville, N. C.	6
Mt. Zion W. A., Nash County	6
Mrs. G. C. Carter Sr., Surrency, Ga.	6
Pleasant Grove W. A., Pikeville, N. C.	5
Pine Level W. A., Pine Level, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
Mrs. K. L. Frisbee, Akron, Ohio	5
W. A., St. Mary's Church, New Bern, N. C.	5
John W. Beaman, Walstonburg, N. C.	5
Robert E. Sullivan, Lake City, S. C.	5
Mrs. W. H. Jones, Stantonburg, N. C.	5
Mrs. Otto C. Merritt, Rocky Mount, N. C.	5
Mrs. L. L. Farker, Holly Ridge, N. C.	5
W. A. Little Creek Ch., Ayden, N. C.	5

STORIES for our BOYS and GIRLS

Jerry and Joe Pray Through the Keyhole

MARCELLA WALLENTINE

"SCHOOL's out! Yippee!" yelled Joe as he threw his cap into the air and caught it again.

"Hooray!" yelled back Jerry as he turned a cart wheel in the cool, green grass.

"Tomorrow's the outing and then Monday we get to go to the farm," burst forth Joe excitedly.

"Isn't Grandpa wonderful to ask us to come down there for a week?"

"Yea, and aren't Father and Mother good to let us go!"

"And just think; if we are good, we get to go back for another week later in the summer! Aren't we going to have fun!"

"I'll say we are!"

The boys had gobs of fun at the outing the next day. All the grade school children went to the park and did they have fun! The tables were piled high with food and then there was free ice cream—the teachers had bought this for them. All the boys and girls ate until they could not hold any more it seemed and then ran off to play.

Jerry and Joe were tired that night and both agreed that it had been a grand day.

"But we didn't have half as much fun as we'll have on Grandpa's farm next week," concluded Jerry.

"Oh, oh! I can hardly wait!"

Even in Sunday school class Sunday the twins had to tell all the rest of the boys that they were going to the farm. The teacher had a hard time getting the boys to keep their minds on the lesson.

But once they began to talk about the lesson, they soon forgot about the farm. The teacher was talking about a man who was sick in bed, but four other men came, picked up his bed, and walked down the street with him. They came to a house where the people were even standing all the way around the outside, and a lot of people too. In fact, so many, that these men with the bed could not get through. Yet they just had to

get inside, so they climbed the steps that led to the roof.

There they removed a lot of the tile and lowered the bed with this sick man on it down through the hole. Jesus was there in the house, and as soon as He saw what was happening, He knew what this man wanted. Christ gave the man just what he wanted—his healing. Jesus told him to take up his bed and walk. Immediately the man was made better, he folded up his bed, and walked out of the house as well as the four men who carried him there.

Jerry and Joe enjoyed that lesson. "Isn't it wonderful that God does that for people? He saves us and heals us too," said Joe, as they left the church that day.

"It sure is. My, it's great to have a God who is so interested in a person," replied Jerry reverently.

Before the sun had come completely out from its hiding place Monday morning, Jerry and Joe were up and dressed. They were too excited to stay in bed any longer.

Mother helped them pack their clothes and she reminded them of their toothbrushes, their washcloths and soap.

At seven o'clock all four of them—Father and Mother and the twins—piled into the car and started for Grandpa and Grandma's. The boys knew Grandma would have dinner all ready for them, and before they were even halfway there, they imagined they could smell the fried chicken.

The boys were out of the car almost before it came to a dead stop and running to find Grandpa and Grandma. Free again! Free to yell all they wanted to for the nearest neighbor was a half-mile down the road.

Ummmm! Grandma sure knew how to cook! Yes, there was fried chicken and delicious mashed potatoes and gravy. Grandpa had even made some homemade ice cream.

Father and Mother left that afternoon and told the boys they'd be back the next Monday to get them.

The rest of that day and Tuesday the boys were in the height of joy. How they loved to help Grandpa with the chores—go after the cows, slop the hogs, and feed the horses.

But Wednesday morning when the boys awoke, the first thing Joe heard from Jerry was groans.

"Oh, ouch! My neck!"

"What's wrong with your neck, Jerry?" asked Joe.

"I—I can't move it. It—it's stiff. And Joe, I don't feel good!" replied Jerry painfully.

"Hang on a minute and I'll go get Grandma, Jerry," and Joe dashed down the steps and into the kitchen where his Grandma was already beginning the breakfast.

"Grandma, can you come up and see Jerry? He's sick. Says his neck is stiff, too, and he can't move it."

"Oh, that's too bad," said Grandma, as she wiped the flour from her hands. "Was he feeling all right last night when you went to bed?"

"I think so," replied Joe, as he led the way back to their room.

Grandma asked Jerry several questions, and when she saw that his neck actually was stiff, she said, "We'd better call Dr. Martin and find out what's wrong with this neck of yours. In the meantime, we'll pray."

The doctor could not be there until after dinner, and by then Jerry was much worse. Other joints of his body seemed to be affected too. The doctor examined him carefully and asked all of them a lot of questions. Then he said he wanted to call a specialist from the city 30 miles away, and until he came they should give Jerry lots of water and fruit juices to drink, but they should keep Joe away from him. Joe did not like this, for if Jerry had to be sick, he wanted to be in there with him. He wanted to help Grandma carry his water and juices to him, but the doc-

tor had said, "No!" and that was that!

The farm seemed so dead and dull today. There just wasn't anything to do there at all. Nothing was any fun to do by himself. Joe sure hoped Jerry would be better by tomorrow.

About 3:30 Doctor Martin came back, and 15 minutes later the doctor from the city drove into the yard. Joe went out to meet him and showed him the way to Jerry's room. Then Joe waited outside the door until the doctors came out. They would not tell Joe anything, then, though Dr. Martin told Joe they had to have a little private talk first and asked Joe where they could go. Joe was glad to have something to do so he took them down to the living room where they could shut the doors and be alone.

Joe tried to hear through the keyhole what the doctors were talking about, but he could not hear a word. He wondered if it were as serious as it seemed to be with two doctors on the case.

This time Joe only had to wait about ten minutes before the doctors emerged from their secret conference. Joe searched their faces for something—he knew not what, but both doctors looked very grave and sober. Dr. Martin called Grandpa and Grandma to them, and Joe, too, and told them what they had found concerning Jerry.—*Gospel Herald*.

(continued next week)

•

"THOSE HORNETS ARE ORGANIZED!"

A man applied for a job as a teamster on a farm. The applicant was eyed critically. He was given a long whip, a blacksnake. "Do you know how to use this?" the farmer asked. The man did not reply. He merely snapped the whip and brought down a butterfly which was flitting over some near-by flowers. The farmer was thrilled! Asked he, "Do you see the honeybee on that clover blossom? Can you hit it?" The man snapped the whip again, and the bee disintegrated! "Now," said the farmer, "I'll test your ability as a driver." As they jogged along in the farmer's wagon, the farmer spied a hornets' nest on a limb overhanging the road. "Can you bring down that hornets' nest?" he asked. "No, sir!" was the emphatic reply. "I wouldn't touch that. Those hornets are organized!"—*Gospel Herald*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met recently here with 13 regular members and one new member present. Prayer was offered by Mrs. Clarissa Merritt, prior to the group singing, "I Gave My Life for Thee."

Mrs. Laura Boyette introduced the program, pertaining to the youth organizations. The program was most interesting, and revived the hearts of the auxiliary members with a desire to keep their youth organizations interesting enough for the young folks to enjoy and be happy to be a member. Hilda Grace Tyndall, Debbie Heath, Clarissa Merritt and Adelle Deaver participated.

Afterwards, Louise Boyette opened the business. The group voted to give \$21.00 to the G. T. A. as a result of the children selling candy for the ladies. A nominating committee comprised of Bernice Gray, Nora Smith and assisted by the president were appointed to bring forth a new slate of officers at the next meeting.

The meeting was adjourned. Mrs. Carolyn Tyndall acted as hostess, serving delicious refreshments.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met Thursday night, November 2, 1961, at the church with the president, Mrs. A. C. Tilghman, presiding.

The program and prayer chairman, Mrs. Walter Golding, opened the program by leading the group in singing, "Rescue the Perishing." Mrs. Marvin Davis gave the opening prayer. For her program Mrs. Golding used as her program topic, "Work of Home Missions," and using as Scripture text, Acts 1:8, and Romans 12:1, 2. Mrs. Golding explained the work that different missionaries are doing and their need of money and prayers. She then told the group what their responsibility to home missions is and what they could do to meet it: (1) Consecration, a must. Become transformed by the power of God, dedi-

cate yourself, have a burden for lost souls and go out in love and compassion through prayer and witnessing. (2) Being a good steward by giving money to missions. (3) Now is the hour to be a missionary, not tomorrow. As a closing song, the group sang the chorus of, "Lead Me to Some Soul Today."

Mrs. Tilghman opened the meeting by giving each member a local auxiliary year book. The minutes were read and approved and the treasurer's report was given with the balance on hand of \$71.58. Circle count was taken with the Anita Sparks' Circle winning the attendance plaque for the coming month. Mrs. Golding announced that in place of the complete week of prayer before Thanksgiving that the group would meet on November 22, 1961, at 7:30 p. m., and at that time each circle would give a five minute program and also include the G. T. A. and the Y. P. A. Study course chairman, Mrs. D. W. Hancock reported that they are to have a study course on the woman's auxiliary manual on November 16, 1961. Personal service chairman, Mrs. Wayne DeBruhl, reported that four cottage prayer meetings and 11 visits had been made this month. Children's Home chairman, Mrs. R.A. Morris, stated that the groceries for the home would be taken the week before Thanksgiving and everyone was invited to go visit the home at this time. Mrs. Manely Jenkins, sponsor of the Y. P. A. reported that 15 members of the Kinston Y. P. A. came to the local Y. P. A. Halloween Party. She also reported that soap had been sent to the Children's Home by the Y. P. A. Mrs. Marvin Davis, sponsor of the G. T. A. reported that they had a hundred per cent attendance at their monthly meeting. The meeting was then closed with prayer by Mrs. E. W. Turnage.

Everyone then went to the social room where the Anita Sparks Circle served refreshments of soft drinks and cupcakes.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

CHRIST'S FRIENDS

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

There are two things which immediately present themselves to us in this text, namely; Friendship with Christ; and, The Condition of Friendship with Christ. These two things will be the subjects of the next two meditations in this column.

Friendship is a delightful subject. In days of joy, who has not taken pleasure in sharing his joyous emotions with a trusted friend? Or who, in the hour of sorrow, has not lightened his grief-stricken heart by telling his story of sadness to a friend? Again who, in the midst of the storms of adversity, has not listened for the voice of a sympathizing friend to cheer and comfort his aching heart? So we see that friendship increases joy and diminishes sorrow.

It is well for the happiness of we mortals that there is such a thing as friendship. There are reasons why we should be the friends of our fellow creatures; but how much more numerous and weighty are the reasons why we should be the friend of Christ.

Why should we be the friend of Christ? This seems like a simple question, but its simplicity makes it no less important, and out of the multiplicity of reasons for so great and beautiful a relationship I shall select the following:

1. Christ is worthy of our friendship. Since confidence is the basis of friendship, there surely is that in Jesus Christ to justify confidence and thus create friendship. What perfection is not in Him? In His character, as the bright center, all the lines of moral glory meet. Jesus is truly and properly divine. On the other hand, He is truly and properly man. Yet His assumption of human nature was designed miraculously, that He might escape its contamination. He did escape it. For as man He was holy,

harmless, undefiled and separate from sinners.

We ought to be the friends of Christ, because in Him is to be seen all the divine and all human excellency.

2. Christ is Our Friend. He is certainly the friend of sinners. This was proven on the Cross. Out of this fact arises the only hope of a lost world. Christ has declared Himself to be our friend. See what His friendship made Him willing to become, and to do for us. He made the supreme sacrifice just for us, just because He loved us. We are precious in His sight. "Greater love," He said, "hath no man than this, that a man lay down his life for his friends" (John 15:13). What a specimen of

condescension is this! Nothing like it had ever been seen before—nothing like it will ever be seen again.

3. Our happiness is involved in our friendship with Christ. The happiness of Christians is certainly promoted by our friendship with Christ. All that is meant by salvation and heaven, belong to the friends of our Redeemer. They have the promise of the life that now is, and, also of that which is to come. They are the "heirs of God and joint heirs with Christ." Friendship with Christ involves heirship with Christ.

4. We are honored in being friends of Christ. Enmity to Christ would be to our disgrace. Friendship with Him
(continued on page fifteen)

CHRISTMAS CARDS

Again this year, we are offering three series of the "Sunshine Line" Christmas greeting cards. All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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Keep On Growing

(Lesson for November 26)

Lesson: 2 Timothy 1:3-14

Golden Text: 1 Timothy 6:12

I. INTRODUCTION

When one begins to grow physically, he is expected to keep on growing. This is the normal thing. It is not uncommon, however, to see a person who has been stunted. This simply means that such a person started out growing normally, but then his growth was stunted or slowed down because of some physical condition which was contrary to the ordinary growth.

When the Christian begins to grow spiritually, he must continue to grow. If he stops growing, he forfeits the rights of God's blessings.

It is believed that 2 Timothy was the last letter written by the Apostle Paul. At the time of its writing, he was in prison at Rome. His imprisonment, however, did not prevent his work for Christ; in fact, his bonds added to the cause of Christ. When he wrote to Timothy, he had no friends with him. Winter was coming on and Paul wanted to come and bring his coat and some books that he had left in Asia Minor (4:13, 21).—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Let us not fail to regularly remember in prayer those who are engaged in the Lord's service (2 Timothy 1:3).

2. We can meet with all believers at the feet of Jesus in prayer, but there is also a desire for personal fellowship and mutual edification (Vs. 4).

3. If Mother and Grandmother love the Lord, they can do a good job in training a child in the ways of godliness (Vs. 5).

4. In order to impart the Scriptures to others successfully, we need the endowment which only God can give (Vs. 6).

5. Power, love, and a sound mind together are essential in rendering acceptable spiritual service (Vs. 7).

6. There is danger of becoming ashamed of the Lord and His servants when our love for Him is not very deep (Vs. 8).

7. God's interest in our salvation had its beginning long before the foundation of the world (Vs. 9).

8. It took the death of the Lord Jesus to abolish death and to bring life and immortality to light (Vs. 10).

9. It is a great honor to serve the Lord, but this does not exempt us from suffering shame in the eyes of men (Vv. 11, 12).

10. The Lord keeps what we commit to Him, but we need also to hold fast that which He commits to us (Vv. 12-14).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Though Paul was in prison and the danger of death was eminent, he was not so much concerned about his own welfare as he was about his son in the faith. Paul knew that he had fought a good fight, but the day of battle for young Timothy was yet to come; therefore, Paul prays for him day and night. He was mindful of the day when they were forced to part and the tears that Timothy shed on that occasion. Paul, now that his time was drawing to a close, showed just as much concern for his son in the faith as a father would show under such conditions for a natural son. He longed to see him and to fellowship with him again.—*The Senior Quarterly* (F.W.B.).

2. Paul was not the kind of preacher who advised others to do something while he did something else. Hear him as he says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). He did not tell Timothy not to be ashamed and then show shame himself. These early Christians had to suffer for their belief in the gospel of the Lord Jesus. The only way that they could escape suffering was to denounce the gospel. Timothy is being warned against this.—*The Advanced Quarterly* (F.W.B.).

3. The old preacher can never forget Lystra and the stoning. Neither can he forget Eunice and Lois. Such people make it worthwhile to be stoned. It is a blessed thing when children imitate the faith of Godly parents. Unfeigned faith

is the kind that stands the trials. It dwells in a man as a living principle.

4. Timothy had been given the responsibility of caring for the church at Ephesus when Paul left him (1 Timothy 1:3-7). The situation seems very similar in 2 Timothy. The church needed instruction. There were people whose religion was immature and childish. They needed to be taught so they would grow to spiritual maturity. There were others who had ideas that were definitely false. These ideas Timothy must be able to meet. He needed not only to show that they were false, but also to lead the people who held false ideas into a mature understanding of Christian faith. Note this in 2 Timothy 3:10-17. In order to do this, Timothy must know the Scriptures well. He must read constantly.—*The Standard Lesson Commentary*.

5. *Serving Christ Effectively Under Difficulties*. Some years ago I was taken to visit one of God's choicest saints, who lived in Melbourne, Australia. She had neither arms nor legs—just a pitiful trunk of a body. She had not moved from her room for forty-three years. She had not known during that time what it was to be free from pain. As I entered her cottage, I noticed that she had named it "Gladwish." When I came into her presence, it was not to see a depressed invalid, but a radiant, Christlike Christian. To the end of one upper arm she had attached a fountain pen.

She learned to write, and she commenced a correspondence which circled the globe. People began to visit her in her room, seeking spiritual help. She showed me letters from people all over the world whom she had led to Christ, either in that room or through her correspondence. Literally hundreds were brought to Christ through her fragrant ministry. The circumstances which might have crushed and embittered her served only to sweeten and make her more like the Master she loved and served. Not long after my visit the Lord called her home.—*J. Oswald Sanders*.

The Lighted Pathway

(continued from page fourteen)

can alone secure the honor which comes from God. He Himself says, "... if any man serve me, him will my Father honour" (John 12:26).

Are not these sufficient reasons why we should not be the friends of Christ?

(Next week the conditions of this Friendship)

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

REQUEST PRAYERS

"Please allow me space in our paper for my prayer request for my husband, the Rev. J. T. Quick, Cullman Hospital, Room 214, Cullman, Alabama. The last day of September he had a light heart attack, and kept gradually getting worse. On the 6th of October, we rushed him to the doctor and he put him in the hospital under oxygen. He has been there ever since. He has been out of the oxygen tent for just a few minutes at the time. He is dangerously ill. The doctor told us he couldn't see any change in him for the better.

"I ask prayer of all who read this for me and my husband. Also pray that I will stay able to take care of him. I need the prayers of God's children to help me along with my trouble.

"Please send get-well cards to cheer him, and also men that we may know God's children are thinking of and praying for us."—Mrs. J. T. Quick, Cullman, Alabama.

EXPRESSES THANKS

"I would like to thank all the friends for the kindness shown me during the illness and death of my husband. May the Lord bless all of you."—Mrs. Tal-mage Nicholes, Kenly, North Carolina.

"I WAS THAT RAGGED BOY!"

One day, on the way to Sunday school, John saw some rough, ragged boys. "Say fellows, come along and go to Sunday school with me," said John cheerfully. The boys laughed, and said in chorus, "Not us!" One of the boys, however, became serious. He said, "I would go with you, but I have no coat." John took off his coat, and gave it to the boy. The two went to Sunday school—the ragged boy with a coat, John without a coat. Years passed by. The boy to whom John gave his coat was converted. He became a teacher of a Bible class. One day he told the incident to his Bible class. Then he said, "Friends, I was that ragged boy, and the boy who gave me his coat was Dr. John G. Patton, the great missionary!"—*Gospel Herald*.

**"THAT POTATO ISN'T A
CHRISTIAN"**

Larry was only seven years old. He was a bright, observant Christian, however. He liked to watch the cook prepare the food and cook the meals. One day the cook peeled some potatoes for dinner. One of the potatoes was very large and white on the outside. As the cook cut it into small pieces, little Larry saw that it was hollow and black from

dry rot on the inside. "Why, that potato isn't a Christian," said Larry. "What do you mean?" asked the cook. "Don't you see that it isn't good clear through?" was his reply.—*Gospel Herald*.

"No weapon formed against the child of God will prosper. 'If God be for us, who can be against us?' No one!"

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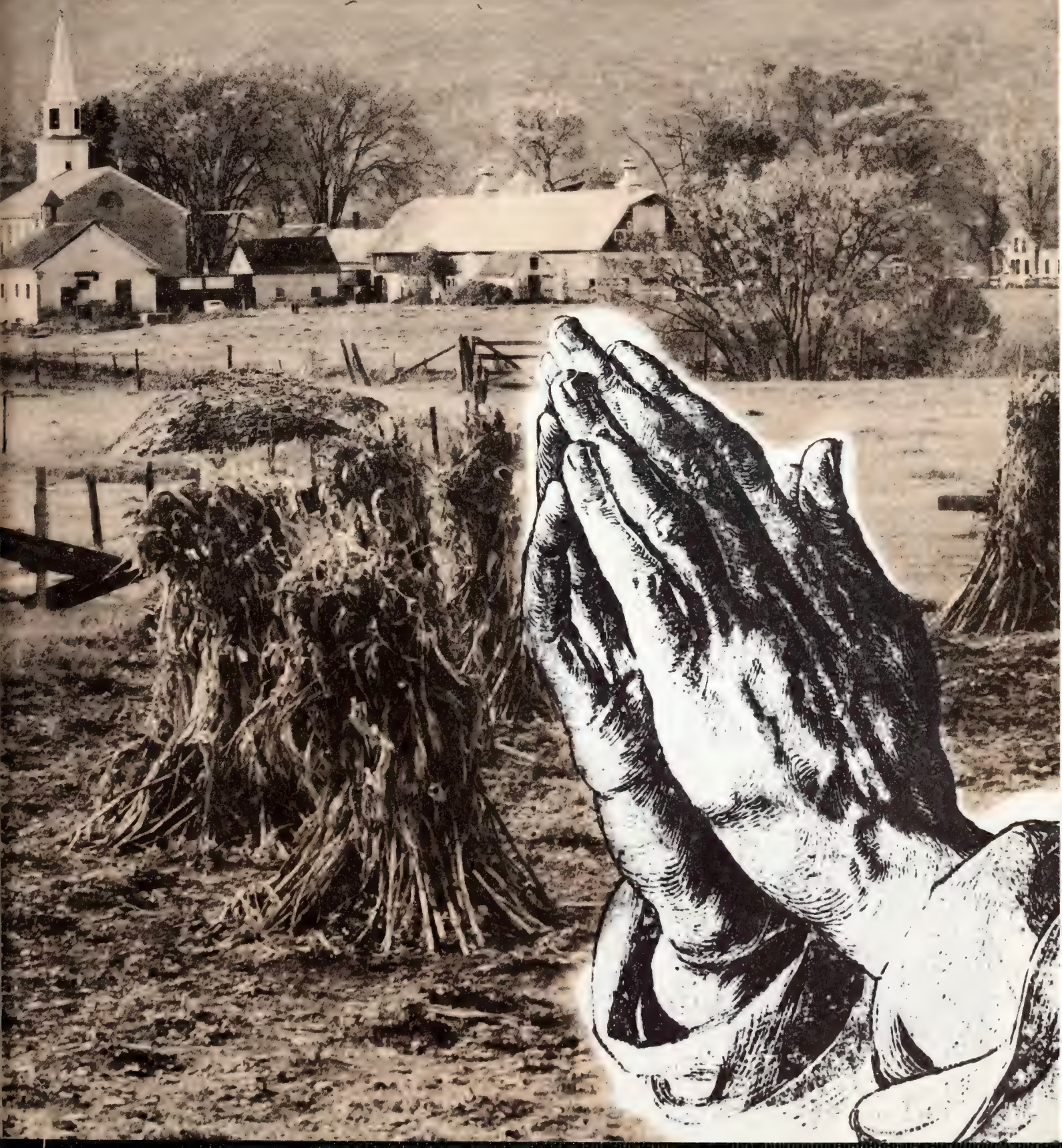
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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 22, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

WE GIVE THANKS

On Thanksgiving Day, it is good to look back upon the first celebration of this event at Plymouth Colony in 1621.

One of the things we need to do is to understand the principle reasons for which our Pilgrim Fathers gave thanks. They had left their homes in England and after a brief sojourn in Holland, had come to the decision to strike out across the sea and there establish a new home in the wilderness, in order that they might practice their faith.

They of course, sought other things that men need and seek; the chance to earn a livelihood and to provide themselves homes in congenial surroundings. And in the wilderness they hoped to find that kind of opportunity.

There were even a few among them, a small minority to be sure, who came primarily to better their economic lot. The great majority of the Pilgrims had found work and homes in Holland, and by every standard they were getting along. And yet, there were a few things that disturbed their minds very much.

They had left their homes in England under persecution and had gone to Holland in mind, that they might practice their faith. But there were things about that faith that made it difficult to survive in an alien culture.

First, it demanded of them and their children, a more intimate, a closer relationship in the church than had ever been enjoyed in Christian history since apostolic times. Their children were growing up in a different culture than theirs. In fact they, themselves, were not worshiping with the people with whom they worked and associated day by day. It was important in the Separatist Church at Leyden, that the members share all things together. They were not content simply to worship in fellowship, but they felt they must work and play in a Christian community.

If at times it seemed that the churches of New England were overly concerned with the community, it must be remembered that they brought with them a belief to the effect that there is no such thing as a solitary Christian. They sought a place where they might not only worship in a Christian community but where their church order might be established in every sphere of life.

They felt that they had an opportunity in a new land to establish that kind of a community, that kind of society in which a complete church life would be possible. Having caught this vision of what would be possible across the sea, they felt it must be God's will and command, that they should set sail and work for the establishment of Christ's church.

So, in the year 1620, they crossed the ocean and in the midst of winter, began a holy experiment. It was called that, because they knew they could frustrate and defeat God's purpose if they failed in their obedience to Him and His commands. They had no way of knowing what their strength might be or

whether their faith was deep enough to complete the task God required of them.

The land which they were given for this experiment was bleak and barren, and by every standard inhospitable for a new settlement. After one year, the very fact that they survived was reason enough for thanksgiving.

That year of survival not only meant they would have enough food and shelter to continue, but it meant for certain that they would be able to accomplish that which they felt God demanded of them.

Without question they would be able to establish once again, the church under the direct and sole control of their Lord and Master, Jesus Christ.

Here is the issue which we must keep in mind. The Pilgrims on that first Thanksgiving Day, were giving thanks, not because they had received a bountiful harvest, primarily, but that God's will would be realized, and be permitted to operate. They gave thanks that they, themselves, had not frustrated what was the will and purpose of their God. Their coming to America was not of their own choosing, their coming was not something they had capriciously decided to do; their coming was motivated by their conviction that God willed it so. Their labor, their sacrifices were solely that the will of God might be made manifest through them, in a wilderness country.

Our services of Thanksgiving are good and they are necessary. It is good that we give thanks for the food we receive. It is good that we thank God for all the material blessings of the past year. But if we are going to have the true spirit of Thanksgiving, it is essential,

(Continued on Page 4)

Volume 76

Number 46

November 22, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	.....	\$1.00
1 Year	.....	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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A Pioneer's Thanksgiving

WHEN Thanksgiving comes around the Lowden family always come together in the old homestead, where Grandfather and Grandmother Lowden live.

It is a large family, with many sons and daughters and grandsons and granddaughters, too; and it is widely scattered. Some of the members live in cities, some in the country; but wherever they are when the great day comes, they go back to the old farm. And when they have eaten the big dinner, all except the nuts and raisins, one of the children is sure to say, "Now, Grandfather, the story."

And Grandfather laughs and says, "You have all heard that story till you know it by heart."

But they protest. They have forgotten just how it happened, or they do not remember what it was the Indian did; and so at last Grandfather says, "Well, if you must have it, here it is," and then he tells us this story:

I was a boy then, 12 years old, and my sister Ellen was only 14. Father had come into the wilderness and started to clear his farm when I was 3 years old. He had built a log house and a log stable, and had cleared enough land to raise good crops and wheat, corn, potatoes and other vegetables.

Neighbors had taken up land below us, and there was one family above, but the nearest house was a mile away. The log cabin that we lived in stood right where this house stands. Father put it here because of the fine spring water.

We had a good summer that year, and the little hole under the house that we called a cellar was full of vegetables and the stable packed with grain. From the beams of the kitchen hung hams and bacon from our own hogs, and strings of apples were drying. By Thanksgiving time everything was ready for the winter, even the great banking of leaves around the house to keep it warm.

The day before Thanksgiving mother had been making soap in the great iron kettle over a fire outdoors. In the mid-

dle of the night we were all awakened by the barking of old Ben, our dog, and when I sat up in bed, I saw that the room was light as day.

For a moment I couldn't tell what the matter was, but it didn't take long to see that the house was on fire. One end was already burning fiercely, and the blaze was leaping higher every minute. It had started outside. Probably the embers of the soap-making fire had come to life in the night wind, and blown into the banking of the leaves.

Father had just time to snatch blankets from the bed and wrap them around my mother and my sister and me, and hurry us out into the cold night. It was useless to try and save the house. The only water was that in the spring, and there were only two or three pails to carry it in. We did what we could, but the fire soon drove us back, and in a little while the house was a pile of glowing coals.

We had been so busy watching and fighting the fire that we had given no thought to the stable which was behind us, but by and by I heard a crackling and looked, and I saw the roof all ablaze.

Father and I got out the two horses and the cow, but the building we could not save. And so, on Thanksgiving morning, we stood, wrapped in blankets with neither a roof over our heads nor any food. My mother and my sister were crying, but my father spoke only once and said, "The Lord will provide."

It was just getting light in the morning to see, when out of the woods behind the spot where the house had stood, a figure came. I could not see who it was, except that it was a man, and that he had something on his back. He walked straight up to where we stood, and threw down in front of us the load he was carrying.

Then we saw it was old Sebattus, an Indian whom Father had found lying with a broken leg beside the trail a year or two before. He had brought him home and set his leg, and kept him till he was able to travel again.

The load that he had thrown down was a hind quarter of venison and six partridges, and about a peck of parched corn in a little sack. While we all stared at him, the old man straightened up, and said, "How! Sebattus see fire and know, so he come. By-and-by come again." Then he went back into the woods.

(continued on page four)



EDITORIAL

(Continued from Page 2)

first of all that we have some conviction in our lives, some conviction which drives us to seek out in the revealed and written Word of God, His will for us.

We must have a conviction that God has a plan which He wills for us, a certain way of life, a certain path. We must seek to make that will and that plan a reality in our lives. And, lastly, we must remember to give thanks when that will is fulfilled by our obedience to Him. So, when you gather around your table on Thanksgiving Day, thank Him, not only for the things that you have received, the many abundant blessings which He has given you, but thank Him that you have been enabled by the strength He gave you to carry out and fulfill His will in your life.

If you fall short of that, if you have not thought in terms of God's plan for you, then, at your Thanksgiving this year resolve that in the coming year, you will seek to know what it is that God has in store for you, and then seek to carry that out to the letter, for then your Thanksgiving next year will be truly joyous. Then and only then will you know that God who created you for a purpose, has seen that purpose fulfilled in all that you do, and say, and are.

For we give thanks, not only for what we have received, not only for what we have accomplished, but more especially for what God has accomplished in and through us.—Hugo R. Pruter, "The Expositor."

A Pioneer's Thanksgiving

(Continued from Page 3)

That was the finest Thanksgiving that I ever remember, and the best dinner. We cut slices from the venison and broiled them on a fire built against the big rock out here in the yard.


The partridges father rolled in soft clay, till the clay covered them all over, and baked them in the ashes. When he raked them out and cracked open the ball of clay, each one contained a bird that was cooked as tender and juicy as any that your grandmother can cook in

the oven of the range. The parched corn we ate for dessert.

All those things I remember, but best of all I remember what Father said when we sat down to eat. He told us what the day meant, and how thankful we ought to be. And then he made a prayer of thanksgiving that was the most beautiful that I ever heard.

The Lord did provide, as Father said He would. Neighbors came from far and near—some of them 15 miles—and before the snow flew they had helped us put up another cabin, and filled it with provisions; and the next year Father built this house.—*Missionary Herald*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

CHRIST'S FRIENDS

(Continued from Last Week)

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

As I closed last week I promised to write my next article on the condition of friendship with Christ. We can see by reading the text again that a very important—all important—condition is stated here. "Ye are my friends," says Christ, "if . . ." The words which follow that little, or should I say big, "IF" place before us the test that want us to consider.

There are numerous conditions of our friendship with Christ, but I shall name only a few of them here. At some future time I may feel led to go further into the subject.

1. We were once the enemies of Christ to our own shame and sorrow. Our hearts rose up in opposition to Him and His teaching. We saw no beauty in Him that we should desire Him. Even though He loved us, we hated Him. We were unwilling to be saved by Him. The state of our hearts was not in harmony with the plan of salvation through His blood. If we are now the friends of Christ, we are ashamed that we were not always His friends. Shame and sorrow that we were

even the enemies of Christ are to be numbered among the proofs that we are now His friends.

2. A cordial willingness to be saved by Him: It is easy to see that unwillingness to be saved by Christ is utterly at war with friendship with Him. His friends, confidently believing in His mediatorial power to save, trust in Him alone for salvation. Hence, a willingness to be saved by Him on the terms of the gospel, is a condition of friendship with Christ.

3. A determination to do what He commands: Remember the words of the text. "Ye are my friends, if ye do whatsoever I command you." Christ is King. His will is law—the supreme law. No proof of friendship with Christ is satisfactory in the absence of a determined purpose to do His will and obey Him. His friends obey His commands. The purpose must be carried into execution. Think on these words of Christ: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). These are the words of Christ Himself and teach us that His friends must do what He commands.

4. A willingness to bear reproach and persecution for His sake. We are told that all who will live Godly in Christ Jesus shall suffer persecution. The apostles, we are told, "rejoiced that they were counted worthy to suffer for the name of Jesus." Many seem to think that the times of persecution are past never to return, but this is not true. Those who are Christ's people must suffer, but must also persevere in Him. Christ suffered first for us and gave us an example of perseverance.

Christ's friends desire to go to heaven because Christ is there. Many wish to go to heaven for other reasons, too. The friends of Christ desire to go there to be with Him and to enjoy His presence. Men may want to die for several reasons. Christians alone desire to depart that they may be with Christ, their friend. Why do they wish to be with Him? Because of their friendship for Him. We do not desire the presence of enemies.

Everyone is a friend or an enemy of Christ. Are you a friend of His? If so, show your friendship by doing what He has commanded.

Are you an enemy of Christ? If so, you are invited to come to Him and be reconciled to God, by letting Him become your Saviour. The risen Christ wants to be your living Saviour and Friend.

Observing Free Will Baptists

In the Light of Recent Events

CHARLES SAPP
Winterville, North Carolina

(The first of six articles to appear in the Free Will Baptist in the coming weeks. These articles will represent the thinking of the writer concerning the denomination and the current crisis.)

THE National Association of Free Will Baptists came into existence in 1935. This was not the birth of a denomination. It was the gathering again of scattered groups that previously had a glorious history which was shattered in 1911 by the merger of its northern wing into the American Baptist Convention.

Approximately twenty-five years had slipped into history while this church was re-couping her forces. During that time she had no missionary activity, and little progress in educating her people. Ayden Seminary in North Carolina, and Tecumseh College in Oklahoma, along with some efforts made in east Tennessee, had been her total effort educational wise.

Nevertheless, during that period she put down her roots again and began to grow in strength and courage culminating in the organization of the old Co-operative Association in the West with the Eastern Conference in 1935. Little was brought into that gathering but honest good will and determination to channel the denominational resources into avenues of world-wide service for the cause of Christ. A National Treatise was adopted, made up for the most part by putting together the scattered remnants of a literary period prior to her own second birth. That is to say, we largely accepted the theological efforts of our forefathers who had formed the Original Free Will Baptist of North Carolina, and the General Conference of Free (Will) Baptist in the North. That Treatise was accepted by a unani-

mous vote without the conference hearing it read.

One might well say, that co-operation was the vogue of the day. Theological and governmental differences were to be ignored in an effort to bring unity to a group of people not only divided by the miles that span this great nation of ours, but distances in theology and polity so vast, our Church chose to ignore them rather than settle them by peaceful arbitration and theological debate.

Removed as we are from that situation, we have nevertheless inherited it. Whether we like it or not, there are and have always been theological and governmental differences in the Free Will Baptist Church. The efforts of the National Association since that time reveal the same stratagem used by the founding fathers of our rebirth. Through the years we have chosen to revise and modify, explain, and cover up our differences by neat political maneuvers, rather than to honestly face our differences as Christian brothers, as members of the same church serving under the same banner for the same Christ, the Head of the Church. We have pled for unity in spite of differences, co-operation in spite of misunderstanding—as surely as the National Council of Churches has done, we have said, “Doctrine divides, service unites.”

If we face the question today as to why we have not become a literary people since our organization twenty-five years ago, one of the strongest factors has been the fear that definite theological statements would tend to divide rather than unite our people. Many of us know that it has been practically impossible for our now defunct board of publications and literature to render service to the denomination because there has not been sufficient demand

in our church for denominationally oriented literature to make possible, and profitable, denominational publications in most fields of religious life and thought. It is general knowledge that books written by Free Will Baptist ministers hardly pay for themselves much less make a profit.

Does this mean our people are not a literary people, our preachers uninformed concerning the doctrines of the church? No, of course not, but it does reveal a deep seeded attitude and a lack of love and concern for the denomination we profess to love and serve.

It is well known that literature published by various non-denominational concerns takes a considerable part of the potential market of our church. Many churches prefer literature published by groups rather than our own. Why? Many reasons are given, but two cover the field. Some say that other literature is better. But this is not the only reason. Simple economics, however, will tell you that the greater the circulation literature has, the greater will be the means to provide quality and service. The second reason, and I believe the main one, lies in the fact we are now and have always been more suspicious of each other than we are of those outside the confines of Free Will Baptist ranks. It seems ironic indeed, that we will trust the scholars outside our ranks with our theological sources, and consequently our theological pronouncements rather than create our sources, consequently our theological pronouncements. I will continue this discussion in my next article.

ATTENTION AYDEN SEMINARY ALUMNI

During the last several months there has been much discussion among those who attended Ayden Seminary, in the years 1911 and 1912, about holding a reunion at Mount Olive Junior College sometime during the next commencement.

It has been suggested that Mr. Herbert Swain take care of the arrangements, etc. Mr. Swain requests that all students who attended either term of 1911-12, contact him in Williamston, North Carolina.

NEWS ^{AND} NOTES

Of Denominational Interest

Men Take Over At Reedy Branch

Sunday morning, November 26, the Master's men and the Junior Master's men will have charge of the worship service at Reedy Branch Church, Winterville, North Carolina. Mr. Blanche Moye, program chairman will lead the worship service. There will be a 36-voice male choir which will sing "More Like the Master," the theme song of the Master's men, a national Free Will Baptist men's organization.

Mr. Russell Little will take the pastor's place, and bring the morning message from the viewpoint of a layman, speaking from the subject, "The Christian Vocation." Mr. James Stocks will be the male soloist, and Mr. Graydon Tripp will accompany the choir at the piano.

The Rev. Charles Sapp is pastor.

Thanksgiving Day Program At Children's Home

The annual Thanksgiving Day program will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina. The service will begin at 10:30 a. m., which will consist of music by the children of the home and a sermon by the Rev. F. B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville. The Black Jack Church was the largest contributor to the Children's Home during the past year.

Friends of the home are urged to attend this service. There will be a picnic lunch served at the noon hour. Those attending are asked to bring a picnic lunch.

Central Conference Adopts Temperance Recommendations

The Central Conference of Original Free Will Baptists of North Carolina, in its two hundred thirteenth annual session, on November 8, 9, 1961, meeting in Greenville, North Carolina, adopted the following recommendations as presented by its temperance committee:

1. We recommend that ministers and other community leaders among our peo-

ple inform themselves concerning the availability of literature which may be used in our local churches, in our public schools and in our community organizations that would teach against the use and sale of intoxicating beverages.

2. We recommend that our ministers familiarize themselves with the problem of alcoholism as a sin, and as a disease; and that we teach that rehabilitation may be brought about through Christ. We recommend Hebron Colony and Grace Home, Boone, North Carolina, as a good place for men and women.

3. We recommend that the ministers and other church leaders of the Central Conference teach their people the principles of self-control in word and deed, as set forth in the Bible and church covenant.

4. Whereas, the various media of communication; such as, radio, television, billboards, daily and weekly papers and magazines have been used as a means of advertising the sale of intoxicating beverages, and whereas grocery stores, supermarkets, service stations, and eating places display beer and wine among their products for sale; be it resolved that we go on record in this 1961 session of the Central Conference as opposing and de-testing such advertising.

5. Be it further resolved that copies of this resolution be sent to our papers, and to representatives of various newspapers which serve the area of the Central Conference.

The recommendations were submitted by the temperance committee, Rev. C. L. Patrick, Rev. J. C. Lynn, and Rev. Fred Powers.

The Central Conference of Original Free Will Baptists of North Carolina represents more than 10,000 Free Will Baptists, and consists of 54 churches with more than sixty ministers.

Oldest Conference Remains Firm

The oldest Free Will Baptist denomination body, the Central Conference of Original Free Will Baptists of North

Carolina, in its two hundred thirteenth session, November 8, 9, 1961, which met in Greenville, proved its determination to remain firm to the principles and practices of Original Free Will Baptists.

The conference was attended by more than one hundred and forty ministers and delegates from among its fifty-four member churches. More than one hundred and fifty visitors were present for the two-day session.

Much of the action of the conference centered around the recent denominational crisis, and the decisions showed its willingness to abide by the recommendations of the North Carolina State Convention of Original Free Will Baptists, as well as its determination to abide by the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

Seven ministers were not seated because of their unwillingness to abide by the conference decisions. The hand of fellowship was temporarily suspended from three churches and pastors that had incorporated, and whose articles of incorporation conflicted with the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

The conference pledged its full support and co-operation to the North Carolina State Convention and its executive committee in seeking a Christian and honorable solution to the problem now existing between the State Convention and the National Association. It also voiced protest against the executive department of the National Association in printing and distributing literature which contained defamatory and misleading statements relative to internal denominational affairs in North Carolina.

The Central Conference is one of the larger conferences in North Carolina that has stood behind the North Carolina State Convention. The Western, Eastern, Cape Fear, and Central Conferences, representing over two hundred Free Will Baptist churches have overwhelmingly stood behind the program of the North Carolina State Convention. Smaller conferences have shown their willingness to do likewise.

Officers of the conference are: the Rev. Walter Reynolds, moderator; the Rev. C. L. Patrick, assistant moderator; the Rev. C. H. Overman, clerk; the Rev. C. J. Harris, treasurer; the Rev. R. B. Crawford, member.

Quarterly Session of Antioch Association

The Quarterly Meeting of the Antioch Association of Free Will Baptists of Ar-

kansas, met in quarterly session with the South Mountain congregation at Marshall, Arkansas, October 27, 28, 1961. Twenty-one churches were represented.

Speakers were Revs. Tilley, R. G. Webb of Atkins, W. A. Grouch of Hector, and Geno Johnston of Russellville. Congregational and special singing, devotions, and business periods were enjoyed throughout the sessions.

The next session will be held with the Dublin congregation, beginning Friday night before the fifth Sunday in December, 1961. The Rev. Tommy Brashears of Russellville is moderator, and Miss Clytie Coffman of Hector is clerk.

National Superannuation Report for October

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended October 31, 1961, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand Oct. 1, 1961 \$4,867.83

Receipts

Co-Operative Plan:

States Credited as Follows:

Alabama	\$ 3.70
Arkansas	16.67
California	17.31
Georgia	10.18
Illinois	14.49
Ohio	.38
Oklahoma	25.47
North Carolina	6.19
New Mexico	2.36
Missouri	24.19
Tennessee	12.09
Texas	8.91
Virginia	2.39

From States:

Alabama	\$ 5.35
Georgia	34.00
North Carolina	85.05
South Carolina	6.06
Tennessee	17.85
Virginia	12.25

From Insured

on Premiums	90.14
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Total Receipts 395.03

Total to Account For \$5,262.86

Disbursements

Traveling Expense of Board Members	\$289.00
Premiums on Insured	180.27
Secretarial Service	60.00

Total Disbursements 529.27

Balance in Treasury

October 31, 1961 \$4,733.59

Financial Report Checks for Cragmont

The following is a report of contributions made to the "Checks for Cragmont" as of November 9, 1961:

Amount Previously Reported	\$285.40
Howard Gower, Smithfield	2.00
J. D. Lancaster, Smithfield	1.00
Nolan Clark, Clayton	2.00
Carl McCabe, Smithfield	2.00
Lester Warrick, Schna	1.00
Ruth Warrick, Clayton	1.00
Landers and Mary McKinney, Clayton	5.00
Frances Phillips, Smithfield	2.00
E. C. Averette, Sr., Winterville	2.00
Mrs. Lena E. Hooks, Winterville	2.00
Sandy Plain Church, Pink Hill	8.15
Junior League, Elm Grove Church, Ayden	5.00
W. A., Elm Grove Church, Ayden	5.00
Master's Men, Elm Grove Church, Ayden	5.00
J. C. Griffin, Bridgeton	5.00
Mrs. Nora Parker, New Bern	5.00
Mr. and Mrs. J. C. Griffin, Bridgeton	5.00
Mable Rowe, Bridgeton	5.00
Harry Rowe, Jr., Bridgeton	3.00
Mrs. J. H. Oglesby, Bridgeton	1.00
Harvey Stalling, Ayden	1.00
Wayne Smith, Ayden	2.00
Walter Beddard, Ayden	3.00
Horace Becton, Ayden	2.00
Irene Williamson, Ayden	1.00
Lucille Briley, Ayden	1.00
J. B. Dennis, Ayden	5.00
Linwood Moore, Ayden	1.00
Marie Garris, Ayden	100.00
Levi Worthington, Ayden	2.50
J. T. Beddard Jr., Ayden	1.00
Elm Grove League, Ayden	5.24
Elm Grove Sunday School, Ayden	5.00
Elm Grove Church, Ayden	15.26

Total \$497.55

Recognition is given to Elm Grove Church auxiliaries and individuals who contributed the largest amount for any single church.

You are urged to mail your checks for Cragmont to Mrs. Waynette Bridges, 108 Edwards Avenue, Swannanoa, North Carolina.

Goldshoro Church Schedules Revival

The First Free Will Baptist Church, Goldshoro, North Carolina, announces a revival to begin on November 26, and continue through December 3. The evangelist for these services will be the

Rev. J. W. Everton, superintendent of the Children's Home, Middlesex, North Carolina. Services will begin each evening at 7:30. All Christians are urged to pray for this revival.

Emmanuel Church Launches Building Program

On October 22, 1961, the Emmanuel Original Free Will Baptist Church, Jacksonville, North Carolina, held a ground-breaking service which marked the beginning of the building of a new sanctuary. It is hoped that the new building will be completed by the end of this year.

Emmanuel Church was organized November 5, 1955, as the last of a week of services held by the Rev. Rashie Kennedy who, at that time, was a member of the North Carolina Home Missions Board. These services were well attended and considerable interest was shown by the community for a church.

The Rev. D. L. Whaley, who was then pastor of Jacksonville Free Will Baptist Church, served as pastor for the first few months. He preached the morning message at the Emmanuel Mission at 9:45 each Sunday. Prayer services were held on Thursday evening and the Whaleys and other members of the Jacksonville Church assisted in choir practice after prayer services.

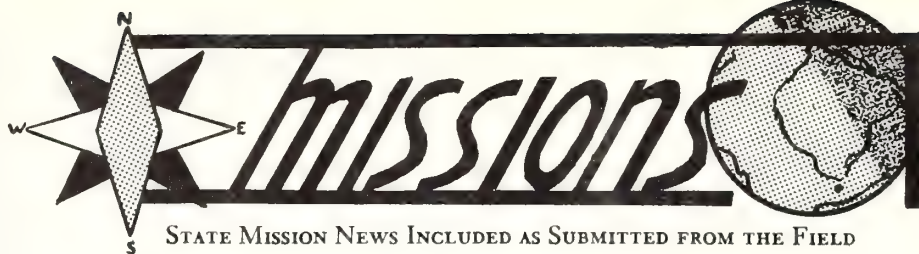
On May 17, 1957, the organizational board of the Eastern Conference met with the mission and out of this event came Emmanuel Original Free Will Baptist Church, with the Rev. J. Albert Harris serving as pastor until August, 1958.

The Rev. W. L. Bronson was elected pastor in February of 1961. Since his services began, the membership has increased by 16. Twelve of these have been baptized by Mr. Bronson.

Executive Meeting S. S. Convention

The Executive Board of the Free Will Baptist State Sunday School Convention-Institute of North Carolina met in the Goldshoro Free Will Baptist Church, November 10, 1961. The following action was taken: The resignation of the Rev. Randy Cox was accepted as vice-president. The office of the secretary was declared vacant because of the withdrawal of the Rev. LaRue Davis as secretary from the board. The office of the director of records and reports was declared vacant because the one holding the office, the Rev. Owen Ganey, had moved to Florida.

The following persons were elected to
(Continued on Page Nine)



STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Attention Churches of N. C. Eastern Conference

Greetings:

The Eastern Conference in recent session, adopted the following recommendation made by the Conference Board of Missions.

"We recommend that each church in the Eastern Conference receive a special offering for the Wilmington Mission."

This recommendation was made after prayerful consideration by your mission board and consultation with the State Mission Board, and the Executive Committee of the Eastern Conference, each agreeing upon the urgency of this S. O. S. call to you.

This offering will be used to pay off a second mortgage held by the Church Finance Association on the property at Wilmington in the approximate amount of \$800.00 dollars, just an offering from each church would pay this amount in full.

The people at Wilmington have been giving generously to the support of the work and have done a remarkable job; however, their financial responsibility is more than they should have to carry alone. We feel that we owe this to a struggling group of people who have proven their loyalty to the Master and to the Free Will Baptist Church.

Please give this your prompt attention by presenting it to the people in each church and let them give as the Lord directs.

We wish to express our sincere thanks to those churches who have been sending their quota of \$2.00 per month as requested several years ago to support Conference Missions, some have sent even more than this amount for which we are truly grateful.

If your church is not in this group, we believe you will want to share in this important work by beginning now; but

remember, this special offering is an additional request.

We shall be looking for your offering.

Your Mission Board,
A. G. Lane, Chairman-Treasurer
Ernul, North Carolina

P. S.: Please send this earmarked, "loan retirement."

NEWS NOTES

(continued from page seven)

fill the balance of the terms: The Rev. Raymond T. Sasser, director or organization, was made president until such time as one is permanently elected; the Rev. Earl Glenn was elected vice-president; Mr. Oscar Webster was elected secretary; and Mr. Woodrow McCoy was elected director of records and reports.

Bryan, Texas Pastor Resigns



The Reverend H. Ray Berry, pastor of the Fellowship Free Will Baptist Church, Bryan, Texas, has resigned effective November 27, 1961. Rev. Berry is available for revivals, or pastoral services.

During his six years of service with the church, which was meeting in temporary

court rooms when he came, property was purchased at 1406-10 Ursuline Avenue, containing several lots for future expansion and off-street parking. A dormitory building thereon was remodeled, and presently houses the educational unit of the church. A beautiful buff brick sanctuary was added which is completely air-conditioned and seats 300. Rev. Berry has been active in all phases of denominational work, having served for several years on the general board of the National Association; is chairman of the Texas State Association Home Mission Board, and member of the Central Texas District Home Mission Board. He is past-moderator of the Central Texas District Association; past-president of the Bryan Pastor's Association; is active in league and youth camp work, and is president of the Texas alumni of Free Will Baptist Bible College.

He organized and pastored the First Free Will Baptist Church of Houston; pastored and led the Pine Prairie Free Will Baptist Church, Huntsville, Texas, in a revival of growth before coming to Fellowship October 16, 1955.

Lenoir-Greene Youth Rally

The Lenoir-Greene Youth for Christ Rally was held at the Faith Free Will Baptist Church, Kinston, North Carolina, Saturday evening, November 11. The Sts. Delight Church won the banner with 18 persons present. The speaker of the evening was evangelist Rufus Coffy, from Florence, South Carolina.

The next meeting will be at Grifton Free Will Baptist Church on November 25, at 7:30 p. m.

Gray Branch Church Thanksgiving Service

Thanksgiving Day services at Gray Branch Free Will Baptist Church, Deep Run, North Carolina, will begin at 11:00 a. m. The Rev. Walter Carter of Rockingham will bring the morning message. A picnic lunch will be served on the church grounds after the morning worship. The afternoon program will consist of singing by various groups. The public is cordially invited to attend.

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance (Genesis 45:7).

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

A Layman's Views on Mount Olive College

J. M. Mitchell, Deacon

Selma Original Free Will Baptist Church

I am writing in behalf of Mount Olive College as a Christian friend and a Free Will Baptist. I feel that we have every reason to take pride in this institution of Christian higher learning. The college represents our leaders of tomorrow. They are being educated in a Free Will Baptist school. This school is needed to train our young men and women in the profession they choose. The College is dedicated to Christian training. Certainly, we want our children trained by Christian leaders, whether they be secretaries, teachers, or preachers. Mount Olive College is a college that we as Free Will Baptists need; one that we should support; and one to be proud of.

Some of our leaders saw the great need for a Christian liberal arts school years ago in our denomination and began to work toward that goal. In the year 1952, Mount Olive College became a reality. We had an enrollment that year of nine students. Yes, Mount Olive College is a growing school. This year we have the largest enrollment on record, 187; but we should not be satisfied. The College is paying \$8,000.00 a year for off-campus buildings. People in Mount Olive and community have opened up their homes for students to live in. We need, however, to build dormitories on the new college campus; otherwise, the College may have to turn away students. We need facilities for 500 students during the next few years.

The gifts for September from Free Will Baptists amounted to \$7,321.92 against \$2,948.12 for September a year ago. This is good, but we Free Will Baptists should not be satisfied until we have adequate dormitories at the College that will take care of the youth that will be coming to enroll in our school.

Friends of Mount Olive College are being asked for \$25,000.00 of the \$100,000.00 that is to be raised. Surely if the friends of the College can raise one-

fourth of this amount; certainly, we Free Will Baptists can raise the other three-fourths. I have been told that our friends will have theirs. The big question is, "Will we Free Will Baptists have our quota."

Has your church had a Mount Olive College Day yet? If not, it is a good time of year to have one. Dr. W. Burkette Raper will be glad to arrange for a speaker to come to your church on Mount Olive College Day.

Our church had a Mount Olive College Day October 29, which was a success. We raised \$392.00 for the College.

Other ways to raise money for Mount Olive College are the \$1,000 Club, fifth Sunday school offerings, and individual donors.

LAND OF GOODNESS

J. Benny Tweter

MARK FEELEY did not feel like it was Thanksgiving at all. His friends at school had bragged about their turkey dinners and the Feeleys were not having one.

"You know, we've had sickness and expenses this year," Mrs. Feeley explained to her son, "so we cannot afford a turkey this year. But we shall have roast chicken with all the trimmings!"

"Okay, okay!" Mark replied, but his voice was sour.

Just then shouts came from outside, and looking through the window Mark saw some boys chasing another boy, shouting, "Monkey face! Monkey face!"

"They are making fun of that new boy from Poland," Mark told his mother, his face flushing with indignation. "They call him names because he's got some awful marks on his face . . . I'm going to stop it, or he will think that America is no better than Poland!"

The boys turned and ran away when Mark dashed out into the street. The strange boy looked at Mark with fear in his face. Mark smiled and said, "Come into our house and I'll show you some of my things."

"You won't get into trouble for me?" the boy whispered.

"Trouble?" Mark puzzled. "Oh no, this is a free country here!" He tried to explain the actions of the boys, "They are just kids with empty brains. If a cop had seen them he would have bawled them out good!"

"Cops?" the boy muttered, not understanding.

"Sure, the police," Mark answered, and leading the way into the house he did not see how strangely white the boy's face became.

"The police killed my father in Poland," the boy whispered, "and they marked up my face like this because I would not say that my father was against the government." Something like a sob escaped his lips. Then his eyes flashed as he added, "But my mother and I, we escaped to America . . . the land of goodness!"

"What is your name?" Mark asked gently as Mrs. Feeley brought them some cookies and a glass of milk each.

"Malifovarisch."

Mark laughed. "I shall call you Mal for short."

As Mark showed Malifovarisch his own room the Polish boy's eyes grew wide with wonder. He murmured under his breath, "This is a good land! And you have a room all to yourself! You have so many nice things too!"

Mark felt a big lump in his throat. Malifovarisch thought that he was fortunate to have a room all to himself! And he had been disappointed because he could not have a turkey for their Thanksgiving dinner! They were standing at the window looking out at the front walk when the uniformed figure of the postman came up the sidewalk with the mail. There was a choked sound from Malifovarisch and then he dived under the bed.

"Police! Come to take me away to Poland again!" Malifovarisch whispered.

Understanding flooded Mark's heart. The Polish boy thought that the secret police were after him—even here in America! Mark wiped a tear out of his eye, then stooped down and gently explained that the uniformed man was only the postman; and that there was no secret police in America. Malifovarisch believed Mark, and crawled out and sighed in blissful relief.

"This is a good land!" he exclaimed. "But what makes it such a good land?"

Suddenly Mark realized that not having a turkey for Thanksgiving was a very small matter. He had something to be

(continued on page eleven)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Should Christians pray for those who are unsaved, since they belong to the devil?—*Anne Argo, Arizona.*

Answer: Surely! By all means we must pray for them if we live in harmony with the teaching of God's Word. Our Lord has set us an example here, for He prayed for those who falsely accused Him and became His murderers. "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment and cast lots" (Luke 23:34). The Bible teaches that we need to pray for all men everywhere. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:1, 4). If you find a Christian who does not have a passion for and pray for lost souls everywhere you have found both a selfish and a disobedient Christian. Stephen, while dying, prayed for his murderers. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:59, 60).

The joy which Christians are to anticipate in general is to come as a result of praying for and seeking to win the lost for Christ. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). Besides the joy we as soul winners may have in this wonderful service, there is to be joy among the citizens of heaven. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

Samuel thought it a sin for him to not pray for one who was displeasing God by his sin against Him. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but

I will teach you the good and the right way" (1 Samuel 12:23).

Paul thought himself responsible to pray without ceasing. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers" (Romans 1:9). "I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day" (2 Timothy 1:3).

In the second Psalm, we have a Scripture pertaining to Christ which suggests prayer for the lost; of course, the main idea here is that Christ will get what He asks for, but being in Him as members of His body we are to approach God the Father through His name for that which is to Christ's glory. The salvation of the lost is outstanding in all that brings Him glory. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). Christ is now making progress in conquering the earth through us as we bring the lost to Him through preaching of the gospel, and praying that it will find lodging in their hearts.

Question: Will you please define the difference between soul and spirit? Also tell whether or not we have the threefold nature the same as Adam had?—*James Priest, Alabama.*

Answer: You suggest a difficult, if not an impossible, task when you ask for a definition between soul and spirit. We feel sure, however, that there is to be seen such a difference in the Bible's teaching on the subject. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). "For the word of God is quick, and powerful, and sharp-

er than any twoedged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).

The first of these verses seems to indicate that the soul is a product of the union of dust and the breath of life. Some of the psychologists offer the following as a description of the parts of man: "The body is his sense-consciousness, the soul the seat of his self-consciousness, and the spirit the seat of his God-consciousness." There is no reason, as I see it, to doubt that since the fall man retains the same threefold nature, through or on account of the entrance of sin in his spiritual life, or God-consciousness.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolution of Respect

TALMAGE H. NICHOLS

Whereas our Heavenly Father in His divine wisdom has seen fit to call from our midst unto himself the spirit of our dear brother and friend, Talmage Nichols, we the members of the Holly Springs Free Will Baptist Church, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful brother and God's servant.

Brother Nichols passed to his reward on October 28, 1961, having served as a faithful member of our church for a number of years. Surviving are his wife, Mrs. Ora Belle Nichols; his stepmother, Mrs. Annie A. Nichols; one son, Gene Nichols; two daughters, Mrs. William Watson and Diane Nichols; one brother, R. C. Nichols; three sisters, Mrs. Arthur Lucas, Mrs. William Howard, Mrs. Luther Talton; and three grandchildren.

We shall miss him, but we feel that his mission here has been courageously fulfilled.

Committee,

Nellie Atkinson

Marvin Atkinson

NOTES

|| A
AND
||

QUOTES



By J. C. Griffin

MY PERSONAL THANKS

This writer has so many things to thank God for that we are unable to enumerate them.

First, we thank God for salvation, one that is not attained by works, but one that is a gift from God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). So we have nothing to boast of, save Jesus Christ the only Begotten Son of God. Praise His name.

Second, I thank God that He has seen fit to enable me to labor together with Him for fifty-one years as an ordained minister, and that I have been able to preach in eight states; and have often been invited back for revival meetings. I also thank God that I have labored with twenty-eight churches in North Carolina, and have been called back to some of these churches. I am now serving out my twentieth year as pastor of the Bridgeton Free Will Baptist Church. I have been called five times and am now serving on the fifth term. The church has now called me indefinitely. Some time back, when I offered my resignation to the board and then to the church in conference, a unanimous vote of confidence was given in a call for pastoral service as long as I was physically able; so I am here. Amen.

Third, I thank God that I have never become tired of the fellowship of the denomination, and jumped the fence over into some other denomination; thus, bringing a lot of unjust criticism for the church.

Fourth, I thank God I can truthfully say that I have good credit with every institution with which I have done business—this includes banks, individuals, etc.

Fifth, I thank God for the many letters and cards that I have received from friends who have commended "Notes and Quotes." Especially do I give thanks

to all who have written favorable comments concerning my stand for the Original Free Will Baptists—the faith once delivered to the saints. I thank God that I can pray for those who differ with me. I am thankful that I have no ill-will for anyone.

Sixth, I thank God that I am able at this time to preach and fight evil and brag on Jesus.

Seventh, I thank God for the peace and love demonstrated in the church that I am serving, and for my good wife who is able to assist me with tender love in the work. I also thank God for the faithful work of the deacons who are standing by me and backing the work with tender prayers and service in the church here at Bridgeton.

Eighth, I thank God for our Children's Home at Middlesex, North Carolina, and for the great accomplishments in the past, and for the hope that I have for the future. I give special thanks for Brother Wilbert Everton, our faithful superintendent of the Children's Home. I thank God for the noble men and women who have been reared at the home and who are filling responsible positions in the economy of our country as ministers and educators in the business world. I am thankful also for the fine girls that have been reared at the home and are now serving in a great way as housewives and mothers.

Ninth, I thank God for the Free Will Baptist Press that has given us fundamental, illuminating periodicals in the past, and for the work which is being planned for the future in the field of literature.

Tenth, I thank God for Cragmont Assembly at Black Mountain, North Carolina, and the privilege I have had in the fellowship of my brethren in Christ at the assembly for several years. It is great for brethren to dwell together in unity.

Eleventh, I thank God for Mount Olive Junior College, for its faithful service to our denomination. I am thankful for the fine young preachers who have received training at Mount Olive and are serving very efficiently in our churches. I am thankful that I have heard of no trouble in their pastorates. They seem to be good business men as well as good preachers.

Twelfth, I thank God for our missionaries who have made the great sacrifice of leaving parents and homes to carry the gospel to those who sit in darkness. Finally, I thank God for all of His children everywhere, and I pray that we all

may render unto God and our Lord Jesus Christ all thanks for every blessing of life and the privilege of spiritual fellowship. Though we may differ in the way of doing things for the Lord, may we all be united in Christ. May His prayer in John 17 be answered, which will be if we only let God have His way.

Happy Thanksgiving to all!

St. Claire Bible Class

(continued from page fifteen)

would have to; that he must gather himself together, and go back. Despairingly, he climbed back into the car, and, as his hands took hold of the steering-wheel, he became conscious of another person in the car beside him. At that very instant his nerves became quiet, his self-possession returned and back to the front he drove. For twelve hours longer he drove his car before being relieved, and all that time the Presence was with him. In testimony he said, "I had never been especially religious, but I knew who the Person was that rode with me through those hours. Since that moment I have lived a clean life and that Person has become my Christ and Saviour and my life is His from now on."

It was this divine presence that strengthened and inspired Peter and John as they stood before the council.—Selected.

Land of Goodness

(Continued from Page Nine)

far more thankful for. He tried to put it into words for his friends to understand.

"You see, Mal," he said, "it is because we believe in God, and have his Holy Word to read, and we can worship in our churches, and love one another . . . it goes back to when our fathers came to this land to find freedom of religion . . ."

As Mark spoke his heart warmed with deep thankfulness, and it just about brimmed over when Malifovarisch exclaimed in rapture, interrupting him:

"It is wonderful to believe God, to read the Bible, to love one another . . . oh, I want to believe, too!"

Mark grabbed his New Testament, began to open it as he assured his friend, "Then I will show you from God's Word—and Jesus will take away all fear out of your heart, and make you His child!" —My Pleasure.

STORIES for our BOYS and GIRLS

Jerry and Joe Pray Through the Keyhole

by Marcella Wallentine

(Continued from last week)

(What has happened: Jerry and Joe were spending a week at their grandparents. Jerry became sick. Dr. Martin examined him and then sent for a specialist, who also examined him very carefully.)

"Jerry has all the symptoms of infantile paralysis," Dr. Martin said.

The cold chills ran up and down Joe's spine at this. He had heard about that and what a terrible disease it was. Often someone was left crippled because of it, if they recovered at all. But Dr. Martin had more to say.

"He is too ill to be moved to a hospital now. If you will give us your permission, we will do all we can for him here until we are able to move him. Dr. Snead brought an iron lung with him. He must have this artificial breathing aid or he won't be able to breathe by himself much longer."

Of course, both Grandpa and Grandma told the doctors to do all they possibly could for Jerry, and anything the doctors needed they should feel free to ask for it.

With a brief thanks and a few orders the doctors set to work. Joe followed Dr. Martin out to the car. "May I go in now and see Jerry?"

"No, indeed not, son," replied the doctor kindly. "Infantile paralysis is very contagious in some forms, and we don't want to take any chances of your getting it."

Joe helped the doctors carry some of their things in from the car, and then stood around helplessly while the doctors were working with Jerry.

Grandma had called Father and Mother immediately upon finding out what the doctor's decision was, but they would not be here for a couple hours or so yet.

Joe was relieved when Grandpa called him to go help with the chores. It would at least keep him busy for awhile and make the time go faster.

Before the doctors were ready to leave

Father and Mother were there. Dr. Snead very carefully gave Mother and Grandma instructions for taking care of Jerry and then told them that all of them should have shots immediately, so first Father, Mother and Joe went into town, and then Grandpa and Grandma went while Mother stayed with Jerry.

Joe did not mind having the needle stuck into his arm, but the next morning when he awoke, he felt a little sick, too. In fact, the way his joints felt make him wonder if he had the infantile paralysis, but the doctor explained to him that it was only the reaction of the shot and in that way his body was making itself immune to the illness. Dr. Martin told Joe he should stay in bed until he was feeling better, and Joe was content to do so.

Joe did a lot of thinking that day. He thought about God and Jesus. He thought about the Sunday school lesson they had last Sunday, and he recalled the healings he had heard about even recently. Joe remembered how Jesus healed that man when the other four fellows brought him to Christ. Christ was not here on earth visibly today, but He was still here. Now instead of going to some other city or town to find Christ, all one had to do was to go to Him in prayer.

The next morning the first chance he got when no one was in Jerry's room, and everyone else was downstairs Joe squatted by the keyhole of the door leading into Jerry's room.

"Jerry," called Joe, but not too loudly.

"Yes, Joe," came back Jerry's weak voice.

"How are you?"

"Not so good."

"Jerry, listen, remember our Sunday school lesson last Sunday? Remember how Christ healed the man, and how Christ always healed others who came to him, too?"

"Yes, Joe, I remember," came Jerry's voice again.

"Well, then, that means if we'll come to Christ with you, Jerry, He'll heal you, just as He did that fellow they let

down through the roof. Jerry, will you just believe it with me right now?"

"Sure, Joe, I believe. You pray."

"Okay, Jerry."

Right there by the keyhole so Jerry could hear and pray with Joe, Joe prayed a short, simple prayer. No sooner had Joe said, "Amen," than Jerry's voice came to him, stronger than before, "Joe, I feel a little better already."

"Oh, good! Can you move your neck yet?"

"No, not yet, but I believe it feels a little better."

Just then Joe heard footsteps on the stairs and he scampered away from Jerry's door before he should get caught there.

That afternoon when Dr. Martin and Dr. Snead came to see Jerry, Joe was unusually interested—wondering what they would say about Jerry. Both doctors were amazed and said that Jerry had decidedly taken a turn for the better and was much improved even over the day before.

"Can you take that iron lung off now?" asked Joe.

"No, not yet," replied Dr. Snead. "That will have to stay there for at least a week yet if he continues to improve."

Joe was a little disappointed in this, but each day the doctors could see a marked improvement in Jerry's condition. But before the week was up, in fact, just three days later, Dr. Snead took the iron lung back to the city with him. Jerry was able to do his own breathing now. His joints were getting limber, too. He could even move his neck a little.

In just two weeks from the day Joe kneeled by the door, Jerry was up and out of his room. Both doctors agreed that Jerry's rapid improvement from such a dread disease was a real miracle. Dr. Snead said, "I'd like to know more about the God who did this for you, Jerry."

Jerry looked at Joe and each knew that the other was remembering the prayer they had prayed through the keyhole. Then Jerry said, "It's great to have a God who is so interested in a person, isn't it?"—Boys' and Girls' Joy.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Antioch Association Of Arkansas

The Woman's Auxiliary of the Antioch Association of Free Will Baptists of Arkansas met with South Mountain Church, near Marshall, on Saturday, October 21, 1961, with the six auxiliaries of the organization represented.

The theme for the day was "Faith." The text was Hebrews 11:1. The morning session opened with hymns. Mary Ruth Wright of Atkins led the singing. Mrs. Clytie Coffman of Hector gave the morning devotions. Mrs. Fate Mige of South Mountain welcomed the guests.

Mrs. Sybil Hubbard, Mrs. Dolphus Johnston, and Mrs. Jim McCuin gave talks on "Different Kinds of Faith" and "Blessings of Faith." The Rev. R. H. McCuin of Russellville, was the morning speaker. Special singing was arranged by Rev. and Mrs. D. L. Wright.

After the noon hour, the afternoon session opened with singing which was directed by Miss Clytie Coffman with Mrs. R. H. McCuin at the piano. Mrs. Hutchinson of Mt. Home Church gave the afternoon devotions. Mrs. Dewey Hubbard of Hickory Grove Church gave the response to the welcome.

A number of special songs were enjoyed during inspiration time. The Rev. L. D. Virden of Oak Grove Church was named speaker at the next session to be held at Dublin, Saturday, December 23, 1961. A total of fifty-five registered at this meeting.

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church, Kinston, North Carolina, met in monthly session Monday, November 6, 1961, in the educational building of the church. Mrs. Adaline Grey, study course chairman, was in charge of the program, which was opened by singing, "O Come Ye Thankful People." The pastor, the Rev. A. B. Bryan, led the group in prayer. Mrs. Grey read Psalm 95 for the Scripture. After reading a story which il-

lustrated the Scripture, Mrs. Grey suggested that our prayer for this season be: "Dear Lord, do not bless me as I deserve; I couldn't get along on so little." She read other Scripture verses illustrating ways in which we can give thanks; she also read a poem, "My Thanks, Dear Lord, Are Thine." Mrs. Grey closed the program with prayer, following silent prayer of thanksgiving.

The business session was opened by Mrs. Odessa Taylor, president. Mrs. Evelyn Lancaster led a prayer for God's blessings on the business activities. Minutes of the last meeting were read, the roll was called by Mrs. Hazel Stroud, secretary. Circle 1 reported 17 sick visits, 20 cards, 10 trays, 141 coupons, \$20.00 love offering, and 19 daily Bible readers. Circle 4 reported 10 sick visits, 8 cards, 2 trays, \$5.40 special offering, \$6.00 love offering, 12 daily Bible readers. Circles 2 and 3 did not report.

The following nominating committee

was appointed to secure officers for next year: Mrs. Evelyn Lancaster, Mrs. Adaline Grey, Mrs. Bernice Jackson.

After some discussion concerning the pre-Thanksgiving Week of Prayer, the meeting was adjourned. Mrs. Alton Smith dismissed with prayer.

There were 23 members present, and \$11.93 offering.

Bailey, N. C.—The Woman's Auxiliary of Floods Chapel Free Will Baptist Church met at the home of Mrs. Luther Baines for their November meeting, Friday, November 10. The president, Mrs. Charles Morgan, called the meeting to order and the group sang "Thank You Lord" and "Lord Lay Some Soul Upon My Heart." Mrs. J. D. Bissett, Jr. led in prayer. Devotions were given by Mrs. Carl Mitchell and ended by praying the Lord's Prayer. All members were present.

The business period was brief with the secretary and treasurer reporting. All reports were accepted. Those taking part in the program were: Mrs. Elijah Bissett, Mrs. J. D. Bissett, Jr., Mrs. Hayes Flora, and Mrs. Charles Morgan. The next meeting will be in the home of Mrs. Curtis Murry.

Everyone enjoyed refreshments served by the hostess, Mrs. Luther Baines.

N. C. WOMAN'S AUXILIARY CONVENTION

The following is the treasurer's report for Second Quarter, ending October 31, 1961, as submitted by Mrs. Raymond Sasser, Tarboro, North Carolina.

Balance in Bank, End of Last Quarter		\$1,055.31
Receipts:		
Convention General Fund	\$ 47.86	
Birthday Offering for Mrs. Alice E. Lupton	10.00	
State Auxiliary Missions	169.65	
Designated Denominational Enterprises	1,807.46	2,034.97
Total for Which to Account		\$3,090.28
Disbursements:		
Birthday Offering for Mrs. Lupton	10.00	
Convention Expenses	450.27	
State Auxiliary Missions	60.00	
Denominational Enterprises	1,797.46	2,317.73
Balance in Bank, End of 2nd Quarter, Oct. 31, 1961		\$ 772.55

SUMMARY—Bank Balance Accounts	
State Auxiliary Missions	\$ 626.22
General Fund	136.33
Fairbanks Alaska Project	10.00
Total	\$ 772.55

(Continued on page fourteen)

Polk Bayou Woman's Auxiliary

The Polk Bayou Woman's Auxiliary Meeting of Arkansas convened with the Allen's Chapel Free Will Baptist Church on October 28, 1961, with six auxiliaries represented. There were thirty-six members, six ministers, 16 visitors, present, making a total attendance of fifty-eight.

The devotional was given by Mrs. J. W. Blanks of the Newport Auxiliary. The Scripture was Matthew 9:36-38. The welcome was given by Mrs. Myram Hughes of Allen's Chapel Auxiliary.

The six chief aims of the Woman's Auxiliary were co-ordinated with our theme, "Harvest Time." The building was decorated with a shock of fodder, baled hay, pumpkins, and fall farm products. White and brightly colored feathers were used on the head of an Indian chief, with six white feathers representing each of the chief aims. These aims were discussed by Mrs. Russell Jacobs of Blackland Auxiliary; Mrs. David Joslin of First Church of Batesville; Mrs. Orris Dogget of Mt. Harmony Church; Mrs. Loretta Coleman of New Home Church; Mrs. Etta Bowser of Allens Chapel Church; and Miss Ann Doyle of Mt. Harmony Y. P. A.

The Rev. David Joslin, pastor of the Batesville Church, brought the morning message on the support of missions. His text was taken from the entire portion of 3 John.

In accordance with the state woman's auxiliary project, it was agreed to give approximately \$70.00 toward the purchase of a hot water tank for the state youth camp.

It was also suggested that we publish a quarterly auxiliary paper. Each local auxiliary was asked to send in their news by January 1, 1961, for the October, November, December period. The news is to be sent to Mrs. Velda Tucker, Newport Route, Batesville, Arkansas.

The local Y. P. A. sponsors were urged to bring their Y. P. A. members to Mt. Harmony for a Youth Rally, 9:45 a. m., Saturday, November 18, 1961.

The next meeting will be on Saturday, January 27, 1962, at New Home Church.

EXCELSIOR!

High in the Swiss Alps is a solitary grave. A wooden cross marks the site of the grave. On it occur these stirring, revealing words: HE DIED CLIMBING! —Gospel Herald.

Woman's Auxiliary

(Continued from Page 13)

Banks:

Edgecombe Bank & Trust Co.	\$ 72.55
Tarboro Savings & Loan Assn. (at 3½%)	700.00
Total	\$ 772.55

SUMMARY—Convention Expenses

Three Executive Committee Meetings	\$ 135.65
Field Worker	54.75
Treasurer's Salary	60.00
1000 Receipt Cards, Postage & Printing	40.05
Envelopes & Stamps	6.10
Secretary's Expense	7.70
Minute Binder	5.84
F. W. B. Press, 1961 Minutes	140.18
Total	\$ 450.27

Denominational Enterprises Report

		RECEIVED	DISBURSED
<i>Home Missions, Special:</i>			
Alaska, D. L. Whaley	\$ 42.50	\$	\$
Alaska, Kirby Jo Godwin	35.00		
Alaska, General Fund	4.00		
Florida Spanish Mission	25.00	106.50	106.50
<i>Foreign Missions, Special:</i>			
Bobby Aycock	75.00		
Tommy & Emma R. Willey	182.50		
Anita Sparks	7.50		
Bill Fulcher	2.00		
Herbert Waid	10.00		
Bill Jones	35.00		
Carlisle Hanna	4.00	316.00	316.00
<i>Foreign Missions, General Fund</i>		191.95	191.95
<i>Free Will Baptist Bible College</i>		61.25	61.25
<i>Mount Olive College</i>			
\$1000 Club (Central Aux. Conv.)	5.00		
Dishes	55.50		
General Fund	164.59	225.09	225.09
<i>Free Will Baptist Children's Home:</i>			
Central Auxiliary Conv. Offering	100.00		
Western Auxiliary Convention	40.00		
Local Auxiliaries	20.00		
Child's Clothing (Central Aux. Conv.)	50.00		
Life Membership Fees	50.00		
Kitchen Fund	4.70	264.70	264.70
<i>Superannuation:</i>			
General Fund	189.25		
Adopted Widows & Ministers	55.00	244.25	244.25
<i>Cragmont Assembly Inc.</i>		31.00	31.00
<i>Co-Laborer Band</i>		148.00	148.00
<i>Medical Missions:</i>			
Y. P. A.	10.00		
G. T. A.	12.39		
Woman's Auxiliary	40.14	62.53	62.53
<i>Anna Phillips Loan Fund</i>		134.19	134.19
<i>Church Finance Association</i>		12.00	12.00
<i>Fairbanks Alaska Project</i>		10.00	
Totals		\$1,807.46	\$1,797.46

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth Through Witnessing

(Lesson for December 3)

LESSON: Acts 3 and 4; Acts 4:13-21

GOLDEN TEXT: Acts 4:20

I. INTRODUCTION

The event recorded in our Printed Text today took place shortly after Pentecost. It came about as a result of the healing of a crippled man at the Beautiful Gate by Peter and John. Because of this healing miracle, many gathered around Peter and he preached unto them. While he was preaching, the temple guards came and arrested Peter and John and put them in prison. On the next morning, they were questioned about their activities, especially about preaching the resurrection of Christ which was more than the Sadducees could put up with, since they denied the resurrection. Peter's testimony before the Jewish leaders, however, was not without its influence upon them. Thus, we have the matter between them for our Printed Text.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

Acts 4:13: Christ promised to be with His disciples and told them not to worry about what they would say. Peter had been forced to listen to the rulers, but they soon listened to him. They knew the disciples were no graduates of the theological schools. Then how could Peter and John be so wise? The answer was that they had been with Jesus and Jesus had been with them.

Vs. 14: The healing of the lame man at the beautiful gate of the temple is the first recorded miracle of the apostles after Pentecost. The healed man came and stood in the court and the rulers were speechless. They could not deny the miracle, but seeing is not always believing.

Vs. 15: The court was probably eager to dismiss the prisoners, for their very presence was disturbing. But more disturbing was the miracle.

Vs. 16: When men will not be per-

suaded to do what they should do, there is no telling what may happen. They could easily deny the miracle among themselves, but they could not deny it before the people.

Vs. 17: Christ told the disciples to go into all the world preaching, but the priests forbade it. The devil smiles when men try to quiet gospel preaching.

Vs. 19: The apostles did not need a conference to decide what to do. They were of one mind and of one Spirit.

Vs. 20: Peter did not wait for an answer. He boldly told them he and John could not refrain from preaching the wonderful things they had seen and heard. God would be against them if they did not preach, and the priest would be against them if they did. But it was not hard for the apostles to decide the right thing to do.

Vs. 21: After further threatening, the court released Peter and John. To most men, such warnings would have been enough punishment and the preaching would have ceased. But not Peter and John! They knew they were doing the will of the Father and that the people of the whole community were rejoicing and praising God.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. To be able to understand the Printed Text, we have to go back to the beginning of Chapter 3 to get the full story. Peter and John were going into the temple at the hour of prayer when they saw this lame man sitting by the gate begging. Seeing Peter and John about to go into the temple, he asked for alms. Peter then said to the man, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." Peter then took the lame man by the hand and raised him up and the legs and ankles of the man were made strong again. Rejoicing, the man went with them into the temple and praised God (Acts 3:1-10).

The healing of the man and his presence with Peter and John caused a great crowd to gather. Being full of the Holy Ghost and anxious to speak for His

master every chance that he got, Peter preached to the people. The priests and the Sadducees found them preaching to the crowd and were annoyed, so they had Peter and John cast into prison. However, some of the people who heard believed and were saved. Is it not ever so when the gospel is preached—some become angry and some believe? (Acts 3:11—4:4).—*The Advanced Quarterly* (F. W. B.).

2. A characteristic of an unscrupulous person is his tendency to scorn those whom he fears. The rulers of the Jews were forced to recognize that a notable miracle had been performed, and they almost ignored it, but because of the opinion of the masses they dared not lay violent hands on the disciples. Although we know that truth is not always the opinion of the majority, and the notableness of the miracle was not established by what the majority in Jerusalem thought of it, the court was forced to accept the truth in what they observed in the healed man by the very evidence before them in him; however, their concern was not that a man had been healed, nor how he had been healed, but how to maintain their power over the people and not lose it to the disciples and the rapid rising new faith in the name of Jesus.—*The Bible Teacher* (F. W. B.).

3. Christ is still receiving sinful men. The word of faith is still nigh us, even in our hearts, if we will but receive it. During the great German offensive in the spring of 1918, a young American was attached to a certain hospital unit as ambulance driver. When the offensive started, he was sent out with other drivers of his unit to bring in the wounded. The Germans were pushing back the British lines and heavily shelling the area back of the lines trying to throw the retreating forces into a rout. Back and forth through this inferno, these brave men drove their machines, each trip bringing out the wounded and bleeding bodies of the unfortunate victims of war's dreadful holocaust. One by one the ambulance drivers were wounded or killed. At last, after six hours of driving into this tempest of shot and shell and out again, a large shell exploded between the two ambulances directly in front of this young man, killing both drivers and leaving him the sole survivor of the unit. When he reached the hospital, he collapsed, and said he could not go back again. The surgeon in command told him he
(continued on page eleven)

THE JOY OF THANKSGIVING

IT was a cold November morn,
Thanksgiving Day was drawing near,
That season when the loving hearts
Come home to share its love and cheer,
I wondered if these people knew
The God to whom their praise was due—
With this in mind I sauntered out,
To watch them as I strolled about.

I VISITED an old, old man
With long white beard and bowed form,
And asked him if he thanked his God
For sheltering him through life's long storm.
From off the mantle-piece he took
With trembling hands the Sacred Book,
And, answering said, with reverence true,
"My Saviour knows how much I do!"

I STROLLED a little further and
I met a young girl, pure and sweet,
And asked her why she carried in
Her arms a child from off the street.
She looked at me and smiled and said:
"The baby's mamma, dear, is dead,—
For Jesus' sake I take it home,
And share with it my pretty room!"

A GAIN I questioned of a friend
Who worked behind an office desk,
And daily labored, sending forth
Letters of cheer, a loving task.
A wondrous love beamed in her eye,
I needed not to ask her why,
Close by her side a motto read:
"For Jesus' sake" was all it said.

A ND now I know that in the hearts
Of Christian people everywhere
'Mid rich and poor, 'mid high and low,
Among the old, the young, the fair,
There dwells a love for God and man
A purpose to do all they can
To lift the burdens, cheer the heart,
And true "Thanksgiving" joy impart.

—Publisher Unknown.

GOSPEL HERALD



DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 29, 1961



DALY'S CHAPEL FREE WILL BAPTIST CHURCH

Route 1
SEVEN SPRINGS, NORTH CAROLINA

EDITORIAL

IRONIC INDEED!

Is it not strange indeed that, in the midst of our present denominational turmoil, everyone is claiming to be Original Free Will Baptists? In the state of North Carolina, at least three organizations have been formulated in the past months, and all of them claim to be Original Free Will Baptists. It is strange indeed that small groups can claim to be original with such emphasis as there has recently been. We believe it is good to be Free Will Baptists, but all of us need to remember that our salvation and forgiveness of sin is not through our beloved denomination; instead, it is in Christ. Let us rejoice that our names are written in heaven.

Frankly, we are made to wonder just what gives any group their originality. Some say they are original because of their doctrinal stand; however, there doesn't seem to be any basic differences in our doctrinal positions in the midst of our present situation. Others say they are original because they believe in a particular type of church government. The honest observer must conclude that the differences, which are now being majored upon have, for the most part, always existed. They were recognized when the National Association was organized in 1935.

There are still others who claim to be original because they believe that the majority is always right. It is true that in a democracy, such as ours, the majority rules; but he does not overrule the rights of the minority. It does not give the majority the right to trample the minority. The fact is that the majority is quite often wrong. The majority of the world's populace is not Christian, but their being in the majority does not make them right. Ten of the twelve spies which Moses sent into the Promised Land, to spy it out, brought back an evil report that they would not be able to take the land. Only two believed in God—that He could give them victory in the land. The people, however, listened to the ten, and thus suffered the consequences. To say that the majority is always right is to overlook many examples that prove otherwise.

Here is another ironic thought: All protestant bodies, so far as we know, practice two church ordinances—Baptism and the Lord's Supper. The ordinances claimed by Free Will Baptists are not just two, but three, the third one being the Washing of the Saints' Feet. These ordinances are set forth both in the National Treatise and the North Carolina Statement of Faith and Discipline. Yet, in spite of this fact, and in spite of the words of Christ in John 13:13-16, some Free Will Baptists do not practice it. This ordinance, however, in most areas where Free Will Baptists are found, is one of our most distinguishing characteristics. Why hasn't something been said by the voice of higher authority concerning the neglect of this most sacred ordinance. We say again that the National Association found its "Eureka" regarding Free Will Baptists of North Carolina in the church government issue.

It now seems that we have gone too far to do anything about it.

Whether some will admit it or not, all Free Will Baptists have a common ground upon which to unite. The trouble has come about because of those who have not been willing to recognize this common ground (which is faith in the Lord Jesus Christ, as well as our doctrinal agreements), and have become narrow in their concept of Christianity.

Wrong has been committed to be sure, but when can we see it? Two wrongs do not make a right. When men do wrong and act hastily, there are two basic courses to follow: they must either acknowledge their error, or either they must go from one error, or extreme, to another in order to cover up for the first.

We like to think that each group is going forward in their service for Christ. If we cannot harmonize our programs together, then perhaps it is better to separate. Paul and Barnabas separated. The result was two missionary teams instead of one. Let us remember, however, that they did not go on their way fighting one another.

It is ironic indeed to know that some of the advocates for complete and final majority rule have forgotten, or ignored, that belief in using their influence in setting up organizations in opposition to the overwhelming majority of truly Original Free Will Baptists in North Carolina.

There are many leaders, from east to west and north to south, who would like to see things back as they were a few years ago. Such is not likely until things are set in order and error is confessed. The present happenings are ironic indeed!

Volume 76

Number 47

November 29, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered in the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	.....	\$1.00
1 Year	.....	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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In Step With The Master

2 Kings 2:1-15

John Van Puffelen

FROM the time of his decision to follow Elijah, Elisha was a faithful servant. He waited upon his master, anticipating every need. Elijah could not deter him, for he followed everywhere he went.

This story of devotion becomes an object lesson for every servant of the Lord Jesus Christ. We should, likewise, anticipate His every desire, as well as obey His every command.

The New Testament illustration of this is found in John 10:4: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him." The metaphor differs, but the point is the same: I am to follow the Lord and do whatever He tells me, and even go beyond that call of duty to perform loving deeds which are not specifically required.

Just before the translation of Elijah, we are given an account of the places visited by these two—the master and his faithful servant. I find these places most significant to the Christian servant. There is a progression of thought found in this passage which should be paralleled in each Christian's life. Let us trace these footsteps with Elijah and his loyal attendant.

1. GILGAL

Names of places in the Scriptures always bear definite meaning. Here is a place named for an important event which took place there.

Joshua, the newly appointed leader of Israel, was about to lead the people into the promised land. For 40 years the Israelites lived aimlessly and restlessly. Due to their sin of unbelief, their lot was to exist in the wilderness until those over 20 years of age died. Only Joshua and Caleb remain, and Joshua was now in command.

The time came to enter the land of Canaan. Before this could be done, God commanded Joshua to make necessary preparations. Because all the men of war had perished in the wilderness, and because all the new males born during this long journey had not been circumcised, the sign of the covenant was

lost. Therefore, having lost their identifying mark, they appeared as any Gentile.

Joshua led the people to renew their covenants with Jehovah and proceeded to circumcise the children. When this relationship with God was renewed, God said, "This day have I rolled away the reproach of Egypt from off you." He then named the place "Gilgal," which means *rolling off*, or *cutting off the reproach*.

Egypt is symbolical of the world. We are carefully admonished in John's Epistle (1 John 2:15-17) to "Love not the world, neither the things that are in the world. . . ."

Following the vital experience of the new birth, there must come to every believer experiences of the Gilgal type. The Holy Spirit continues to put His finger of conviction upon various sins or areas which need cleansing. Through neglect, as with the Israelites, we often fail to deal with various carnal failures. Worldly practices which cling to our lives sought to be cut away.

The Scriptural principle of separation is clear. It is necessary to purge sin, to renew covenants, before we can move on into greater and deeper spiritual living. Have you met such a Gilgal crisis?

2. BETHEL

Elijah told Elisha of the Lord's leading to Bethel, but suggested that Elisha remain at Gilgal. Elisha was quick to reply, "As the Lord liveth, and as thy soul liveth, I will not leave thee." Very significantly the Scripture says, ". . . So they went down to Bethel" (2 Kings 2:2).

In order to get the setting for *Bethel*, go back with me to the home of Isaac. Twins were born in this home, Esau and Jacob. Jacob, the younger, traded a pottage meal for Esau's birthright (Genesis 25:27-31). Later, Jacob deceived his old blind father by covering his neck and arms with fur, and by serving a meal of tender kid, in order to receive the special blessing which Isaac intended for Esau. When Esau discovered what Jacob had done, he cries bitterly to his father, ". . . Bless me, even me also, O my father" (Genesis 27:34). He fur-

ther states, "Is not he rightly named Jacob? for he hath supplanted me these two times . . ." Eavesdropping Rebekah quickly hurried Jacob to her brother, Laban, in distant Haran. Jacob fled from his brother's wrath.

Jacob, weary in his journey, stopped to rest and fell asleep, resting his head upon a stone for a pillow. In his sleep, he dreams of a ladder reaching to heaven with angels ascending and descending upon it. In this dream, God speaks to him, and renews the Abrahamic covenant to him.

But suddenly Jacob awoke with a start, and said, ". . . Surely the Lord is in this place; and I knew it not . . ." and then, out of fear, he cries, ". . . How dreadful is this place! this is none other but the house of God" (Genesis 28:16, 17). He then names it "Bethel—house of God."

How was it that the house of God was a dreadful place? Why is it that so many people today would rather be any place other than in the company of God's people in the church? They become nervous and fidgety, bored and uncomfortable. Why? Whenever the believer, guilty of sin, is running away from God and the confession of sin he finds the presence of God a *dreadful place*.

Trace the balance of Jacob's life. He spent seven long years for a girl he loved, but received the wrong one. He was deceived by his father-in-law, and was now learning that whatsoever a man soweth, that shall he also reap. However, due to God's promise, he became very wealthy with flocks, herbs, and servants. Finally, he was told to return to Canaan with his family.

Esau was still living. Jacob, wishing to impress Esau with his newly acquired wealth, sent his great company over in small groups. After all were safely over the Brook Jabbok, Jacob met and wrestled with a man until the daybreak. In this encounter Jacob came face to face with God and with himself. He left that wrestling a cripple with a new name. His name was changed from Jacob (crook, deceiver) to Israel (prince with God). This could be similar to a Gil-

(continued on page seven)

Religion In Review, 1961:

A Study In Contrasts

By Larry Ward

TO assign a capsule summary to any 12-month complex of time is both difficult and dangerous, but it seems that the world of religion in the year 1961 may safely and accurately be described as "a study in contrasts."

Month after month denominations in the United States assessed membership gains, studied financial reports, then reported record enrollments and budgets. But year-end found the overall rate of membership increase slowing to a point (1.9 per cent) where it barely exceeded the national population increase (1.8 per cent).

Local churches nation-wide joined educational institutions and other church organizations in reporting new buildings and expanded facilities. But as the end of the year drew near, church and church-related construction overall was running significantly (3 per cent) behind 1960 totals.

Government officials announced that U. S. dollar bills, at long last, would join overseas stamps and metal coins in telling the world "In God We Trust." But the U. S. Supreme Court ruled, in the case of a Maryland notary public, that *belief in God* is not a requisite for holding public office . . . and F. B. I. Director J. Edgar Hoover pointed a warning finger, again, at what he termed the *relentless trend upward* in the national crime rate.

Church-related schools with predominantly white enrollment opened their doors to Negro students, local churches announced their desire to be inter-racial in their service, clergymen stood tall in the midst of other *Freedom Riders*—but integration issues were far from settled, and many were still pointing to the church (despite its pulpit proclamations and frequent resolutions) or one of the most segregated of human institutions.

MGM screened its king-size new "King of Kings," a three-hour full-color big-budget version of the life of Christ.

But Hollywood's Oscars, many felt, were piled high on the side of sordid sex. The best actress was honored for her portrayal of a far-from-model model in "Butterfield 8" . . . the best actor earned his nod for playing the part of the immoral evangelist in "Elmer Gantry" . . . the best foreign production was a sex-laden Ingmar Bergman production . . . the best original song was from "Never on Sunday," another film featuring prostitution . . . and American picture-of-the-year was "The Apartment," a comedy-drama emphasizing extra-marital affairs.

Around the world, contrasts continued.

Burma became the first nation in the 20th century officially to proclaim itself a Buddhist state. But Christian leaders there, happily, noted an upswing in interest and attendance among their own church members and took encouragement in a constitutional amendment guaranteeing religious freedom.

Month after month missionaries from different boards and denominations streamed back into still unsettled Congo, but new concerns arose as American Methodists were jailed in Angola.

Tension-torn Viet Nam imposed travel curbs and night meeting bans that restricted some church and missionary evangelistic outreach, but the Evangelical Church of Viet Nam (a result of Christian and Missionary Alliance endeavor through the years) could count 25,000 baptized church members overall as it paused in mid-year for its fiftieth anniversary.

And thus it went for the church world-wide in 1961: gains, losses. Advances, setback. Problems, opportunities. But Christians remembered that this is nothing new . . . that this has always been the picture, from human perspective . . . that despite the contrasts and seeming ups and downs, a divine promise shines out over all: "The light shines on in the dark, and the darkness has never quenched it" (John 1:5, New English Bible).

RELIGIOUS HIGHLIGHTS OF 1961

Church membership hits record high of 114,449,217, but rate of increase slows.

Year marks official start of TALC (The American Lutheran Church) as third largest Lutheran body, with initial membership of 2,258,092.

Pope John XXIII issues 22,000 word social encyclical, longest and most widely-publicized document in papal history.

Speaker at February meeting of General Board of the National Council of Churches states, "I would like to see the National Council seek to initiate with devout and competent representatives of our avowedly more orthodox brethren a series of quiet, unpublicized, prayerful consultations aimed at restoring confidence and communication. . . ." Evangelical spokesmen show wide range of response.

Russian Orthodox Church applies for membership in World Council of Churches.

Schools of anti-Communism, many led and/or staffed by Christian leaders, widely attended across United States.

Evangelist Billy Graham holds successful Crusades in Florida . . . Manchester, England (where his Associate Leighton Ford handles much of the preaching while Graham is sidelined with a throat ailment) . . . Minneapolis, where 75,000 people jam state fairgrounds (largest-ever crowd for a single event there) . . . and Philadelphia, where extensive television coverage multiplies outreach.

Missionary-evangelist Bob Pierce leads month-long Tokyo Christian Crusade. Extreme opposition, much of it attributed to Communist and other Leftist organizations, marks Crusade throughout. As meetings continue, crowds swell to overflow proportions and the Crusade ends with aggregate attendance of over 237,000 and more than 8,900 decisions for Christ.

Federal aid to education one of year's "hot issues," with church leaders debating assistance to parochial schools.

(Continued on page fifteen)

Observing Free Will Baptists

In the Light of Recent Events

CHARLES SAPP
Winterville, North Carolina

(The second in a series of six articles to appear in "The Free Will Baptist." These articles represent the thinking of the writer concerning the current denominational crisis.)

THE EARLY forties brought about the founding of the Free Will Baptist Bible College. It was an expression of the heart beat of our people. It was to be a means of training our ministers and dedicated laymen for Christian service. Since that time, several hundred leaders of our church have passed through her halls and out into the church and missionary fields of the world. Again our emphasis was not on scholarship and literary effort, but on service—training for service. We took the attitude that a set of tools and techniques for getting the job done was far more important than preparation of the ministry for greater scholarship and literary efforts. This was not wrong in itself. We had to have leadership immediately. It was not wise or feasible to wait until we had developed scholarship of our own before we began the training of the potential ministry of our church. Indoctrination was adopted either as the wisest educational philosophy for the times, or taken over at any rate, wise or unwise. What was not recognized then, or now for that matter—it was a stop-gap measure demanded by a sense of immediacy: namely, our situation in the Christian world. We were beginning a missionary effort years too late.

We have not yet realized that the church must develop its own scholarship, or lose its identity. We continue to study theology, but there is not a theological textbook that has been written by a Free Will Baptist in the past twenty-five years. The last two decades of our ministry, who have received educational preparation within the confines of our church, have studied from textbooks written by everyone except Free Will Baptists. Here is proof again that we are repelled from a denominational centered theo-

logical and literary effort within the framework of our own educational institutions.

I think it is reasonable to say that the Free Will Baptist ministry of the past twenty years has, for the most part, a total ignorance of the history of the development of our church. This is not so much their fault as it is the fault of the church, in that it has not made the source materials available to its ministry. It must be said, however, that our lack of information and appreciation for our common heritage are strong factors in the denominational crisis of the moment.

This theological irresponsibility—this lack of Christian statesmanship—this dependency upon others to do our thinking for us, has landed us in the position of which our current crisis is only the symptom. It has caused such a lack of cohesive thought, that we are not only coming loose at the seams, but we no longer seem to care. I hear everywhere such statements as, "either let them conform to the National Treatise or get out"; and just as bad, "If they don't like us, let 'em kick us out." Where is the hope for unity expressed in 1935? Have we lost so much of our fraternal love that we no longer care? It seemed so at Norfolk.

It is not the intention of this writer to suggest that we can exist in thought or life as a denomination separated from the rest of the Christian Church. Dare any of us harbor such a thought? I do mean to say that we cannot really have a fellowship with the church at large until we are theologically responsible to ourselves and to them. Free Will Baptists have made original contributions to the whole of the Church. The stream of Christian history, out of which they come, has contributed much more; but we cannot be dependent upon others and continue self development. Without self development we will make no further contributions to the common life of the

whole church.

If we continue to say, as some are, that the *thinking mind*, the *creative mind*, is a product of progressive education, and therefore not to be desired, we betray our ignorance of philosophical development. There were thinking men and schools of thought before progressive education was ever thought of. Hodge, Strong, Edwards, Wesley, Calvin, Arminius, Augustine, Paul, and Christ were thinking men. Any effort to produce a thinking mind is to be commended, not reprimanded.

SPECIAL LATE INFORMATION

Late information was received by the editor of this paper that the National Association of Free Will Baptists has entered the lawsuit in Durham County, North Carolina in support of Ronald Creech through the law firm of Broughton and Broughton. It has not been determined who authorized this action. It seems strange that the National Association through the general board was unable to state the position of the North Carolina State Convention in the association, yet it could enter into this lawsuit. Other information will be released at a later date.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Mary O. Boyd

On October 19, 1961, our heavenly Father called from our midst our dear sister in Christ, Mrs. Mary Osborne Boyd, who was 85 years old, and was a devoted member of the Shiloh Free Will Baptist Church, Pinetown, North Carolina. She was a member of the church auxiliary, and was a generous giver of her time and means as long as health permitted.

She leaves five daughters, six sons, and a host of grandchildren and friends to mourn our loss. We grieve not as those who have no hope for we are confident that in her living, she pleased the Master.

Dearest Mother-in-Law, how we miss you!

'Twas so hard to say good-by;
But we know that you are resting
In your home beyond the sky.

Written by a daughter-in-law,
Mrs. Annie Virginia Boyd

News + Notes of Denominational Interest

Daly's Chapel Constructs New Church

The exact date of the organization of Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, is not known. However, according to old records, the Free Will Baptists in this community were holding worship services in the Old Byrd School House as far back as 1881. On April 30, 1883, a tract of land was deeded to this organization for the sum of \$1.00, by R. L. Rollins and wife.

The first church building was probably erected about this time. This group, until then, had called its place of worship "Byrd School House," changed its name to Daly's Chapel Church, to honor the family of Daly's nearby, who had contributed much toward getting the church started. This building was used until about 1910, when it became necessary to build a larger building. The second building was used until June this year. About fourteen years ago, four Sunday school rooms were added to this structure. After these rooms were built, attendance doubled in a short while, making it impossible to properly care for the needs of the Sunday school. Expansion again became necessary and in 1953 a building fund was started for a new church.

In December, 1955, a building committee was elected to secure plans and make arrangements to construct a new church. Carl Morgan, Calypso, North Carolina, was hired for the contractor.

On May 21, 1958, construction was started on the new brick building which was completed in May of this year and appears on the cover of this issue. Over a period of three years, work started and stopped three times, before the building was completed, because of financial circumstances. These people, never doubting they would reach their goal, have with faith, work, and determination succeeded in an undertaking that seemed to some an impossibility.


This new structure is composed of a sanctuary with memorial windows, bap-

tistal pool, library, fourteen Sunday school rooms, library and two rest rooms. It has been built and furnished for approximately \$35,300.00 and has a valuation of \$78,000.00. The cost has been reduced by contributions of labor, materials, and cash gifts from members and friends of the church.

A farm bell, given by one of the members, hangs in the steeple and peals forth each Sabbath, calling the people of this community to worship in the third church building, built on these premises, since the Free Will Baptists became organized in this section of Lenoir County. The church stands on the exact spot the Old Byrd School House stood for many years.

Reverend Lemmie Taylor, Richlands, North Carolina, has been pastor of the church for several years, and has worked with these people in their struggle to obtain their much needed new place of worship. He preached his first sermon in the new edifice on Sunday, June 4, when the first service was held in the church, and the annual home-coming was observed.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

CHANGELESS THINGS IN A CHANGING WORLD

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17).

Recently Dr. E. Schuyler English, edi-

tor of *The Pilgrim*, wrote the following article which I think is worthy of our careful consideration:

"On a chest that stands directly in front of the editor's desk is a clock that measures his life hour by hour. That is what it is for—to tell the time and to remind him that the seconds and minutes are slipping by, and that there is work to be done. The same hour of the same day will never strike again.

"It is a changing world in which we live. Housing, and cooking, and heating, and lighting are not what they were some few years ago. Social life has altered. Business is wholly different from what it was when some of us were young. Communication and travel have accelerated. Lands that were distant a decade ago are within a few hours' reach today. And the world will continue to change, where we like it or not. But there are some things that are changeless.

"1. *Truth is changeless.* '... the truth of the LORD endureth for ever' (Psalm 117:2). All truth abides. A child may do his sums in school and write: '2 plus 2 equals 5.' But that mistake in arithmetic does not alter the truth that 2 plus 2 equals 4. Once it was scientific theory that the world is flat, but the truth is that the world is spherical. Religions of varying kinds offer all sorts of pleasing promises for the life hereafter, but the Scriptures declare the truth: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36).

"2. *The Word of God is changeless.* It is written that the Christian has been born again, '... not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever' (1 Peter 1:23). There is no changing Bible for changing times, as some would have us believe. There are new translations of the Scriptures, and revisions of old translations because of further light concerning the original languages or variations in the English language, but God's inspired Word is changeless. Its message is for men of every age.

"3. *Our Lord is changeless.* 'Jesus Christ the same yesterday, and to day, and for ever' (Hebrews 13:8). What He was in eternity past with the Father, He was when He walked this earth as God incarnate. What He was then, He is now. What He is now, He will be tomorrow and forever. He is One with the Father—God (John 10:30). He is the living Word of God (John 1:14).

In Step With the Master

(Continued from Page Three)

gal experience to Jacob, but he called it "... Peniel: for I have seen God face to face, and my life is preserved" (Genesis 32:30).

In his journey back to Canaan, Beth-el is again visited. But note the difference from that first visit. He now builds an altar and calls it "El-Beth-el!"—"God of the house of God" (Genesis 35:7). Why the change? The place is not different; God has not changed, but Jacob has! Sin has been confessed, self has been broken, and victory has come. He is now interested in the God of the house.

Is the house of God a place where you go due to habit, or a place where you delight to meet God with fellow believers? The fellowship of the saints is a mountain-top experience if Gilgal is behind you and God is now all to you.

3. JERICHO

Elijah next announces that the Lord has directed him to Jericho. Elisha faithfully follows.

Jericho, located in the valley of the Jordan, was known for its palms, balsams, and roses. It could be called the "City of Roses." It was, therefore, known as the place of fragrance. This was a subtropical city, some 825 feet below sea level, and therefore, ideal for sunken gardens and lovely flowers.

The Christian life is to be one of fragrance. We read, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Corinthians 2:15, 16).

Paul thanked the Philippians who through Epaphroditus sent gifts unto him, and he refers to them as "... an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Philippians 4:18).

Christ is pictured as an "... offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:2). Back in Genesis God was pleased with the offered sacrifice of Noah, who offered thanks for sparing his family through the flood (Genesis 8:20, 21). Offerings made in the worship of God in the days of the tabernacle were to be for a sweet savour to the Lord.

The fragrant Christian life is the self-sacrificing life. When self has been judged and when worship with God is true and sincere, the life of the believ-

er becomes savoury with willing service which is selfless and altruistic.

The heart is encouraged whenever we see one who radiates characteristics of self-forgetfulness and large-heartedness. The neighbor who bakes for the ill wife next door; the person who stops in to cheer the sick and shut-in; he who ministers to the down and outer; he who gives freely to spread the gospel around the world—all come under this self-sacrificing spirit.

This lowly spirit of helpfulness is not easily developed, but it follows the lines already laid down—death to the world (Gilgal) and the meeting with God (Bethel).

4. JORDAN

Together, Elijah and Elisha, walk to the region of the Jordan. With warnings from the sons of the prophets that God was to take away the master that very day, Elisha refuses to leave Elijah. As the young prophets view the departure of the two, Elijah smote the waters of the Jordan with his mantle and opened up a path for them to cross on dry ground.

The Jordan River is the dividing line east and west of the land of Palestine. It begins as a small stream issuing from a cave in the north at the height of 1000 feet above the sea, and drops to 682 feet below sea level in the Sea of Galilee, and finally empties itself into the Dead Sea at 1292 feet below the Mediterranean. Thus, in a distance of 104 miles (over 200 miles if the twists are included), the river drops about 22 feet per mile. Is it not significant that it is called "The Descender?"

The final question asked Elisha by his master takes on new meaning now, "... Ask what I shall do for thee, before I be taken away from thee" (2 Kings 2:9). Elisha's request, "Let a double portion of thy spirit be upon me," intensifies the significance of this place. After Elisha saw the departure of Elijah, he immediately took up the mantle, and proceeded to perform miracles as did the master. The listing of twice the number of recorded miracles performed by Elisha than Elijah, may be suggestive of this double portion. Did not the Lord tell His disciples, "... Greater works than these shall he do; because I go unto my Father" (John 14:12)?

Many centuries later, a group of 120 men and women were gathered in an upper room in Jerusalem. For ten days they had been praying and waiting. Suddenly, as with the sound of a rushing wind, and the appearance of cloven

tongues of fire on each head, the "Descender" came and filled each one with Himself. This, too, was the promise of the Master—Jesus Christ—before He left His disciples and ascended into heaven.

Elisha returned to the sons of the prophets. It would be our practice after such an experience to call together our friends and tell what the Lord hath done. But note the text, "... When the sons of the prophets ... saw him, they said, The spirit of Elijah doth rest on Elisha ..." (2 Kings 2:15). There was no need for explanation nor narration. They saw! The evidence of the work of the Spirit of God was clearly seen in Elisha's face.

In our modern age we talk too much about our experiences, instead of simply letting the light of the glory of the Lord be shining from us.

Note another thing: The Dead Sea is the most valuable spot on the face of the globe. There is more wealth in chemicals in this sea than the combined wealth of the world's leading nations. The millenniums of the Jordan's emptying its waters into the Dead Sea has made it so. If I would let the "Descender" empty Himself in me, I could be the most valuable instrument in the hands of God to reach the needs of this sin-cursed world.

Let us get in step with the Master—our Lord Jesus Christ. What potential there is when He is allowed to work in us!—Gospel Herald.

Humanity's Greatest Curse

The amount spent in the United States in 1956 for alcoholic beverages was \$10,500,000,000!

Said the late Senator Wm. E. Borah: "The liquor business is a curse to humanity. It demoralizes individuals and communities, and plunges them in a hell of crime, dishonor, poverty, misery and death! The records of the centuries show it has been the greatest curse to humanity!—Gospel Herald.

TRUST

MARGARET SANGSTER

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper,
Who never has failed you yet?
Tell Him about the heartache,
And tell Him, the longing, too;
Tell Him the baffled purpose
When you scarce knew what to do,
Then, leave all your weakness
With the One divinely strong,
Forget that you bore the burden,
And carry away the song.

FILMSTRIPS, RECORDS AND PROJECTORS

Now in stock and ready for immediate shipment are the following exciting full-color filmstrips with recorded stories and music that make Bible stories and Christian truths come alive. The 33 1/3 r.p.m. sound tracks (on 12-inch records) feature original narrations combined with selected sequences of dialogue and incidental music. A great help in understanding many problems met in teaching and training.

When Jesus was Born (K1)

A kit of four filmstrips in full color, with two records. *Jesus Is Born* (20 frames—4 minutes); *The Shepherd's Visit* (22 frames—4 minutes); *The Wise Men Bring Gifts* (24 frames—4 minutes); *Growing Up in Nazareth* (21 frames—4 minutes). Simple Bible stories that are used with four and five year old children in the kindergarten curriculum.

Complete Kit of Four Filmstrips and Two Records, \$19.50
Individual Filmstrips, \$5.25; Individual Records, \$2.00

Older Teens Dating (K8)

A kit of four filmstrips in full color with 2 records containing four narrations designed especially for 15, 16 and 17 year olds. *Going Steady* (54 frames—10 minutes); *Falling in Love* (51 frames—10 minutes); *Conduct On a Date* (49 frames—9 minutes); *When Should I Marry?* (45 frames—9 minutes).

Complete Kit of Four Filmstrips and Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records \$3.50

Buried Treasures in Bible Lands (K25)

This kit contains two filmstrips in full color with one 12-inch record (two narrations). Designed for the junior-adult. *Bible Scrolls* (60 frames—15 minutes), the story of the Dead Sea Scrolls; *Bible Cities* (58 frames—14 minutes), scenes showing the work of the archaeologist at ancient Dothan, etc.

Kit of Two Filmstrips and One Record (Two Sides), \$16.50
Individual Filmstrips, \$6.50; Individual Record, \$3.50

Stories Jesus Told (K32)

Four of Jesus' favorite parables that are most often used in primary curriculum, beautifully re-told for first, second, and third grade boys and girls. *A Good Neighbor* (36 frames—8 minutes); *The Loving Father* (33 frames—8 minutes); *The Story of the Seeds* (29 frames—5 minutes); *The Lost Sheep* (32 frames—6 minutes).

Kit of Four Filmstrips with Two Records\$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Christian Teenager's Spiritual Life (K37)

Kit of four filmstrips and two records. Designed for Christians on the junior-senior level. *Teenagers and the Bible* (41 frames—10 minutes); *Teenagers and Prayer* (36 frames—9 minutes); *Teenagers and Witnessing* (45 frames—10 minutes); *Teenagers and Christian Responsibility* (40 frames—9 minutes). (Order individual strips by name.)

Complete Kit of Four Filmstrips and Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Marriage Counseling (K39)

A kit of four filmstrips for pastors to use in pre-counseling sessions with couples about to be married, and as resource material in classes or discussion groups on Christian marriage. *Marriage Makes a Difference* (40 frames—7 minutes); *Marriage Requires Adjustments* (46 frames—8 minutes); *The Intimacies of Marriage* (40 frames—8 minutes); *Making Marriage Last* (40 frames—8 minutes).

Complete Kit of Four Filmstrips with Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Stories About Church (K41)

Four delightful filmstrip-record stories in which four-year-old Jane and her five-year-old brother Bobby find that church is a happy, friendly place where people meet to hear stories of Jesus and learn about God's love and care. *We Go to Church* (23 frames—4 minutes); *Happy Times at Church* (22 frames—4 minutes); *Making Friends at Church* (22 frames—4 minutes); *Gifts for Our Church* (20 frames—5 minutes).

Complete Kit of Four Filmstrips with Two Records, \$19.50
Individual Filmstrips, \$5.25; Individual Records, \$2.00

Christian Adults in Today's World (K44)

Four provocative filmstrips to stimulate thinking and discussion in groups of Christian adults—church school classes, study groups, forums, men's and women's groups. *Being Christian in Business* (42 frames—11 min.); *Living and Working Under Pressure* (47 frames—10 minutes); *Faith for the Space Age* (44 frames—10 minutes); *Finding Your Place in the Church* (44 frames—10 minutes).

Complete Kit, Four Filmstrips, Two Records,\$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

STANDARD MINIATURE FILMSTRIP PROJECTOR

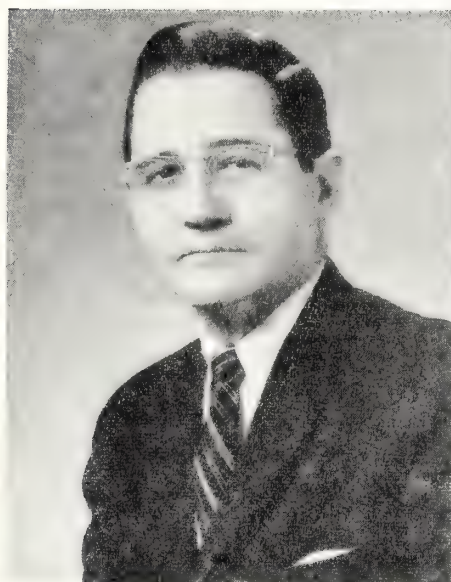
Built by Standard, the model 333 is designed for years of trouble free service and efficient operation. Compare these outstanding features: an efficient cooling fan to prevent burned finders, a foolproof film threader with an advance mechanism that permits you to move the film both forward and backward, an all aluminum housing to provide lightness and strength, precision Simpson lenses for bright, sharp pictures. This superb projector for only \$39.95. Carrying case, \$8.00

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

University President to Speak on Founder's Day



DR. WILLIAM C. FRIDAY

Mount Olive College will celebrate the tenth anniversary of its charter with Founders' Day program December 13. Dr. William C. Friday, president of the Consolidated University of North Carolina, will deliver the principal address in the college auditorium at 11 a. m.

An anniversary luncheon for the faculty, board of directors, Dr. and Mrs. Friday, and other special guests will follow.

An open invitation is extended to all friends of the College to attend this significant event. Churches and individuals are urged to send or bring a special anniversary gift.

Since Mount Olive College was chartered in 1951, it has grown to a current student body of 187. The College is fully accredited by the North Carolina College Conference and the Southern Association of Colleges and Secondary Schools. It also holds membership in the American Association of Junior Colleges.

The board of directors has announced plans for the development of a new fifty-acre campus adequate for 500 students.

Kappa Chi Alumnus Forms Organization

A new organization was formed by the alumnus of the Kappa Chi of Mount Olive Junior College, Mount Olive, North Carolina, on November 4, 1961. The name for this organization is still under study; however, officers were elected as follows: The Rev. Jerry Rowe, Greenville, president; the Rev. David Charles Hansley, Wilson, vice-president; the Rev. Melvin K. Everington, Sims, secretary; and the Rev. Edward Miles, Walstonburg, treasurer.

The Rev. W. B. Raper and the Rev. Michael Pelt, honorary members, met with the group and each gave a short talk concerning the advantages of such an organization to the members of the Kappa Chi and to Mount Olive College.

The following men were present other than those mentioned above: The Rev. Bruce Dudley, Wilson; the Rev. Frank Harrison, Wilson; the Rev. Robert May, Mount Olive; the Rev. Sheldon Howard, New Bern; the Rev. Richard Mabe, Mount Olive; and Pat Corbett, Wilson.

Dr. O'Donnell Gets Approval on Research Project

Dr. Roy O'Donnell, head of the English department at Mount Olive Junior College, Mount Olive, North Carolina, has been notified by the director of the Co-Operative Research Branch, United States Office of Education, that his proposal for a research project has been approved.

The project, which will be completed in twelve months at a total cost of approximately \$2,600, is designed to investigate the relationship between awareness of grammatical structure and ability in written composition. It will be jointly sponsored by Mount Olive Junior College and the United States Office of Education, with the federal government paying \$2,000 of the total cost.

The research project will be a continuation of a study by Dr. O'Donnell in earning his Ph. D. degree at Peabody College, Nashville, Tennessee.

Dr. O'Donnell, a native of Alabama, joined the faculty of Mount Olive Junior College in September.

The Lighted Pathway

(continued from page six)

And He is the Truth: 'I am the way, the truth, and the life: no man cometh unto the Father, but by me' (John 14:6).

"These are changeless things in a changing world. He who believes them, who receives Christ as his own personal Saviour, is the recipient of life everlasting. For 'the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.'

"Change and decay in all around we see, but He who does not change abides with us. So let us look with spiritual eyes at the changeless things: 'for the things which are seen are temporal; but the things which are not seen are eternal.'"

Of the born-again Christians Christ said:

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15, 16).

REMINDER FROM CENTRAL CONFERENCE EXECUTIVE COMMITTEE

Based upon the recent action of the Central Conference of Original Free Will Baptists of North Carolina, in session at Greenville Free Will Baptist Church, November 8, 9, 1961, the executive committee would like to remind those churches and pastors from which the hand of fellowship was suspended that the churches and pastors can at any time be reinstated upon their willingness to adopt the "Statement of Faith and Discipline for Original Free Will Baptists of North Carolina" and the Constitution and By-laws of the Central Conference. It is the wishes of the executive committee that every church retain its good standing in the conference.

Rev. Walter Reynolds, Moderator

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it not true that a preacher who is called of God should always be able to preach without the use of a written sermon?—Amanda Ross, Arkansas.

Answer: No! I do not think so, for it occurs to me that rather than a weakness it would show strength that a young preacher write all of his sermons that time will afford, especially for the first few months or even a few years. Generally, a young preacher will be more careful of the English he uses if he makes a practice of writing his sermons. This does not necessarily mean that he either has to read them from the pulpit or memorize them and recite them from memory, even though I think that might be a good practice in an effort to correct some of the short comings of some young and inexperienced preachers.

Somehow the false idea has been spread abroad that no great preachers ever write their sermons. The late Dr. H. A. Ironside, one of the world's best preachers and one of its most prolific writers, wrote all or part of most of the sermons he delivered. Many of his messages, just as he wrote and delivered them, occurs in print today. Just about the same may be said of the late president of the Moody Bible Institute, James M. Gray. Many of his expository sermons appear in books that he has written. I was under his instruction when I first began preaching every Sunday. He made that year hard for me by instructions he gave in a class in which I was a member, to which he said that every beginning preacher should write and rewrite all his messages as many times as he was able before preaching them, and that he should read them aloud and give them the most detailed and harsh criticism possible. This I tried to do finding the process indeed tedious at the beginning, but I soon learned the value of these instructions and follow them as well as time and energy will permit up to this present day. When I have time to write, rewrite, and criticize them as he suggested, and I feel they need, I am always gratified by the

results, but to the contrary when I must preach with but little time to prepare I am almost always embarrassed. Of course, this might not be true with those with a great deal of natural talent or gift in remembering and speaking.

Now let me warn anyone against not thinking the person called nor that he is not filled with the Holy Spirit when he must write his sermons in order that they accomplish most, or that he feel free in delivering them, for I am of the honest opinion that this is not true. It would be a sin of laziness to a preacher who could improve his effectiveness in preaching by writing his sermons if he possibly had time and did not take it.

The following is to be found on Page 51 of Dr. James M. Gray's little book entitled *Bible Problems Explained*: "Dr. Norman Macleod was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as a great fault of which a minister can be guilty. When the congregation dispersed, an old woman overflowing with enthusiasm, addressed her neighbor, 'Did ye ever hear anything sae gran? Was na that a sermon?' But all her expressions of admiration being met by stolid silence, she shouted, 'Speak, woman! Was na that a sermon?' 'Ou aye,' replied her friend, sulkily, 'but he read it.' 'Read it!' said the other, with indignant emphasis, 'I wadna hae cared if he had whustled it!'"

Dr. Gray expressed himself as saying, "neither does God!" He believes that Paul's words concerning being all things to all men fit her. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I

might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Corinthians 9:19-23).

Dr. Gray also thinks that if a young preacher must extemporize the best type of a discourse is the expository sermon, since it gives him a longer text before him. I have heard a great deal of criticism offered the person who spoke poorly in the use of the expository type of sermon, and there is no doubt but that many merit very harsh criticism, but that certainly does not say anything in favor of the poorly prepared topical or textual sermons, and there are probably ten of those to one meaningless exposition. One usually hears read several verses in the poorest expositions whereas it is not infrequent to hear a lazy topical or textual preacher go through the exercise of what he calls preaching having read only one verse or less from the Word from which he took a quick departure to never return. Telling death-bed stories, jokes, experiences, no matter how dramatically displayed certainly is not obeying the Scriptural exhortation *preach the word*. The preacher should always start preparing for next Sunday's message no later than the instant that he has finished preaching this Sunday evening's message. He should select text, theme, and whatever else is to be basic to the future message, begin thinking, praying, and organizing until he has more worthwhile things to say than he can possibly say in the time allotted. Then organize his material, outline it, and if possible, write it.

Love Interpreted

Peace is love resting.

Bible study is love reading its Lover's letters.

Prayer is love keeping tryst.

Conflict with sin is love jealously fighting for its Lover.

Hatred of sin is love shrinking from that which separates it from its Lover.

Sympathy is love tenderly feeling.

Enthusiasm is love burning.

Faithfulness is love sticking fast.

Hope is love expecting.

Patience is love waiting.

Soul winning is love pleading.—*Peniel Herald*.

NOTES

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QUOTES



By J. C. Griffin

HISTORY IS MADE

Thanksgiving is history. It passed and what we did, we did. It is done. Did we give thanks to Almighty God, or did we spend the day in feasting and revelry? Did we seek to satisfy self or to satisfy God? Let me say again, "What we did, it is done." I read an imaginary story one time as follows: "Two angels were sent out from heaven on a mission of collections. Each of the angels had a basket. One was to gather petitions, the other was to gather thanks. The one asking for petitions was soon back with a basket full and running over. The other was gone a long time and finally returned with a few thanks in his basket." Of course, this is only an imaginary story.

We human beings are so anxious to receive that we are continually asking God for blessings, but we are very neglectful in giving thanks to God for those blessings after we receive them.

The merchant, who has a good successful business year, spends his surplus on enlarging his business or takes a trip or spend it on self, instead of giving a share of his income to make some poor child happy, or to send the gospel to those who are sitting in darkness, or to paint up and repair the church building that needs repair greatly.

The farmer spends his surplus to try to make more another year, instead of giving the tenth of his income to the Lord as recorded and urged in the Word of God. Some of us preachers get all we can and can all we get. A preacher who does not tithe ought not to preach tithing. He ought to be tipped as he tips the Lord. This is my way of thinking.

When I was a young Christian, Dr. E. L. Saint Claire came to the church where I was a member and preached on the subject, "Thy Love Was Wonderful, Passing the Love of Women." He told how that many Christians

claimed to love the Lord, but failed to send the message of love to those in darkness. I was so convicted of my sin of robbing God that I wanted him to stop preaching and take an offering that I might catch up, as far as possible, with my debt which I owed to God and to a lost world. My eyes were opened to the support of the gospel of Christ. He assured me that I did not love the cause of God but a very little. This sermon helped me a great deal in making my decision to preach the gospel of Christ. From the beginning of my being ordained to the gospel ministry, I have preached God's way in supporting of the gospel.

On one occasion when I was called to the pastorate of a church, the former pastor told the congregation in his last sermon, saying, "You have called a money preacher," and you will be called to pay more money into the church. Well, I appreciated that accusation. God's only plan to support His work is by tithes and offerings. This is to be turned in by the members of God's family. He has never asked the world to support His Church. But members of his body are called to be tithers. I do not see where we should sell cakes, or have bake sales or put two or three oysters in a bowl of water and sell it for \$1.00 to support the work of the Lord, nor sell bonds. All of God's work can be done by tithes and offerings, if we will only take God's plan. We can do all things through Him.

BROTHER WHALEY VISITS US

November 19, the Rev. D. L. Whaley, one of our missionaries to Alaska, visited us here at Bridgeton and showed slides to the leagues and preached at the evening worship hour. His visit was greatly enjoyed by our people. Brother Whaley has visited us several times and his visit is always a blessing.

REVIVAL AT VANCEBORO

We closed out a week's series of evangelistic meetings at Vanceboro Original Free Will Baptist Church, at the 11:00 a. m. service, November 19, when we combined a home-coming message with a message of salvation. It was a happy experience to have the privilege to fellowship with the pastor, the Rev. D. W. Cleeve, in the week's meeting. The Vanceboro church is small, being one of seven churches in a small town, but the membership of the church is very devoted to the cause of Christ. They are loyal to the doctrine of the

Original Free Will Baptist faith and practice and are working hard to build for the Lord. Their church building has not been completed, but they are planning a heating system before the completion of the church building, I was told. Brother Cleeve, the pastor, is a home boy, having been born and reared in Vanceboro, and is greatly loved by his home people.

There were only two additions to the church, but we predict that these will be a great blessing to the church. One lady moved her membership from another church and one fine young man confessed Christ and asked for membership by being baptized.

After the close of the worship service, lunch was served picnic style, according to North Carolina hospitality. It was good to work with this faithful group of Christians.

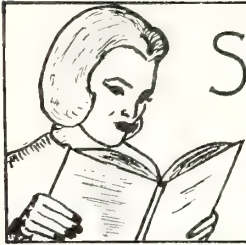
CLIPPING FROM CHURCH BULLETIN

From the bulletin of Shady Grove Original Free Will Baptist Church, Sampson County, we have the following clipping: "A great gathering of church men had been in session in the city of Denver for ten days and a porter in one of the hotels made this remark to a traveling man who had inquired as to the convention. "Yessuh Boss," the porter commented, "Dis bunch of preachers is sure different from most folks wat comes to Denver for conventions. Dey blew into this town with a copy of the Ten Commandments in one pocket and a ten dollar bill in the other, and we porters don't believe that dey have broken either of them yet."

COULD BE TWO REASONS

There could be two reasons for *no breaking*. These preachers were Christians and therefore they did not want to break the Ten Commandments, the other reason they had to eat and pay for lodging and get back home, so they had to economize. Porters expect nice large tips and preachers in general cannot make heavy tips. I have to save offerings for the Lord or I find myself tipping the Lord instead of making offerings after paying my tenth to the church. But preachers ought to lead the congregation in giving.

Original Free Will Baptist preachers ought to support every department of the connectional program as prescribed and requested by the union meeting and conference and state convention, along with the love of God, one for another.



STORIES for our BOYS and GIRLS



MARY JANE LEARNS TO TITHE

by Hannah Moor

MARY JUNE Craydon was happy. Three more baby-sitting jobs and she'd have enough money for camp for two whole weeks. Her mother had told her that she had to earn her own money this year. Her dad had been out of work for two months, and now baby Cheryl was in the hospital with pneumonia.

It had been hard work and at times Mary June wondered if she could ever save \$25. But now the goal was near, and she was happy, so happy.

"And so you see," Miss Loring, the Sunday school teacher was speaking, "One-tenth of what we earn belongs to God. It is called our tithe, and it is not a gift to Him. Our gifts and offerings are different. God gives us health and homes and so many, many lovely things; and He is very good to us in asking only one-tenth in return."

The glow left Mary June's brown eyes. Could it really be true? Did one-tenth of her \$22 really belong to God? Was she stealing from Him if she kept it? If she gave a tenth of her money she couldn't go to camp. The money had to be sent in by next Saturday. What should she do?

The afternoon passed slowly. Mary June was in her room trying to make a big decision. She just couldn't tell her mother—she had enough to worry about with unpaid bills and Cheryl so sick. She was usually allowed to baby-sit two nights a week. This week her mother had given in to let her take three jobs, and she couldn't ask for more.

"But I'm a Christian," she pointed a finger at her reflection in the mirror. "And if I'm going to live for God I must give to Him what is rightly His." She got down her bank and carefully counted out \$2.20. Somehow she felt good inside as she put the money on the offering plate that night. Even though her heart's desire seemed to fly away, she knew she was doing the right thing.

After church she overheard her parents talking.

"I know, dear," her dad was speaking, "But I just haven't got \$15 for medicines for Cheryl. I'm glad we can bring her home tomorrow, but I haven't got the money now."

"Then we must pray about it," her mother answered. "God has worked things out for us so often, and He will do it again I know."

Mary June couldn't listen to their prayer. She had more than \$15—and it was needed now. She crept into bed and pulled the covers up around her head. She had worked for that money—but baby Cheryl needed help.

Slipping out of bed she went slowly down the stairway and handed the bank to her mother. She saw the tears of thankfulness in her mother's eyes and felt repaid generously for her gift.

The week went quickly by and Mary June was happier than she had ever thought she could be. She had honored God, she had helped baby Cheryl, and she was glad. The deadline for camp fees came and went, and the hot days began.

Then on Saturday morning Mrs. Craydon answered the phone. It was Dorothy Dunn's mother speaking. Dorothy registered for camp, but she had broken out with scarlet fever the night before. Mrs. Dunn wondered if Mary June would take Dorothy's place. On hearing this, Mary June's mother had her answer Mrs. Dunn. Prayer was answered!

"But how can I repay you?" Mary June asked.

"Never think about that," Dorothy's mother answered, "We have felt for some time that as Christians we should be doing something for your family in your hardships. Perhaps when you come home from camp you will look after the house so your mother and Cheryl can go with us to our cottage for a few days."

"Thank you, oh thank you, Mrs. Dunn." Mary June slipped the receiver into place and rushed upstairs to hide the happy tears that were sliding down her cheeks.—*My Pleasure.*

The Books of the Bible

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words, "Old Testament."

Now, how many letters are in the word "Old"? Three. How many in the word "Testament"? Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9 letters. Now, multiply 3 by 9 and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—*Selected.*

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

PRAYER AND FAST BAND

"Greetings in the name of our wonderful Saviour.

"Here I am with our monthly report of the Huntsville Auxiliary Prayer and Fast Band. I told you in my last report that I made a mistake by asking the pastors to help me with this plan. It was no fault of theirs, it was mine. I was so enthusiastic over the plan, I didn't pray enough, but I know if you want to get something done, get the women started and they will do things. Our church has sent in every month and if every auxiliary has been doing this since July, thousands of dollars would have already gone in our treasury. It is not too late to get started. By the first of the new year, let's get started.

"Here is the plan again: We are getting every one we can to do without their breakfast and send the price of the breakfast to Mrs. Eunice Edwards, 3801 Richland Avenue, Nashville 5, Tennessee. This does not interfere with any of our plans. It only adds to our plans. God bless you. I pray that you will soon fall in line."—*Mrs. Lizzie McAdams, Huntsville, Texas.*

Woman's Auxiliary

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

N. C. W. A. to Begin Literature Program

In session October 25, 1961, the Executive Committee of the North Carolina Woman's Auxiliary Convention took the following action:

The literature committee, with Mrs. Carl Dudley as chairman, gave the report as follows:

1. We recommend that auxiliaries use W. N. A. C. literature for the first quarter of 1962.

2. We recommend that beginning with the second quarter of 1962, we have literature available and that North Carolina use this literature.

3. We recommend that we elect an editor to compile the material used in the new year book; the editor's salary to be determined jointly by the Free Will Baptist Press and the editor of the year book. Until this arrangement can be worked out, that the North Carolina Woman's Auxiliary Convention assume financial obligations to the editor.

4. We recommend that Mrs. C. F. Bowen be elected editor of the year book.

5. We recommend that the publication LOOK be discontinued and funds for publication be used if needed in the publication of the year book.

6. We recommend that Mrs. Eunice Edwards be contacted and informed personally of the literature need and the action of the literature committee and the executive committee.

All motions on these recommendations carried.

In a meeting of this same executive committee November 15, 1961, the following motions carried:

1. That the editor proceed with making program material available.

2. That the literature be printed as long as deemed advisable by the North Carolina Woman's Auxiliary Convention.

3. That the program material be made available to any auxiliary desiring

to purchase it from the Free Will Baptist Press, Ayden, N. C.

4. That the secretary be authorized to send the report of this action to the W. N. A. C. office, *The Free Will Baptist* and *Contact*.

Mrs. J. C. Moye, *President*

Mrs. Almond Warrick, *Secretary*

Tarboro, N. C.—The Dorcas Circle of the Tarboro First Free Will Baptist Church met in its regular monthly meeting on Thursday night, November 16, 1961, at the parsonage with Mrs. Raymond Sasser, the pastor's wife, as hostess.

The meeting was called to order by the chairman, Mrs. Fannie Allsbrook, after which the group joined in the singing of the hymn, "Make My Life Beautiful."

Mrs. Alberta Dail led the group in prayer.

The program theme, "Abounding Gratitude," was ably presented by Mrs. Hester Williamson, Mrs. Jean Treva-
than, Mrs. Rosalie Adams, and Mrs. Mary Savage. The Scripture lesson was Psalm 116:12-19. The group was admonished not to give thanks just at the Thanksgiving season of the year, but to "Abound With Gratitude" in both word and deed daily as they live with their fellow man. Thank God for misfortune as well as good fortune remembering that "all things work together for good to them that love the Lord." The group was also challenged to make their prayers more of "thanksgiving and praise" instead of always prayers of "asking."

The program was followed by a short period of praise and testimony which was most inspiring.

The usual business of the group was attended to during the business session.

The hostess served delightful refreshments and the social hour was enjoyed by the 19 members, four new members and two visitors that were present.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met at the home of Mrs. Ethel Bush on Tuesday evening, November 7. The meeting opened by the group singing, "My Faith Looks Up to Thee," followed with prayer by Mrs. Nina Kelly. The program, "Our Fields at Home" was introduced by Mrs. Rena Kirk, then everyone sang, "Take My Life and Let It Be." Participating on the inspiring program were Mrs. Ann Garner and Mrs. Ethel Bush.

Mrs. Ruby Fleming gave her report on missions, followed by a special prayer for missions led by Mrs. Agnes Garner. The secretary, Mrs. Elizabeth Slaughter, counted 14 members present and enrolled one new member. The minutes of the last meeting were read and approved. Offering and the treasurer's report read and approved.

It was decided to have the pre-Thanksgiving week of prayer held in the home of the shut-ins of the church and the Brotherhood was asked to help in these services.

The president, Mrs. Lois Bryan, appointed a nominating committee to bring a slate of officers before the body at the next meeting. The meeting was then adjourned by the group praying the Lord's Prayer.

A social hour followed and the hostess served apple pie a la mode. The next meeting will be at the home of Mrs. Pearl Johnson on December 5, 1961.

Newton Grove, N. C.—The Annie McPhail Auxiliary met in the fellowship room of Oak Grove Church, November 8, at 7:30 p. m., with Mrs. Pearl Tart presiding. The song, "He Lives," was sung. Mrs. Tart read Acts 1:8, and prayer was offered by Mrs. Annie McPhail. Mrs. Grace Jones read the minutes of the last meeting. During the business meeting, the auxiliary voted to give \$1.00 for each member to the children's Home to buy mattresses. It was also decided to entertain the Auxiliary Convention on November 15. Mrs. Tart then read the introduction to the program. Those taking part on the program were: Miss Eva Jackson, Joyce Bass, Berenice Godwin, Annie West, Mrs. Albert Lewis who was the pianist. Mrs. Pearl Tart gave the benediction. There were seventeen members and two visitors present.

(continued on page fifteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Growth Through Bible Study

(Lesson for December 10)

Lesson: 2 Timothy 3:10—4:5

Golden Text: Psalm 119:11

I. INTRODUCTION

What one thing will help us as Christians have a continuous growth perhaps more than any other? The answer, of course, is Bible study. To really know the Bible is to know the Saviour. One must recognize the importance of the Word before he will ever possess a desire to learn it. By learning it, the Christian will know the answer to many of life's problems. The apostle, Paul, recognized this truth in his life; thus, he passed the information on to Timothy. Paul urged Timothy to take the Scriptures seriously.

Not all methods which are termed as Bible study are true methods. There are some Christians who just read the Bible. This is often done just for the sake of reading the Bible through within a given time, or in order to brag about how much has been read. This is not Bible study. Next, a person may read about the Bible; that is, he may read how the Bible came into being, about its history, etc. This is good within itself, for every Christian should know of the Bible's origination; but this is not Bible study. There are some who memorize passages of Scripture just for argument's sake. The true Bible scholar—the one who is learning it—spends much time in meditation upon its deeper meanings, and thus makes application to his own life as well as in the lives of others. The true Bible scholar hides the words, as well as the meaning to the words, in his heart. Someone has said, "Sin will keep you from the Bible, and the Bible will keep you from sin." The psalmist recognized this truth when he penned the words of our memory verse. —*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

2 Timothy 3:10: Timothy knew well the qualities of Paul. He knew his former life and his present one.

Vs. 11: Timothy knew how Paul reacted to mistreatment. He had seen him under strain at Antioch, at Iconium, and in Timothy's home town of Lystra. He had seen faith at work in Paul.

Vs. 12: Timothy knew that anyone true to the gospel in those days suffered. We may think we have it easier now, but it is only because we allow it. Those who take a stand against the world and worldly things still suffer.

Vs. 13: Good men grow better as they grow in the grace and knowledge of Christ. Bad men through the subtilty of Satan will grow worse and worse.

Vs. 14: It is not enough to learn goodness, but it must be practiced and lived. It is a great happiness to have an assurance. It was wonderful to have such a teacher as Paul, and such a mother as Eunice.

Vs. 15: Timothy had a Godly mother who taught him the Scriptures as a child. Mothers miss a wonderful opportunity when they are "too busy" to teach their children the true source of knowledge.

Vs. 16: *All scripture is given by inspiration of God.* It was God who guided the writers of the Scriptures as they presented His message to men. The exact method by which this was done is not described in detail for us, but a clear general statement is found in 2 Peter 1:21. It is stated here that men were moved by the Holy Spirit as they spoke. A specific example of this is given in Jeremiah 36, where the prophet tells how he came to write a part of his book.

Vs. 4:1: Paul charged or challenged Timothy to preach the word, not opinions and prejudices.

Vs. 2: Preachers must reprove and rebuke sin, but with patience and sound doctrine.

Vs. 3: We like to hear the things that are pleasing, and there are many people who will dishonestly tell them to us, for a fee or favor.

Vs. 5: The charge to Timothy is for all of us. Be true to God and the church, though all the world turns away. Take afflictions like a brave soldier. Watch against temptations. Watch for every opportunity to do a good deed or say a

good word for the Lord and the church. Remember your calling in Christ Jesus. —*The Standard Lesson Commentary.*

III. ADDITIONAL TRUTHS

1. Our printed Scripture for today's lesson is taken from Paul's second letter to the young minister, Timothy. Paul had the privilege of leading Timothy to Christ. He laid hands on him in ordination when Timothy became a minister. In the intervening years, Timothy has depended upon him for guidance and help. Paul has always been a strong arm upon which Timothy could lean. Now Paul realizes that he does not have much longer to live. Who is Timothy going to depend upon then? Where will he be able to go to find the advice and help that he needs? Paul knows that he will be able to find the help he needs in God's Word, so he urges Timothy to be a student of God's Word.

2. *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"* (Vs. 16). There are two great truths in this verse. First, all Scripture is from God. This does away with the idea that some men hold that the Scripture contains the Word of God for the Scripture is the Word of God. As someone has pointed out, bad men or devils could not have been the author of the Bible because it condemns them and their works. Good men or angels could not have been because they would be liars and could not be good men. This leaves only one who could be the real author of the Bible—God. Second, all Scripture is profitable. There is no such thing as useless Scripture. We may not understand it, nor get from it what we should, but God has a purpose in all Scripture. Some of the profits that come from the Scriptures are doctrine, reproof, correction and instruction.

There are many theories of inspiration and we do not purpose to discuss them in this lesson. God breathed into the men of old who wrote the Scriptures. This is how the Bible is the Word of God, yet, it has human authors as well as being from God.—*The Advanced Quarterly* (F.W.B.).

3. *"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist,*

make full proof of thy ministry" (Vv. 3-5).

The rejection of the true gospel is a characteristic of those who "have a form of Godliness" but deny the power of God. They will choose teachers who will tickle, or scratch their ears with doctrine which pleased their own lustful and selfish desires and fancies. At the same time, they will turn away their ears from the truth, even rejecting the Holy Scriptures as the inspired revelation of the power of God, and His salvation wrought in Jesus Christ. But in the face of such apostasy, the man of God and all who witness to the truth in Christ, must stand fast in the faith, endure afflictions that must come, proclaim salvation in Christ, and thereby make full proof of the gospel ministry.—*The Bible Teacher* (F.W.B.).

4. The Bible never teaches that the entire world will be won to Christ before His second coming. (See Matthew 7:13-15.) The modernistic church of today has added sin to sin by declaring there will be no second coming. This charge by the great apostle is needed today.

Woman's Auxiliary

(Continued from Page Thirteen)

Georgia State Auxiliary Convention

The Georgia Free Will Baptist State Woman's Auxiliary Convention met with Mt. Olive Free Will Baptist Church, Reynolds, Georgia, recently and adopted the following new resolutions: Items 1, 2, 3, 8 and 10. The theme for the program was "Victory Practice." A playlet written by Mrs. Doris Sheffield was presented by the Midway District Auxiliary Convention. Special music was rendered by the Rev. and Mrs. Bill Gardner of Hazellhurst, Georgia.

New officers elected for the ensuing year were as follows:

President—Mrs. D. C. Dodd, Savannah, Georgia.

Vice-President—Mrs. Edith Shiver, Elnodel, Georgia.

Recording Secretary—Mrs. J. W. Clower, Arlington, Georgia.

Assistant Recording Secretary—Mrs. B. W. Clenny, Bainbridge, Georgia.

Corresponding Secretary—Mrs. J. B. Rice, Moultrie, Georgia.

Treasurer, Mrs. J. N. Fowler, Albany, Georgia.

Field Secretary—Mrs. Mance Cason, Moultrie, Georgia.

Youth Chairman—Mrs. John Grant, Columbus, Georgia.

Study Course Chairman—Mrs. Ida Tabb, Colquitt, Georgia.

Stewardship and Prayer Chairman—Mrs. Ruby Wells, Thomaston, Georgia.

Personal Service Chairman—Mrs. Eloise Wainright, Savannah, Georgia.

Dot Harvey Fund Loan Committee—Mrs. M. M. Franks, Tifton, Georgia; Mrs. Pauline Bush, Newton, Georgia; Mrs. Frank Willis, Reynolds, Georgia.

Mission Board Representative—Mrs. H. L. Knighton, Thomaston, Georgia.

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at the home of Mrs. Oleta Boyd on Tuesday night, November 8. The meeting was opened by the president, Miss Velma Morris. The group sang, "I Gave My Life for Thee," and prayer was offered by Mrs. Albert Jones. The president then read the Scripture lesson, along with a few comments. She then turned the program over to the assistant program chairman, Mrs. Irene Tripp.

The program was as follows: Topic 1, Mrs. Sybil Morris; Topic 2, Mrs. Clara Morris; Topic 3, Mrs. Margaret McGowan; Topic 4, Mrs. Irene Morris.

The group then sang, "Take My Life and Let It Be." The group had a prayer of dedication by Mrs. Walter Taylor. Each mother was touched and asked God to help them be a better mother. Then the group had the business period. There were 20 members present and four visitors. They discussed old and new business. An offering was taken of \$16.10. They then had a social hour together. Mrs. Irene Morris blessed the refreshments. The next meeting will meet at the home of Mrs. Arnette Rowe.

When Jesus Had Nowhere to Go

As some missionaries were fleeing for their lives from some Chinese bandits, nightfall overtook them. They huddled together in an old abandoned building. It was filthy and vermin infested. Among the fleeing missionaries were Archibald Glover and his family. After a wretched night, little Hendley Glover said, "Daddy, I think Jesus must have slept in a place like this when He had nowhere to go." "Yes, my boy, I think it very likely." Then little five-year-old Hendley said, "Then we ought to be glad to be like Jesus, and suffer for Him!"—*Gospel Herald*.

Religion in Review, 1961:

A Study in Contrasts

(continued from page four)

New English Bible encounters phenomenal response.

Over 3,000 delegates gather in Jerusalem for sixth annual Pentecostal World Conference.

Year marked by deaths of numerous religious leaders, including Rev. Mikhail Orlov, Russian Baptist churchman; Dr. Frank Nathan Daniel Buchman, founder of controversial Moral Rearmament Movement; Dr. James H. Franklin, former president of Crozier Theological Seminary; Rev. Brian Hession, Anglican and founder of "Cancer Anonymous"; and Dr. B. Foster Stockwell, Methodist bishop. Included are such evangelical stalwarts, among others, as William G. Nyman, secretary emeritus of Wycliffe Bible Translators; Dr. Nathan R. Wood, president emeritus of Gordon College; Dr. Alfred C. Sneed, for 35 years foreign secretary of the Christian and Missionary Alliance; and Dr. H. Orton Wiley, distinguished pastor, educator and editor of the *Church of the Nazarene*.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

PASTOR NEEDED

"Due to the resignation of our pastor at Gum Swamp Free Will Baptist Church, Pitt County, North Carolina, we are in need of a full-time pastor to begin as soon as elected, or shortly thereafter.

"If you are an ordained Free Will Baptist minister, in good standing and interested in the work, please contact the committee at once."—*Floyd P. Harris*, Route 6, Box 154, Greenville, North Carolina, Phone PL 2-6617.

Tell What Christ Means to You

A layman was asked by his pastor to give a talk before a large congregation. "I have never spoken in public, and I don't see how I could talk to that large congregation. My knees would shake and I would become paralyzed with fear," he said. "You will do all right," said the pastor. "Just tell the people how Christ saved you and what He means to you." "For Christ's sake, I'll make the effort." When he spoke, all fear vanished. The people were deeply blessed and challenged to give their best in service to God.—*Gospel Herald*.

FREE WILL BAPTIST LEAGUE QUARTERLIES AND SUPPLIES

The Free Will Baptist Press is happy to offer the Free Will Baptist League quarterlies, written by Free Will Baptists for Free Will Baptists, listed below to Free Will Baptist Leagues everywhere. The lesson for each publication is based on a uniform outline which is arranged by the Rev. C. F. Bowen. Through the weekly programs, training is given in every phase of church work and Christian living. League materials are prepared for all age groups as follows:

The Adult Leaguer—For adults (ages 18 and up). The writer is the Rev. L. E. Ballard. Price 16c per copy.

The Senior F. W. B. L. Quarterly—For seniors (ages 15-17). The writer is the Rev. C. F. Bowen. Price 16c per copy.

The Intermediate F. W. B. L. Quarterly—For teen-agers (ages 12-14). The writer is the Rev. W. S. Mooneyham. Price 16c per copy.

The Junior F. W. B. L. Quarterly—For youths (ages 9-11). The writer is Mrs. Haywood Hill. Price 14c per copy.

Story Hour F. W. B. L. Quarterly—For children (ages 8 and under). The writer is Mrs. Betty Jo Rivers. Contains complete programs, including Bible story and activity materials. Price 25c per copy.

FREE WILL BAPTIST LEAGUE MANUALS

General Free Will Baptist League Manual—Tells all about the Free Will Baptist League; its history and purpose; organization; officers; departments; relationship to the church; business meetings; beyond the weekly meeting; regional meetings. Also gives directions concerning study, class work, examinations and awards. Should be used as study course book by leagues and as a constant guide for officers. Price per copy, \$1.00.

Senior Free Will Baptist League Manual—Deals specifically with the organization and administration of senior leagues. Price per copy, 85c.

Intermediate Free Will Baptist League Manual—Deals specifically with the organization and administration of intermediate leagues. Price per copy, 85c.
(All three league manuals are written by the Rev. C. F. Bowen who has contributed much to the league program.)

FREE WILL BAPTIST LEAGUE RECORDS

League Secretary's Record Book—Seven point record system; roster for committee members; individual record of members; weekly reports; combined monthly and quarterly reports; minutes of business meetings; a help for the secretary. Price per copy, 85c.

Individual Member's Report Slip—Weekly seven-point report of members; co-ordinated with secretary's record book. Price per 100, 30c; 300, 80c; 500, \$1.25; 1,000, \$5.75.

Report Envelope—Same as individual member's report slip; in envelope form to hold individual offering; another big help for secretary. Price per 100, 75c; 300, \$2.00; 500, \$3.75; 1,000, \$5.75.
The Free Will Baptist Press also has a fine selection of books (and booklets) that will aid you in your league and church work. Write the Free Will Baptist Press, P. O. Box 158, to meet your need. The Press is at your service.

the Free Will Baptist

Ayden, North Carolina, Wednesday, December 6, 1961

HAROLD M. LAMBERT PHOTO



EDITORIAL

A GOOD MORAL CHARACTER

In determining one's character and virtues, we often misplace our values. We may say that a man is of a good moral character and base our opinion on the fact that he has not committed adultery, stolen, or murdered. Particularly do we classify immorality with the acts of fornication and adultery. May we note the definition of the word, moral, as given in Webster's New International Dictionary:

"1. Characterized by excellence in what pertains to practice or conduct; springing from, or pertaining to man's natural sense or reasoned judgment of what is right and proper; . . .

"2. Dealing with, or concerned with establishing and disseminating principles or right and wrong in conduct or behavior; ethical; as moral philosophy; moral theology; hence, of, pertaining to, or derived from, a science or philosophy of morals . . ."

The above definitions set forth the truth that to be of a good moral character carries a more complete meaning than that which we usually give it.

The Christian, more than any other, must have a moral code to which he is willing to yield and follow. This moral code is seldom of written form. Instead, it is the strict determination of the individual Christian to do that which is right and proper, and especially as it regards his fellow man. Such a code will serve as a constant reminder of the precepts and examples laid down by Jesus Christ Himself.

Now, we wish to be specific in the subject before us. When a man is ordained into the gospel ministry of the Free Will Baptist denomination, it is understood that his ministerial credentials are in full force and effect so long as he maintains sound doctrine and his character remains good. As previously mentioned, we have limited the good moral character to the person who is clean and remains so, from any illicit sex act. It is evident, however, that to be morally pure one must be free from all the vices which plague man. He must be free from misconduct of all sort; he must practice that which he preaches. It means that he must be fair to all concerned. Surely there will be times when any leader will find himself wanting to take sides with some faction among the people he is serving. The minister often finds himself in the same circumstances; however, he should weigh the matter carefully. He may have personal ambitions and selfish motives. To use his influence to satisfy the whims and personal ambitions of any group in the church, and to set brother against brother, and neighbor against neighbor, is to be guilty of immoral conduct. It can be nothing else but that which is against moral judgment for anyone, much less the minister, to bring about division. There is absolutely no justification for it. Any good which may be accomplished will be insufficient to overcome the harm done. What has really been accomplished when souls are won and members gained if, at the same time, others

are driven away from the church? Who has the right to determine the value of one individual soul above another?

To be of a good, moral character, and for the sake of honesty, the minister should believe in the organization to which he belongs. It is against moral judgment to distort facts, misrepresent facts, purposefully delay action when immediate action is imperative, and to court the favor of others for the sake of his own personal interests and ambitions.

Let us remember that there is more in the maintenance of a good, moral character than we usually recognize. Let us all remember the true meaning and interpretation of this subject and thus seek to deal in moral principles and practices. Let us be worthy, from every aspect, of the titles and honors which come our way. Let us be worthy of the confidence of others by a consistent Christian life.

BETWEEN TWO WORLDS

When a person is in the process of full surrender to God, he is really standing between two worlds—the world of Satan and the world of God. He is not bad enough to be completely happy in the world of Satan, and not good enough to be completely happy in the world of God. In that middle position, he is sometimes slightly envious of the worldling.

But when a person has met the sweeping demands of Christ—has entirely surrendered to all God's will—he no longer has any doubt of the fact that Christ's way is the better way.

When a Christian has entirely surrendered to Christ, his attitude to those outside of Christ is no longer one of envy, and certainly not that of superiority, but a great longing, mixed with sympathy—a great longing to bring all into the marvelous experience which he has found.—"The Free Methodist."

Volume 76

Number 48

December 6, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists. *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

Is This a Time for

R E S T I N G ?

GLARION calls to action are heard from every Christian source. More and more alarming cries come from every quarter. The Scriptures make clear the sin of laziness and exhort to industry and zealously. Is this, then, a time for resting?

The Word of God makes clear that rest is a definite part of duty as well as privilege. "He leadeth me beside the still waters" are not the words of a pastoral mystic, they are the words of the Spirit. Perhaps our trouble is that we are not letting Him lead us beside still waters.

While voices scream, "Get up and go," the Word still says, "He maketh me to lie down . . ."

Under the old economy, the Lord scheduled days, weeks, and even a year of rest for the Hebrew people. The sabbatic year when the land was to lie fallow, insured the nutriment of the soil. To rest from sowing and pruning, was a testimony to God's ability to provide. The year gave mankind time for cultivating spiritual values.

Every fiftieth year was a year of jubilee when liberty was granted to slaves and land was returned to the original owners. ". . . ye shall hallow the fiftieth year, and proclaim liberty throughout all the land . . ." (Leviticus 25:10). The release during the year of jubilee prevented monopolies and inhumanity between men. Rejoicing was its keynote.

Although we are not under the old arrangement, the principle applies. The Sabbath is ours. Perhaps many of the physical distresses we now suffer would be eliminated if we remembered the Sabbath Day and kept it holy. Our Lord said that the Sabbath was made for man and not man for the Sabbath. It is for man's physical and spiritual benefit. Unfortunately many Christian workers do not take one day in seven for rest and worship in their intensity to "work for the night is coming." When we violate one command to obey another, we are not pleasing God.

"... his commandments are not griev-

ous" (1 John 5:3), but we make them so when we labor under a burden of guilt if we are not working every minute. To rob God of His special prerogative as the burden bearer, we fail to glorify Him. "Be careful for nothing; . . ." (Philippians 4:6). God is sovereign and controls the tides of evil and unbelief. He is the initiator in *calling out a people to bear His name*, and we do Him despite to presume ourselves indispensable. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

The frayed nerves and fearfulness of many of God's children today are the result of disobeying the clear will of God.

by Margaret A. Graham

"... in quietness and confidence shall be your strength: . . ." (Isaiah 30:15), not in hustle and bustle. *Fear thou not* is God's command and He follows the command with provision for obeying it. "... for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

When Job was sorely afflicted Eliphaz rightly advised, "Acquaint now thyself with him, and be at peace: . . ." (Job 22:21). That is the answer. When our Lord commanded us, "This do in remembrance of Me," He intended that we truly worship Him. But tied up in the worship of His person is a promise that stimulates the greatest of cheer in the Christian heart, i. e., "This do in remembrance of Me *till I come*." The blessed hope of the Christian is not evidenced when we are overwrought, for Satan gives us the subconscious attitude of "Where is the promise of His coming?"

How can the Christian find time for rest? Only by planning ahead. Sche-

dule necessary activities and pray for wisdom in selecting what is most vital. Ask the Lord to deliver you from being *cumbered about my many things* and to give you *that part which shall not be taken away* (Luke 10:38-42).

Rely upon the Lord so that the work you do is not burdensome. "Casting all your care upon him; for he careth for you" (1 Peter 5:7). Live one day at the time. "... Sufficient unto the day is the evil thereof" (Jesus said) (Matthew 6:34), and the spirit by Moses wrote, "... as thy days, so shall thy strength be" (Deuteronomy 33:25).

Rest in the fact that the Lord knows that you are only human and that in yourself you are helpless. "Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). Inasmuch as God remembers this fact, it would be well if we would remember it.

When our Lord became tired, He sat down at the well near Sychar. On another occasion He left the multitudes and told His disciples, "Come ye apart and rest awhile." In the ship He slept although a storm raged around Him. He who is all compassion did not heal every sick person nor come to the rescue of every distressed person (witness John the Baptist's martyrdom). He labored under no false compulsion although He worked hard. (John said there were so many things which Jesus did that if they should all be written, even the world itself could not contain the books.) Even so, our Lord said, "... I do always those things that please him" (John 8:29).

Elijah, the powerful prophet of Carmel, lived during disastrous times and was greatly used of God until he became physically exhausted. In his despair he cried, "... O LORD, take away my life; . . ." (1 Kings 19:4). The Lord tenderly dealt with His child by giving him food and permitting him to sleep.

(continued on page fifteen)

UNFOLDING MIRACLE

Maragaret N. Freeman

■ FEAR PUSHED up inside the missionary as he walked along the banks of the Susquehanna River in the early summer of 1744.

David Brainerd knew he was the only white man for miles around, and he was now walking on Indian territory.

The birds twittered and chirped in the treetops above him. Beavers flapped in and out of the waters. The small forest animals darted about.

Brainerd's keen eyes had sighted smoke from a distant Indian village just a half-hour before. He knew it was the village to which he was going. As he reached a clearing, he dropped his pack to the ground on the river bank. It was almost dusk. Brainerd decided to wait and visit Indian territory on the morrow.

No one knew of his coming, but many and gory were the tales he had heard of the savage Indians who lived in yonder village. Many men had traveled this way before him and had met death.

He opened his pack and spread his necessities out on the ground—a blanket; a knife; his Bible. Brainerd sat watching the western skies crimson. The sun sank out of sight—a glowing ball of fire.

There was a sudden sound of crackling dry twigs. He sprang up, startled, his ear cocked. The birds ceased twittering. A deep hush settled over all. Then a deer broke suddenly into the clearing and approached a water hole at the river's edge. The birds, realizing there was no danger to them, commenced their twittering again, and Brainerd started to prepare his evening meal.

He knelt to offer thanks for his food with folded hands and bowed head. Noises of the wild stirred all around him. Insects buzzed; beavers splashed in the waters; wild animals sounded their battle cries in the distance as they stalked their prey; crickets chirp-chirped their evening songs.

Again, Brainerd heard the snapping of twigs, but this time he did not jump to his feet. He did not open his eyes or interrupt his prayer. He prayed with perfect trust in his heavenly Father and His loving care. Later he ate his meal, and when darkness came he spread out his blanket and lay gazing at the dark, star-filled sky until his eyes closed in sleep.

It was early, just after sunrise, when he entered the red man's camp next morning. His heart beat fast. Nervous perspiration dotted his face. What would the Indians' reaction be toward him?

The squaws looked at him and went on working. The children looked curiously at him and went on with their play. The men made no move toward him. They watched him calmly, their faces showing no expression or emotion. He was so surprised he could scarcely move! It was not what he had expected at all!

Am I having a dream? he asked himself. Every-

thing seemed unreal as he walked toward the chief's wigwam. Maybe this was the moment they were all waiting for. Perhaps they planned to rush at him suddenly. This unexpected, peaceful reception was something he had not looked for at all!

As he walked toward the chief's wigwam, he did not give away the scary feelings that chewed away at him. As he came face to face with the chief in the door of his wigwam, he made a gesture of good will. As a token of it, he put before the chief a keen knife with a brightly, shining blade. His heart beat fearfully. Was this the moment they would rush at him? Would the chief summon his braves? Would he soon hear their shouts as they surrounded him to bind him; perhaps kill him? They might even use the very knife he had brought as a gift!

Brainerd thought the chief would never look up. His face did not betray what he was thinking. With a slow movement, he raised his head at last and lifted his hands in a gesture of good will and friendliness. Brainerd, who had almost been holding his breath, felt great relief and hope. He turned and looked about at the big, beautifully kept Indian village.

That Indian village was home for three years to David Brainerd. The first job he had was to win the love and the confidence of the red people. He worked with them, and as he did so, he taught them Bible stories and told them the way of life explained there.

One question always puzzled him. Why did they accept me so easily? he would ask himself. They had killed so many white men before me, why did they let me live? It was a riddle his mind could not solve.

As he hunted with a young brave one day, he thought to himself: Now I have won the confidence of the whole tribe. Surely this Indian brother will tell me what I want to know. I will ask him. Calling forth his courage, he said:

"I would like to ask you something."

The young brave nodded and waited.

"Why is it you did not treat me as an enemy when I first came to your village?" he asked.

The brave dropped his game in the grasses beside the trail. He looked at Brainerd long and thoughtfully, then he answered softly:

"When you come, we treat you as friend. Many brothers of forest tell us this. We come upon you that day as you lay on your knees by river. We come to capture and kill. We hide ready to spring upon you. But first we watch what you do. You pray to Great Spirit. You close eyes. Your lips make words. You not see or seem to hear big rattlesnake coil ready to strike you. We watch. Snake uncoil, turn head, and for no reason, glide away. You keep on praying. That is when we know you are friend. For we know the Great Spirit is with you, paleface."

So that was it! Brainerd was so surprised he could not speak for a moment. The puzzle fell neatly into place as he thought back and saw the miracle unfold. With awe he thought of that night beside the Susquehanna. Yes, God had been there watching over him, protecting him from the rattlesnake, and guiding him to make the right move.

Joy flooded his soul. He smiled into the friendly face of the young brave beside him.

"Ah yes!" he said reverently, "how thankful I am that the Great Spirit is always with me!"

—Gospel Herald.

Observing Free Will Baptists

In the Light of Recent Events

CHARLES SAPP
Winterville, North Carolina

(The third in a series of six articles to appear in "The Free Will Baptist." These articles represent the thinking of the writer concerning the current denominational crisis.)

THE question facing Free Will Baptist people today and the ministry of her church in particular centers in her willingness to lead or to be led by forces both within and without our church. Will we be responsible for our theological convictions, or will we continue to depend on others for our sources and consequently our theological pronouncements?

Any answer to this question is of course relative. There are forces within our church which make for her fragmentation rather than our unity. There are forces from without which would like nothing better than to see what denominational unity we have blown with the passing winds. On the other hand, there are also creative forces within and without our church—forces which seek to revitalize and reconstitute our voice to the world and to the church at large. What are some of these forces?

Congregationalism and connectionalism took on new meanings in our recent National Convention. Noise and confusion ranged through the whole session because these terms had become symbols around which Christian men drew swords on one another. But they are only symbols. One must go behind them to find the reality, the fears and motivations, the ambitions and failings, the surrender of high aims to low motives, and the sacrifice of principle on the altar of immediacy.

In my first article I made the statement that our rebirth as a denomination was predicated on *unity in service*, rather than theological and governmental unanimity. I further stated that such an inheritance saddled us with the responsibility of holding together in fellow-

ship peoples of widely scattered origins and theological conceptions. I would not have you think that these differences were greater than they are. It was natural and right that our peoples east and west should unite in one national body and maintain that body for the advancement of the cause of Christ and the proclamation of His good news. The issue today is, do we still have that overarching purpose inherited from our founding fathers? One's confidence in this principle was greatly shaken at Norfolk in July.

In my second article I pointed to the lack of theological creativity and denominational literary productivity—our failure to produce men of such scholarship and literary ability for the purpose of re-orienting the church in her own thought and life. I suggested in the National Association that a study commission be appointed for that very purpose. In a small way it could have been the beginning of a revival of our church life and thought. It was soundly defeated without a second to the motion. Yet, we can never know where we are going until we have a better knowledge of where we have been. We cannot adequately plan our future until we are sure about our past.

It is at this junction that we have made the greatest blunder in denominational education. It is apparent, or should be to the ministry of our church today how inadequate our resources and knowledge of our past are. It seems ironic to me, that men who profess to know something of our Statement of Faith and Practice should be saying today. "I never heard of the word, *connectional*, in relation to congregational government until recently." Perhaps that is because we do not teach our preachers a course in Free Will Baptist church polity.

It is my own personal conviction that our educational efforts have failed to be

denominationally centered. There is a love of independence—a fight for independence in our church today. It is a force for fragmentation, and is falsely called independence, for freedom comes within bonds and not outside of them. We have freedom in fellowship and not in isolation. Unless independence is committed to the establishment of community there can never be anything but confusion and misunderstanding within the church.

THE GRATEFUL BEARS

A gentleman, making inquiries about the method of catching bears, was told that, to entrap them, a pit was dug several feet deep, and, after covering it over with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they will all get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah, those beares, though not possessed of a human mind and a soul, such as God has given us, yet feel gratitude; and they won't forget the one who has been the chief means of obtaining their liberty. Scampering off, they fetch the branch of a tree, which they let down to their brother, enabling him to join them in the freedom in which they rejoice."

Sensible bears, we should say, are better than some people we hear about, who never help anybody but themselves.—*Our Dumb Animals*.

The Bark Is on the Inside!

A dog barked furiously at a little girl. The dog ceased his barking when its owner called him. The dog, however, glowered menacingly at the little girl. In his efforts to rid the girl of fear, the owner of the dog said, "You needn't have any fear. See, the dog has quit barking."

"Yes," said the uncomfortable little girl, "But the bark is on the inside."

Isn't that the case with man whose outward appearance often belies the inward wickedness of a "deceitful . . . and desperately wicked" heart?—*Gospel Herald*.

News + Notes of Denominational Interest

Trenton Sunday School Group Holds Meeting

"The Church and Christian Growth" was the theme of Fifth Eastern District Sunday School Convention at the Friendship Free Will Baptist Church, Sunday, October 29, at Trenton, North Carolina.

The Rev. Shelton Howard, pastor of the host church, taught the Sunday school lesson. The Rev. J. W. Everton, superintendent of the Children's Home, Middlesex, North Carolina, brought the morning message. He invited the persons attending the convention to the Thanksgiving services at the home, November 23.

The Rev. C. W. Hansley gave the afternoon devotions. Special music was rendered by the Children's Home Choir and the Prescott Brothers throughout the day. A program was given by the members of the Children's Home, the youth of St. Delight Church, and the young people of Friendship Church.

Committees appointed by Walter R. Sandlin, president of the convention, were Rev. Willey E. Stille, H. M. Mallard and Mrs. Carman Mayo, nominating.

The Rev. Carol Hansley, Miss Velma Morris and Elbert Prescott to work with the union meeting in regards to closer co-operation in the future meeting places.

The convention voted to join the Mt. Olive Junior College \$1,000 Club and that each family bring a basket of food to the next meeting which is to be December 31 at the Antioch Church.

Perfect attendance pins were awarded to Mrs. Bertha Thompson of the Oriental Church, and L. D. Ipock of the Pilgrim Home Church for 14 years of perfect attendance in Sunday school.

Receiving the perfect attendance trophy for the quarter was the Spring Hope Church and the Smyrna Church received the trophy for the years' most perfect attendance.

Offering for the convention was \$145.15 and the special offering for the Children's Home was \$112.99. Around 300 delegates and members were in at-

tendance at the sessions including ministers, superintendents, teachers and other officers and assistants.

Mrs. Gladys Oakley was pianist and Elbert M. Prescott was music director for the convention.

Honored guests for the day were three of the first to be admitted to the Children's Home in 1920: Mrs. T. J. Dupree, Raleigh, North Carolina; Mrs. T. M. Humphrey, Dover, North Carolina; and Mrs. S. S. Stephenson, New Bern, North Carolina, and their husbands.

Disbursements for the day were as follows: Secretary, \$10.00; Treasurer, \$10.00; Superannuation, \$10.00; Eastern Conference Missions, \$10.00; Children's Home, \$40.00; Cragmont, \$20.00; Mount Olive College, \$40.00. A special offering for the Children's Home totaled \$112.99.

Sprigg, W. Va., Dedicates New Church Building

On Saturday, November 4, 1961, Sprigg Free Will Baptist Church, Sprigg, West Virginia, dedicated its new church



building which is pictured above. The first church was built in 1922 with the Rev. C. S. Pennington, pastor; James Parker and Floyd Hatfield, deacons; Dovie Hatfield, clerk; and Armanda Hatfield, treasurer. The property for the building was donated by Mr. Hatfield.

Since the building of the first church, the church has been open to supply spiritual strength to all who worshiped the Lord there.

The Rev. John W. Hatfield, the pres-

ent pastor, has pastored the church for five years, and the church has prospered and grown under his guiding hand and the hand of God.

The original church was organized with 13 members. Today it has a membership of 127, and stands as a monument as to what the Lord can do. Officers of the church are as follows: Pastor, Rev. John W. Hatfield; deacons, E. J. Hatfield, Fred Cassell, Thurman Allen and Clarence Hatfield. Ministers belonging to the church are the Revs. Verlin Eppling, Dave Allen, J. T. Weaver, Virgil Hamilton and Ernest Peters.

N. C. Superannuation Report for November

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for November, 1961:

Receipts

Balance on Hand	
November 1, 1961	\$5,324.78
Regular Receipts for November	1,292.42
Earmarked for Adopted	
Ministers and Widows	88.00
Earmarked for State Use	50.00
Earmarked for Ministerial	
Retirement System	13.12
Returned Check (Uncashed)	6.00
Total to Account For	\$6,774.32

Disbursements

Minister's Monthly	
Checks	\$235.00
Operating Expenses	121.63
Total Disbursements	356.63

Balance on Hand December	
1, 1961	\$6,417.69

Receipts by Conferences

Albemarle	\$110.48
Blue Ridge	35.42
Cape Fear	116.49
Central	293.24
Eastern	372.21
Pec Dee	10.00
Rockfish	50.00
Western	211.45
N. C. Woman's Auxiliary	
Convention	244.25

Financial Report Checks for Cragmont

The following is a report of contributions made to the "Check for Cragmont" as of November 27, 1961:

Amount Previously Reported	\$ 497.55
Hull Road Church, Snow Hill	10.00

Mrs. C. F. Heath, Cove City	5.00
Mrs. Evelyn S. Smith, Greenville	1.00
Mrs. Mae P. Sprinkle, Morhead City	5.00
Mrs. Rex Hartley, Selma	2.00
W. B. Harrison, Grantsboro	1.00
Mr. and Mrs. F. M. Harrison, New Bern	1.00
Mrs. Glennie Rouse, Alberton	1.00
Mrs. Lizzie M. Gurganus, Fountain	2.00
Adult League Class, Greenville Church	5.00
Lee's Chapel Sunday School, Dunn	25.00
Mr. and Mrs. O. P. Hughes, New Bern	10.00
Mrs. J. J. Blizzard, Deep Run	5.00
Juniper Church, Vanceboro	50.41
Dawson Grove, Scotland Neck	5.00
Pine Level Church, Pine Level	59.00
Davis Church, Davis	100.00
Dawson Grove, Scotland Neck	117.50
LeRoy Brooks, Kenansville	1.00
Paul Ingram, Kenansville	1.00
H. A. Jones, Kenansville	1.00
W. A. Jones, Kenansville	2.00
H. J. Dunn, Kenansville	1.00
Mrs. Maggie Glover, Middlesex	5.00
Miss Leah McGlohon, Winterville	5.00
Rennie F. McGlohon, Winterville	5.00
First Free Will Baptist Church, Tarboro	50.00
Mrs. Ruby Thompson, New Bern	2.00
Rooty Branch Church, Mt. Olive	10.00
Edwards Chapel Church, Beaufort	4.00

Total \$ 989.46

You are urged to mail your checks for Cragmont to Mrs. Waynette Bridges, 108 Edwards Avenue, Swannanoa, North Carolina.

Elm Grove Church Experiences Successful Revival

The Elm Grove Free Will Baptist Church, Ayden, North Carolina, reports a very successful revival meeting recently with the Rev. Homer Willis of Nashville, Tennessee, as the evangelist. There were many decisions for Christ during the revival. Twelve new members united with the church Sunday morning, November 26. The revival was well attended with many visitors from several different churches attending each of the services.

The Rev. Wayne W. Smith is pastor of the church, and during the past ten months there has been around sixty new members added to the church roll.

Rock Springs Church Experiences Progress

For the past few years Rock Springs

Free Will Baptist Church, Bailey, North Carolina, has made great progress. Just seven years ago there were only 56 in Sunday school. The number kept increasing until four classrooms were added. During the year of 1959, two large classrooms were added on to the back of the church providing enough space for bath



rooms and a baptistry which will be completed in the near future. The church had to go in debt to make these improvements, so it was decided to have a supper in September of this year. The supper was a great success, but enough money was not raised to pay off the debt.

On October 8, home-coming was held, and as everyone brought their tithes and offerings to the altar as God had so wonderfully blessed them, there was more than enough to pay off the debt.

On November 5, the members of the church gathered outside of the church to see the note burned. As the deacons and the pastor burned the note, many happy faces were seen showing their happiness to know that their church was out of debt.

At the dedication service of the classrooms, the deacons knelt around the altar for prayer as the pastor, the Rev. Swade Benson, prayed the prayer dedicating the classrooms to the glory of God.

Rock Springs Church invites everyone who will to attend Sunday school every Sunday at 10:00 a. m., and worship services every first and third Sundays at 11:00 a. m. and 7:30 p. m.

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Titus 2:11-13).

THE KIND WORD

"I wonder how Vera Brooking ever got such a fine disposition?" said Eva. "She never seems to say a thing that hurts anyone or makes any trouble."

"I think she does it by watching," said Eric. "She told me once that she had had a terrible habit of saying sharp, unkind things. One day she hurt someone terribly and after that she decided to overcome the habit of saying sharp things."

"Every night after that she used to ask herself if she had said anything harsh or unkind to anyone that day. If she had, she made herself write an apology. Now she has the reputation for saying kind things."

Let's keep a strict watch on our words. Why not learn Psalm 19:14 and make it a prayer.—Selected.

I've Done So Little

There was a humble, obscure Christian housewife who was most faithful in her sphere of service. She was an example-setting mother before her children. Said she to her pastor one day, "I'm so discouraged. I've done so little for Jesus. I have wanted to do great things for Him." "You have done great things for Him. You have faithfully served Him. Your reward in heaven may be even greater than that of others whose names and exploits are known to the world. Remember, Jesus will reward us, not for the quantity of service rendered, but for its quality: 'And the fire shall try every man's work of what sort it is.'"—Gospel Herald.

"INASMUCH"

Centuries ago, a young man, who had renounced great earthly riches to follow Christ, met a leper on the road. His first impulse was to hastily turn away. Suddenly his heart was filled with love and Christlike pity for the suffering outcast. He opened his pocketbook and emptied its contents into the bony hands of the leper as he spoke comforting words to the sufferer.

That young man was St. Francis of Assisi!

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).—Gospel Herald.

FILMSTRIPS, RECORDS AND PROJECTORS

Now in stock and ready for immediate shipment are the following exciting full-color filmstrips with recorded stories and music that make Bible stories and Christian truths come alive. The 33 1/3 r.p.m. sound tracks (on 12-inch records) feature original narrations combined with selected sequences of dialogue and incidental music. A great help in understanding many problems met in teaching and training.

When Jesus was Born (K1)

A kit of four filmstrips in full color, with two records. *Jesus Is Born* (20 frames—4 minutes); *The Shepherd's Visit* (22 frames—4 minutes); *The Wise Men Bring Gifts* (24 frames—4 minutes); *Growing Up in Nazareth* (21 frames—4 minutes). Simple Bible stories that are used with four and five year old children in the kindergarten curriculum.

Complete Kit of Four Filmstrips and Two Records, \$19.50
Individual Filmstrips, \$5.25; Individual Records, \$2.00

Older Teens Dating (K8)

A kit of four filmstrips in full color with 2 records containing four narrations designed especially for 15, 16 and 17 year olds. *Going Steady* (54 frames—10 minutes); *Falling in Love* (51 frames—10 minutes); *Conduct On a Date* (49 frames—9 minutes); *When Should I Marry?* (45 frames—9 minutes).

Complete Kit of Four Filmstrips and Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records \$3.50

Buried Treasures in Bible Lands (K25)

This kit contains two filmstrips in full color with one 12-inch record (two narrations). Designed for the junior-adult. *Bible Scrolls* (60 frames—15 minutes), the story of the Dead Sea Scrolls; *Bible Cities* (58 frames—14 minutes), scenes showing the work of the archaeologist at ancient Dothan, etc.

Kit of Two Filmstrips and One Record (Two Sides), \$16.50
Individual Filmstrips, \$6.50; Individual Record, \$3.50

Stories Jesus Told (K32)

Four of Jesus' favorite parables that are most often used in primary curriculum, beautifully re-told for first, second, and third grade boys and girls. *A Good Neighbor* (36 frames—8 minutes); *The Loving Father* (33 frames—8 minutes); *The Story of the Seeds* (29 frames—5 minutes); *The Lost Sheep* (32 frames—6 minutes).

Kit of Four Filmstrips with Two Records\$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Christian Teenager's Spiritual Life (K37)

Kit of four filmstrips and two records. Designed for Christians on the junior-senior level. *Teenagers and the Bible* (41 frames—10 minutes); *Teenagers and Prayer* (36 frames—9 minutes); *Teenagers and Witnessing* (45 frames—10 minutes); *Teenagers and Christian Responsibility* (40 frames—9 minutes). (Order individual strips by name.)

Complete Kit of Four Filmstrips and Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Marriage Counseling (K39)

A kit of four filmstrips for pastors to use in pre-counseling sessions with couples about to be married, and as resource material in classes or discussion groups on Christian marriage. *Marriage Makes a Difference* (40 frames—7 minutes); *Marriage Requires Adjustments* (46 frames—8 minutes); *The Intimacies of Marriage* (40 frames—8 minutes); *Making Marriage Last* (40 frames—8 minutes).

Complete Kit of Four Filmstrips with Two Records, \$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

Stories About Church (K41)

Four delightful filmstrip-record stories in which four-year-old Jane and her five-year-old brother Bobby find that church is a happy, friendly place where people meet to hear stories of Jesus and learn about God's love and care. *We Go to Church* (23 frames—4 minutes); *Happy Times at Church* (22 frames—4 minutes); *Making Friends at Church* (22 frames—4 minutes); *Gifts for Our Church* (20 frames—5 minutes).

Complete Kit of Four Filmstrips with Two Records, \$19.50
Individual Filmstrips, \$5.25; Individual Records, \$2.00

Christian Adults in Today's World (K44)

Four provocative filmstrips to stimulate thinking and discussion in groups of Christian adults—church school classes, study groups, forums, men's and women's groups. *Being Christian in Business* (42 frames—11 min.); *Living and Working Under Pressure* (47 frames—10 minutes); *Faith for the Space Age* (44 frames—10 minutes); *Finding Your Place in the Church* (44 frames—10 minutes).

Complete Kit, Four Filmstrips, Two Records,\$25.50
Individual Filmstrips, \$6.50; Individual Records, \$3.50

STANDARD MINIATURE FILMSTRIP PROJECTOR

Built by Standard, the model 333 is designed for years of trouble free service and efficient operation. Compare these outstanding features: an efficient cooling fan to prevent burned finders, a foolproof film threader with an advance mechanism that permits you to move the film both forward and backward, an all aluminum housing to provide lightness and strength, precision Simpson lenses for bright, sharp pictures. This superb projector for only \$39.95. Carrying case, \$8.00

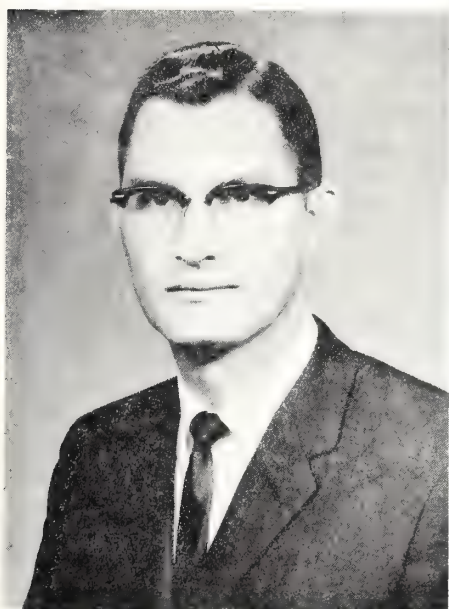
Christian Education

W. BURKETTE RAPER, *President*
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Dr. O'Donnell Named Acting President

Dr. Roy C. O'Donnell, chairman of the department of English at Mount Olive College, Mount Olive, North



Carolina, has been named acting president of the college.

He will assume his new duties January 1 and will serve until the return of President W. Burkette Raper from Florida on August 15, 1962.

Dr. Raper has been granted a sabbatical leave to accept a Kellogg fellowship in higher education at Florida State University, Tallahassee.

Dr. O'Donnell came to Mount Olive College in September from Western Kentucky State College at Bowling Green where he was a professor in the department of English.

He holds the B. S. and M. A. degrees from Auburn University, Alabama, and the Ph. D. degree from Peabody College in Nashville, Tennessee. Dr. O'Donnell, age 32, is a native of Alabama. His wife is the former Mary Lou Raper of Goldsboro, a teacher in the Goldsboro school system.

Dr. O'Donnell has just been awarded a research grant in English by the Unit-

ed States Office of Education. His project will be based on research and analysis of the department of English at Mount Olive College.

Dr. Raper, who has been president of Mount Olive College since 1954, will resume his duties next August. His leave was granted after seven years of service in order that he might complete a graduate degree in college administration. President Raper holds both A. B. and B. D. degrees from Duke University. In 1960, he was awarded an honorary Doctor of Laws degree by Atlantic Christian College.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Please Note Our New Address

Mission Protestante
B. P. 20, BOUNA
Republic of Ivory Coast
Africa

November 16, 1961

Greetings in the name of our wonderful Lord, Jesus Christ:

It has been several weeks since we sent our last letter, and many things have happened since then. We will relate some of these happenings to you and then tell you of our plans for the future.

During the month of September, after eight months of language study, we took a vacation from classes and saw some of Europe. Having recently bought a Volkswagen Microbus to take to Africa, we were able to travel in it, sleep in it, do most of our cooking outside, and thus

Mount Olive College is a fully accredited two-year liberal arts institution sponsored by the Free Will Baptist State Convention of North Carolina.

College Officials To Speak

Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will preach Sunday, December 10, at 11:00 a. m. at Howell Swamp Free Will Baptist Church near Walstonburg. The Reverend L. R. Ennis is pastor.

At 7:30 p. m., Dr. Raper will preach at Branch Chapel Free Will Baptist Church near Selma. The Reverend W. E. Renfrow is pastor.

The Reverend Ralph Lightsey will preach Sunday, December 10, at 11:00 a. m. at Marsh Swamp Free Will Baptist Church near Wilson. The Reverend Melvin Everington is pastor.

take a vacation for little more than it would have cost to stay in Paris. To make the trip much more interesting and enjoyable, we visited the Lonnie Palmer family in Switzerland and then spent a few days together traveling and sight seeing. The fellowship with fellow missionaries and the relaxation in the country were real blessings to us, and we returned ready once again to resume our duties.

At the beginning of October, I enrolled in a special three months' course in tropical medicine, and Lorene re-enrolled in the language course. Our children—all three—are pursuing their Calvert correspondence courses at home at an accelerated rate; thus they are not attending the French public school as they did the latter part of the last school year. So you can understand that all of us have enough studying to do.

The Lord continues to provide us with opportunities for Christian service, and
(continued on page thirteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does God entirely change the old heart when a person becomes a believer or does he plant a new motive beside the old?—A. G. J., Texas.

Answer: God gives each person who believes on Christ an entirely new heart, which means a new will, desires, purpose, motive, nature—in short a new life; a life from above. The Holy Spirit takes complete charge of the believer whereas at the same time the believer becomes the possessor of the Holy Spirit, to that same degree God, the Holy Spirit allows this believer to live a victorious life over sin of any kind every passing day. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:16, 17). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:23, 24). "Now a mediator is not a mediator of one, but God is one" (Galatians 3:20).

That which takes place in one's life as he believes is described and illustrated, or symbolized in several ways in the Bible. All of them indicate to us the narrowly limited human means by which we are able to express ourselves. When God confines himself to human expressions as He does in the Bible He is confronted with a weakness—that of using inadequate human methods and means to express or convey divine truths. Therefore, we have Him using not one, but several expressions to say the same or kindred truths. The old man (the natural life) dies or is crucified. The

believer is baptized into the body of Christ. He is born again or born from above. He is made a new creation in Christ. Old things pass away. All things become new, and many other things are said to happen. Whereas John just simply says in one place, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). And it is just that simple so far as effort on the part of the sinner who believes is concerned. He just simply reads or hears the simple Word. That Word written by the Holy Spirit through the use of a human author has that power. (See Romans 1:18; Hebrews 4:12.) I have never seen a Christian that was able to fully understand this but on the other hand I have never seen a real Christian who did not believe it. So we believe, thereby receive and then yield. Christ does all else. This, of course, includes all for wills, minds, hearts, and our whole selves in every part. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11). The heart and all are instantly changed. The things we once loved we now hate and those once despised or shunned we now love. We also grow in grace as we mature in the Christian way, so we progress in that we hate more specific things and we love more people, the people of God as brothers and sisters; lost souls as they for whom Christ died; the church because it is Christ's bride, His own purchased possession. So as the change grows we

are less like the world in our activities and more like Christ each day.

Question: Which does a Christian experience first, repentance or faith?

Answer: There is scarcely any distinction in time as to the entrance of a person in this wonderful experience of being saved and yet there is a distinction of thought between them. Repentance is a change of mind and the very instant one takes Jesus by faith receiving Him as his personal Saviour then he experiences this change of mind. Change of mind will purpose desires, ambitions, and endeavors. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). I am now speaking of course of the initial act of salvation. It is also true that there is a sense in which repentance is a continued experience which also may be correctly said of faith. There was a definite moment when each of us believed the Lord Jesus Christ as our personal Saviour, and yet as we grow in this Christian experience we see more clearly what sin is, and therefore what a wonderful Saviour Jesus Christ is; therefore, in this measure does our repentance ever deepen and our faith continually increase. Even though I was saved when I believed on Christ, accepting Him as my personal Saviour and had I been called from this stage of action I would have come immediately into His glorious presence, yet there is a sense in which I have ever drawn nearer to Him in each passing day as I have grown in His grace and knowledge. This growth and drawing nearer to him in a state of continuous development will continue all the time I am here on earth if I continue to walk obediently in the Bible-taught way. He tells us to "draw nigh unto Me and I will draw nigh unto you."

The Big Pig and the Little Boy

Some years ago in a fair in Dallas, Texas, an interesting and yet tragic exhibition attracted many: a sallow-faced, emaciated boy was seen displaying a prize-winning hog. The boy seemed intent on seeing how many cigarettes he could smoke in the shortest period of time. The father of the boy was the owner of the prize-winning hog! The father was a success at raising hogs, but a dismal failure at raising a son!—*Gospel Herald*.

NOTES AND QUOTES



By J. C. Griffin

THE HOLY SPIRIT

The Original Free Will Baptists believe in the Holy Spirit. A large number of people say, "There is no Holy Spirit." Russellites, as taught by pastor Russell, they have another name now, they call themselves Jehovah's Witnesses. All Christians of the old school believe that there is a Trinity composed of the Father, the Son and the Holy Ghost. This is strongly believed by the Original Free Will Baptists of North Carolina.

By the Holy Ghost as He moved upon my heart by the Word of God, I saw that I was a sinner and doomed to hell-fire and by God's grace I accepted the gift of salvation as described by the apostle, Paul, in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

THE PROMISE

The promise was made by Joel, saying, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . And also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28, 29).

PENTECOST

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). Notice that they were *all of one accord*. No one crying, "This is right and this is wrong." There were no big "I's" and little "U's." That was the beginning of the work, when the Church of Jesus Christ was cemented together by the sending of the Holy Spirit as promised by Joel, and when the believers were accused of being drunk Peter said, "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel" (Acts 2:15, 16).

Now let us go to the eleventh chapter of the Acts. Here Cornelius had sent for Peter and when he got there he began to preach and say, "And as I began to speak,

the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Vv. 15-17).

These Gentiles were baptized with the Holy Ghost when they were saved. May we notice Verses 13, 14, "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." So according to the Word of God as given in this, the eleventh chapter of Acts, the household of Cornelius was baptized with the Holy Spirit when they were saved. No second work here. The first work was complete. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2:9, 10).

THE HOLY SPIRIT COMPARED TO OIL

I am giving to you, my readers, an article by William S. Deal as in the Midnight Cry, entitled, "Are You Well Oiled?" This is a very good article for every Christian to consider and measure the oil as to whether there is danger approaching. We are in danger when the Holy Spirit is getting low in our life. We had better go to the Lord and get a refilling. Our churches need a revival in which many empty human tanks are dry.

ARE YOU WELL OILED?

The most expensive oil in the world is a synthetic oil made for oiling watch springs. It costs \$1,500.00 per gallon. Only about 40 gallons per year are made in the United States. Two quarts of it are said to be sufficient to oil one million watch springs and keep them oiled for years! This highly penetrating, long lasting and expensive fluid is invaluable because of its quality. It's quality rather than quantity that counts here. So it is in life. It is not quantity but quality that counts.

The Holy Spirit is the "oil of gladness" with which God's people are to be anointed. Of Christ it is prophesied (Psalm 45:6, 7) and recorded as fulfilled (Hebrews 1:9) that God had "anointed thee with the oil of gladness above thy fellows." It is this oil of gladness which God gives to every Spirit-filled heart

which makes the living itself a joy instead of a drudgery to the Christian.

We need more Christians today with the "oil of gladness" evident in their lives and actions. Such Christians keep the machinery of the church oiled and running well. They are priceless persons to have around and indispensable to the success of God's work. Let us make ourselves a better contribution to the cause by having more of the "oil of gladness" in our lives.

Again we know that oil is a most wonderful lubricant. God's people not only need the oil of gladness to keep their emotional lives in balance, but they need the oil of the Spirit's kindness to keep them from developing frictions of various kinds in their daily lives. There is the friction that may develop between works, for instance, which can burn out the very important bearing of fellowship. Then, too, there are the frictions which develop in the daily grinds of life; in our homes, in our work, and elsewhere. The oil of the spirit's presence off-sets these heated conditions which would tend to be detrimental to our spiritual welfare.

O Christian friend, be sure to keep a good supply of the oil of the Spirit's grace always in your life. It is the guarantee against burning out your spiritual bearings on some long, hard grade of life's road.

IT WORKS—TRY IT!

One day, a particularly trying day, a student at a girls' school arose and said to Alice Freeman Palmer, who was conducting a round table, "Mrs. Palmer, you are always so cheerful, will you tell us the secret?"

"I will," said this ambassador of sunshine; "I will give you three very simple rules:

"The first is this: Commit something to memory every day—something good. It need not be much. Three or four words will do—just a pretty bit of poem or motto.

"The second rule is this: Look for something pretty every day, and do not miss a day or it will not work.

"My third rule is this: Do something for somebody every day—every day. This is all there is to it. Try it."

It is said these rules will work always and everywhere. They will make a farmhouse warm in the chill of winter and a tenement cool in the blazing summer. They are so plain that anyone can keep them. No matter how lowering or how gray the sky, these rules will make the sun shine through.—Selected.



STORIES for our BOYS and GIRLS



THE RED PLAID DRESS

by Opal Brammann

OH, Mother," cried Kathy as she came in from Sunday school a few weeks before Christmas, "we're going to do the nicest thing."

"What is it, Kathy?" Mother asked.

"We're going to give nice clothes to some poor children for Christmas so they can speak their pieces in nice clothes. One of the big churches bought an old building and made it over into a church—"

"Take a deep breath," Mother smiled.

Kathy laughed and slowed down. "It's just that I'm so excited, Mother. Well, anyhow, this will be the first program these children have had in their new church, and our teacher thought it would be nice if we could give them some of our clothes. We all have some old clothes that we've outgrown that are still nice. Don't you think that's a wonderful idea?"

"Yes, Kathy, it's a really wonderful idea, and I know the children will be happy to get the clothing. But, Kathy, you don't have any old clothes."

"I don't? Why, Mother, the trunk's just full of my old clothes. Don't you remember?"

"Don't you remember?" Mother asked. "When we moved last spring that old trunk was just full of your old dresses and coats. But we thought how foolish it was to move them when you'd never get any good out of them. So we gave them away before we moved."

"I remember," Kathy said. "Then I don't have any clothes at all except what I'm using now?"

"That's right. The only dress you saved was your red plaid—you wanted to keep it as a keepsake until you grew up."

"Yes," said Kathy, nodding. "I wouldn't ever give my red plaid dress away. That's the most beautiful dress that ever was. I can just see the whirly skirt, and all the ruffles, and those pretty buttons shaped like little birds."

The next night after school Kathy came bouncing in the door. "Mother,

I've got it all figured out," she called. "I mean, about the poor children. You know I said if you'd get me those skates in Barton's Store, that I wouldn't ask for anything else for Christmas. They have another pair of skates that are almost as nice, and they cost a whole dollar less. So Mother, couldn't you get them, and then buy a nice dress for a poor child with that extra dollar?"

But Mother shook her head. "A dollar isn't enough, Honey. Prices are so high, and I can't even get a good summer dress for a dollar, and winter clothing is always more expensive."

Kathy looked sad, and Mother went on, "I wish I could help you, but I can't. You know how short of money we are ourselves."

Kathy felt sad all evening. She tried to make herself happier by getting out the family photograph album, and looking at all the pictures taken when she was little, but when she got almost to the end of the book, she came to a picture of herself in her red plaid dress.

Instead of feeling happy, she felt worse.

"Honey, why don't you ask the Lord what He'd like to have you do?" her mother suggested. "He knows what's best for each of us. So why don't you go talk to Him about it, and see if you don't feel better about it. You might get a new idea."

Kathy gave her mother a puzzled look, and then went to her room to pray.

Nothing more was said by anyone, but the next day Kathy seemed happier than she had all week. On Saturday Mother got out the iron to press their Sunday dresses, and Kathy said, "Don't put it away when you're done, Mother. I have something that needs pressing." And she raced up the stairs to the attic. Soon she came back smiling with the red plaid dress over her arm.

"Press this real nice, please, Mother," she said, "because some little poor girl is going to speak her Christmas piece in it on Christmas Eve."

"Are you very sure you want to, Kathy?"

"I'm very sure, Mother. I don't really need it at all. This dress was just

lying up there in the old trunk not doing anybody any good."

Mother smiled, and gave her daughter a big hug. Then she pressed the red plaid dress and put it in a big box.

On Sunday, Kathy carried it to Sunday school, and tried not to feel the big lump that came in her throat when she knew that she'd never see her favorite dress again.

That noon Mother had a surprise. "The Sunday school superintendent has asked us if we'd like to go with them over to the new church on Christmas Eve and listen to the children. So you will get to see what kind of a little girl gets your dress."

Kathy was so happy she could hardly wait, but the night finally came. They found the church packed with giggling children and proud fathers and mothers. Most of the parents wore patched clothing, but every child was dressed in a fine set of clothes given by the children of Kathy's church. Every child seemed to be so happy that Kathy could hardly keep the tears from her eyes. Suppose she had not been willing to give up the red plaid dress? She looked and looked, but could not see it anywhere.

Before Kathy realized it the program was almost over and the announcer was saying, "Our last number will be 'Away in a Manger,' sung by Betty Ann Carroll." Kathy gasped as she saw a girl in a red plaid dress take her place on the platform. The lady at the piano struck only a cord, and the girl sang the beautiful lullaby without any music. In her arms she carried a doll wrapped in a blanket, and as she sang she looked down into the "baby's" face, and smiled as sweetly as Mary must have done on that wonderful night so long ago. Kathy thought she had never seen a child so lovely as the thin little girl wearing her red plaid dress.

When they were riding home Kathy said, "Mother, didn't she look sweet? Oh, I'm so glad I gave her my dress. As long as I live I'll remember how she looked when she smiled down at that doll."

"There wasn't any doll in that blanket."
(continued on page fifteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Notice to the Woman's Auxiliaries of N. C.

Dear women who love the Lord and desire to serve him, we know God has blessed us with a part in the ministry of love. Knowing this, let us take notice of the list of our beloved superannuated ministers and widows given to us by the Rev. Walter Reynolds in this issue.

Please, as Christmas approaches, let us plan now to do something special for our adopted ministers or widows. Also we urge everyone who love and appreciate what they have done to join in and let's make Christmas a real pleasure to them with our gifts, letters and cards.

Thank you for what I feel you will do.

Mrs. J. K. Rhodes
Benevolence Chairman

Deep Run, N. C.—The Y. P. A. of Smith's New Home Free Will Baptist Church held a banquet for all its members on Friday night, November 24, at 7:00 p. m. A turkey supper was served and enjoyed by all present.

Williamston, N. C.—The Woman's Auxiliary of Cedar Grove Free Will Baptist Church met in the home of Mrs. Eva Wynn on November 10, 1961, at 7:30 p. m., for its regular meeting. The president, Mrs. Leo Hollis, called the meeting to order; followed with the devotional period. There were ten members present.

During the business session the following plans were made: A monthly visit to the County Home, helping a local needy family, and cleaning up the church yard. The treasurer reported a total of \$105.00 in the treasury.

Refreshments were served during the fellowship hour by Mrs. Wynn.

Kinston, N. C.—The Woman's Auxiliary sponsored the pre-Thanksgiving Week of Prayer at the First Free Will Baptist Church, November 13-17. On

Monday night, the Y. P. A. presented a program entitled, "True-Life Photo Studio," directed by Nancy Carol Roberts. A feature of the program was a song folio which included a solo, "The Stranger of Galilee," by Sandra Rice. Others on the program were Mike Koler, Dickie Lancaster, and Steve Corbet, who read the Scripture; Cynthia Stroud, Ikie Hines, and Brenda Gardner, who gave the playlet, "True-Life Photo Studio."

Mrs. George Rabinc was guest speaker on Tuesday night for the Y. P. A. She stressed the importance of living as Christians each day. She noted the importance of reading the Bible and praying each day, and that we would seek the things of God first. Ikie Hines and Dickie Lancaster sang a duet, "In Times Like These," and the Youth Choir sang "Trust, Try and Prove Me." Others on the program were Barbara Lancaster and Nancy Roberts.

In the prayer meeting service on Wednesday night, the pastor, Rev. A. B. Bryan, used the resurrection of Lazarus as the basis for his talk, and emphasized the fact that after prayer, the stone was removed; and that following earnest, sincere prayer, God's people can accomplish great things.

Charles Lancaster was the speaker Thursday night. He and Mrs. W. S. Oliver sang a duet, "Then Jesus Came." Mrs. Lancaster stated that after Jesus comes, He provides the answer to life's problems, fills the need of the individual, just as He did for the blind, the lame, and diseased of Judaea. Only then is the individual ready to render service to the Lord.

Friday night's program was led by Mrs. Charles Lancaster. Mrs. G. A. Whorton spoke on "Soul Winning." Mrs. Whorton said that in order to win souls for Christ, one must first know Him; then one must know the Scriptures, and pray for the guidance of the Holy Spirit in using the Bible in winning lost souls.

MISSIONS

(Continued from Page Nine)

we praise Him for these. Last month I had the opportunity of preaching again for the Baptist group (Americans) at Orleans and also for the Rumanian Baptist Church here in Paris. Lorene has been attending a recently begun Child Evangelism Bible Club near us and is to have the opportunity of presenting the Bible story in French next week.

Now as to future plans—we have reservations to sail from Bordeaux, France, January 3, and are supposed to arrive at Abidjan, Ivory Coast, January 14. Lynn and Larry both have surgical procedures to be performed before our departure; so both are scheduled for surgery this Saturday, November 18. We have further immunizations to receive, then, of course, there are a multitude of details to perform, nor the least of which is packing our baggage. As we terminate our stay in France and depart for the regions beyond, we feel our tremendous need of the guidance and blessings of the Lord. Do pray for us during these days.

We expect to send our next newsletter after our arrival in Africa, so we take this opportunity to wish you a happy Thanksgiving season followed by a blessed Christmas and a joyous New Year. May the Lord bless you and make you a blessing in His glorious service.

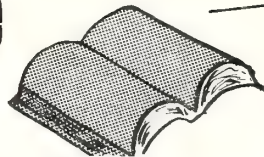
Your servants for Jesus' sake,
LeVerne and Lorene Milcy

SECRET OF SUCCESS

Until you have learned to be tolerant with those who do not always agree with you—until you have cultivated the habit of saying some kind word of those whom you do not admire—until you have formed the habit of looking for the good instead of the bad there is in others, you will be neither successful nor happy.

Case Dismissed!

A southern boy was arraigned in juvenile court for stealing a watermelon. He was guilty. Before passing sentence the judge asked, "Is there anything you wish to say before I pass sentence?" The boy thought for a minute, then said, "Judge, have you every stolen a watermelon?" A painful silence pervaded the court room. Finally, the judge blurted out, "No cross examination allowed! Case dismissed!"—*Gospel Herald*.



Growth Through Adoration

(Lesson for December 17)

Lesson: Luke 1:39-55

Golden Text: Luke 1:46, 47

I. INTRODUCTION

As we approach this Christmas season, let us enter into this season of the year with thanksgiving in our hearts for all of His goodness to us. So many times, in the hustle and bustle of buying gifts, we forget the true purpose of the Christmas season. The brightly lit Christmas trees, the tinsel and the holly, may be the cause for forgetting about the Christ Child. As we study this lesson, may we endeavor to learn more about the meaning and place of adoration in every Christian's life.

The printed text for today tells the story of Mary's visit to Elisabeth and the beautiful words spoken by Mary, called the "Magnificat." In Luke 1:5-23, we are told of a vision that Zacharias had while he was serving in the temple of Jerusalem. He was told that he and his wife, Elisabeth, would have a son in their old age. The son was to be called John, and when he grew up he would prepare the people of God for the coming of the Lord. In Luke 1:26-38, Luke tells us of the promise to Mary that she was to bear a child who would be born by a supernatural birth and would rule upon the throne of David.—*Selected*. It was then that Mary decided to visit Elisabeth.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

Luke 1:40: Mary needed someone to confide in, and Elisabeth was the one. The two could talk as privately as they wished, for Elisabeth's husband seems to have been deaf (Vs. 62) as well as speechless (Vs. 20) at the time.

Vs. 41: Mary knew Elisabeth was to become a mother (Vs. 36), but only now did Elisabeth learn what was in store for Mary.

Vs. 42: Elisabeth's welcome to Mary was not a usual one. She was greeting

the person to whom the Messiah was to be born. The Bible gives us tiny glimpses of these great events.

Vs. 43: Elisabeth was the wife of a priest and might have thought herself superior to Mary, but she showed no envy when she learned Mary was to have an honor above her own.

Vs. 44: Elisabeth was under the inspiration of the Holy Spirit (Vs. 41), and this enabled her to interpret correctly the movement of her unborn child.

Vs. 46: To magnify in this sense, is to praise the greatness of God. Compare this with Hannah's prayer in 1 Samuel 2:1-10.

Vs. 48: Mary was not the wife of a priest, but of a carpenter. Obscurity and poverty have no effect on the choices of God.

Vs. 49: It was a great thing indeed that a virgin should bear a Son. It was great that the Messiah should at last be born.

Vs. 51: God's powerful arm scatters the proud whose imaginations cause them to think they think for God. He honors the humble.

Vs. 52: The choice of humble Mary is an example of God's habit of lifting the lowly to the heights of importance. Other examples are Joseph in Egypt and David the shepherd. This statement of Mary seems almost a quotation of Psalm 147:6.

Vs. 53: God has given help to His chosen people, the people of Israel. He has punished them for their sins, but He has not forgotten His mercy. Now the greatest evidence of His mercy, the Saviour, is about to appear. This sounds very much like the promise of Isaiah 41: 8, 9.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. Characteristics of the older woman, Elisabeth prayed for God's blessings to rest upon Mary and upon her unborn child, the Christ. She salutes the unborn Jesus as her own Lord and Saviour, and Mary as the most blessed mother of her Lord. Elisabeth shows the spirit of wonder, sincere reverence, and thanksgiving for the privilege which had come to

them from God and for what He had done for the whole world through them. She further declared that the unborn child of her own womb recognized the salutation of Mary and leaped for joy at the mention of Jesus, his own Lord.—*The Bible Teacher* (F.W.B.).

2. This song by Mary reveals the genuineness of her faith, the sincerity of her devotion, and the strength of her love. To magnify the Lord (Vs. 46) is to praise His greatness. To magnify is to enlarge. God was to occupy a larger place in Mary's life.

3. We can magnify the Lord in our own life by giving Him a greater place. As we know more about the Lord through daily living with Him, we adore Him more. Through this adoration and worship, we magnify; that is, give Him a larger place in our lives.

4. Note that Mary uses the Hebrew poetical form in which the second line repeats in slightly different words the idea of the first line. Compare Verses 46 and 47.

5. Mary was not the wife of a priest, but of a carpenter. Obscurity and poverty have no effect on the choices of God. God often takes the humble and the weak things of the world to confound the mighty. Every Christian can recall many instances of God using the poor, the weak, and the ignorant to glorify His name. The only thing that affects God's choice when He selects someone for a task is faithfulness.

6. God made a promise to Abraham, and throughout the Old Testament had repeated His promise. This promise was now to be fulfilled through the Child which was to be born as Saviour of His people. The children of Abraham are not only the Hebrew people, but those of all races who have faith in God and trust Him (Acts 2:39; Galatians 3:7-9).—*The Advanced Quarterly* (F.W.B.).

7. A communist teacher in East Germany said to a class of children, "Stand and say, 'There is no God.'" A little eight-year-old girl from a Christian home refused. She was threatened, but she wouldn't say the words. Finally the teacher angrily said, "Go home and write 50 times, 'There is no God,' and give me the paper tomorrow." That night she sat down and wrote 50 times, 'Es gibt Doch ein Gott'—. "There is a God." The teacher was angry. "When you go home write 500 times, 'There is no God,' or else!" The "or else" meant death! The next day, the father and the little girl went to the superintendent of the
(Continued on page fifteen)

Boys' and Girls' Stories

(continued from page twelve)

ket," Mother said. "She was just pretending. Daddy and I are taller. We could see."

"But, Mother,—" Kathy was shocked. "I suppose she didn't have any," said Mother.

"And probably couldn't borrow one, because none of her friends had a nice doll either," Daddy asked.

"Mother," Kathy said suddenly, "I'm getting too big to play with dolls, and I have two nice ones. I'd like to give one to Betty Ann Carroll. Could we maybe take it and see if we could find her house on Christmas afternoon?"

"We maybe could," Daddy repeated laughing.

"We certainly could, if Kathy really wants to," agreed Mother.—*Junior Trails*.

IS THIS A TIME FOR RESTING?

(Continued from Page Three)

Later God demonstrated His sensational power for Elijah by wind, earthquake and fire. "... but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake; And after the fire a still small voice" (1 Kings 19:11, 12). One must be very close to God to hear His whispers. A still small voice is for intimates. Elijah apparently did not understand this and there is no record of his being used appreciably thereafter. This was the man who had been very jealous for the Lord God of hosts.

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The Weakest Saint

Little Mary knelt every night at her bedside and prayed. Mother stood nearby. One night little Mary prayed longer than usual. Finally she arose. "Mary," asked Mother, "why did you pray so long tonight?" Said little Mary, "Today in church we sang a song that said, 'Satan trembles when he sees the weakest saint upon his knees.' I wanted to make him tremble longer!"—*Gospel Herald*.

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Success is not attained by lying awake at night but by staying awake in the daytime.

INFORMATION ON THE DURHAM LAWSUIT

As reported in the last issue of *The Free Will Baptist*, the National Association had entered the lawsuit in regards to Ronald Creech and the Edgemont Church. Further information revealed that the petition of the National Association to enter this case, on appeal in the supreme court, stated that the National Association desired to file a brief *amicus curiae* (as a friend of the court) in this action, and that their brief would be in support of the appellants' (Ronald Creech and James A. Miles et al) position. This appeal, on the temporary restraining order injunction, signed by the Honorable Clawson L. Williams Sr., on June 30, 1961, was to be heard before the supreme court Tuesday, November 28.

Upon learning about the last minute effort of the National Association to enter this case, the executive committees of the North Carolina State Convention, the Central, Eastern and Cape Fear Conferences also petitioned the supreme court to be allowed to enter file grievance *amicus curiae* in support of the appellees (the Western Conference and J. T. Teasley et al) position.

The supreme court took these petitions under consideration and on Wednesday morning, November 29, announced that the petition of the State Convention, the Eastern, Central and Cape Fear Conferences had been filed too late; that the petition of the National Association was now disallowed and the case would be argued as scheduled without either organization allowed to file a brief *amicus curiae*.

The appeal was heard before the supreme court on Wednesday, November 29. No decision has been announced as of this time, but may be announced at any time.

It is understood that regardless of the decision of the temporary orders before the supreme court, the main issues are still to be heard before a jury in Durham County Superior Court.

This paper still has not been able to determine who authorized the National Association to enter this lawsuit. A member of the general board and the moderator of the National Association have been contacted, but neither seem to be able to give this information. Further reports will be furnished by the Executive Committee of the Western Conference.

St. Claire Bible Class

(continued from page fifteen)

school and told him what had happened. "Don't worry," he said to the little girl. "Your teacher was killed in a motorcycle accident last night! The matter is settled. Go to your class."—*The Bible Expositor*.

•

Ceaseless Praise of a Leper

David was a preacher, a leper, and a patient in the National Leprosarium at Carville, La. He was crippled, deformed and blind, yet he was cheerful and thankful. He sang hymns of praise and greatly

inspired other sufferers. The note of thanksgiving was dominant in his prayers. A radio brought joy to him. He turned it on and off with his lips because his fingers were useless.

How blessed you are, no matter what your condition may be, if you have a glowing, grateful heart!—*Gospel Herald*.

•

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; (1 Timothy 1:12).

•

"... Christ Jesus came into the world to save sinners; ... " (1 Timothy 1:15).

North Carolina Superannuated Ministers

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Rev. R. C. Alexander	Box 301, Robersonville, N. C.	Albemarle	Sept. 30, 1889
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	Albemarle	Aug. 26, 1879
Rev. W. H. Lancaster	209 W. Hancock St., Smithfield, N. C.	Cape Fear	Nov. 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	Cape Fear	Feb. 15, 1893
Rev. Howard Pipkin	Route 2, Mount Olive, N. C.	Eastern	Oct. 15, 1881
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	Eastern	Aug. 22, 1898
Rev. J. A. Collins	Route 5, Box 206, c/o Joe A. Hare, Asheville, N. C.	French Broad	Jan. 6, 1874
Rev. J. C. Franks	Route 1, Box 341, Black Mountain, N. C.	French Broad	Oct. 9, 1890
Rev. Paskel L. Coxey	Pinkney Station, Gastonia, N. C.	Piedmont	Jan. 28, 1881
Rev. J. W. Jones	Cramerton, N. C.	Piedmont	May 2, 1877
Rev. C. W. Bennett	Box 29, E. Broad St., St. Pauls, N. C.	Rockfish	March 29, 1886
Rev. J. C. Rogers	107 Bluett Ave., Rockingham, N. C.	Rockfish	Feb. 9, 1890
Rev. R. L. Clark	Route 1, Box 481-M, Hamlet, N. C.	Rockfish	Feb. 21, 1893
Rev. W. G. Pike	Route 3, Selma, N. C.	Western	Aug. 27, 1887
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	Western	Oct. 10, 1900
Rev. Barney Griffin	330 Vance Ave., Kannapolis, N. C.	Western	July 30, 1892
Rev. M. L. Cummings	Wake County Home	Western	June 2, 1876
Rev. Wiley Ferrell	Route 1, Selma, N. C.	Western	Sept. 27, 1902
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	Western	June 12, 1893
Rev. Romic Mitchell	Route 2, Pikeville, N. C.	Western	Dec. 17, 1893

North Carolina Superannuated Ministers' Widows

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Mrs. Nancy Laura Coates	514 W. Peace St., Raleigh, N. C.	Cape Fear	May 25, 1869
Mrs. W. R. Glover	Box 408, Coats, N. C.	Cape Fear	Sept. 28, 1884
Mrs. B. B. Richardson	801 N. Bloodworth St., Raleigh, N. C.	Cape Fear	Dec. 15, 1874
Mrs. Almeda W. Phillips	Route 1, Tarboro, N. C.	Central	Dec. 3, 1880
Mrs. M. A. Woodard	Winterville, N. C.	Central	June 5, 1891
Mrs. W. A. Dail	Winterville, N. C.	Central	May 22, 1885
Mrs. L. C. Garner	Newport, N. C.	Central	Oct. 22, 1880
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	Eastern	May 23, 1892
Mrs. L. H. Wetherington	Box 902, New Bern, N. C.	Eastern	March 22, 1880
Mrs. B. W. Wells	532 Contentnea Ave., New Bern, N. C.	Eastern	Dec. 24, 1880
Mrs. J. R. Bennett	Bridgeton, N. C.	Eastern	May 23, 1908
Mrs. R. C. Kennedy	1811 Durham St., New Bern, N. C.	Eastern	Nov. 4, 1887
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	Eastern	Feb. 8, 1884
Mrs. J. R. Forrest	305 Armstrong Ave., New Bern, N. C.	Eastern	March 28, 1890
Mrs. B. E. Guthrie	Walnut, N. C.	French Broad	Sept. 29, 1885
Mrs. A. B. Lowery	209 Hamby Dr., Marietta, Ga.	French Broad	Jan. 8, 1891
Mrs. Mallic Rice	Route 5, Box 224, Marshall, N. C.	French Broad	July 15, 1890
Mrs. Hardie Vaughn	105 Hazelmill Rd., Asheville, N. C.	French Broad	Nov. 3, 1891
Mrs. Eva Gentry	Route 1, Box 510, Asheville, N. C.	French Broad	Oct. 12, 1911
Mrs. Charles D. Wheeler	Box 195, Ridge Crest, N. C.	French Broad	May 23, 1908
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	Pee Dee	Jan. 9, 1904
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	Pee Dee	March 7, 1893
Mrs. Julia Wilson Snyder	Box 166 (Erlanger Sta.), Lexington, N. C.	Piedmont	Aug. 25, 1892
Mrs. Cornelia Bell Calvert	Box 224, N. Belmont, N. C.	Piedmont	March 14, 1910
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	Western	Sept. 23, 1903
Mrs. Ida O. Styron	Pine Level, N. C.	Western	July 31, 1897
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	Western	Feb. 24, 1891
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	Western	March 25, 1899

DS /

the Free Will Baptist

Ayden, North Carolina, Wednesday, December 13, 1961

HAROLD M. LAMBERT PHOTO

DEC 13 1961

DURHAM, N.C.



EDITORIAL

FOR A BETTER CHRISTMAS

How many Christmas seasons have you observed? From the time you experienced your first Christmas bliss, how many have been truly observed as God would have us observe it. Frankly, we are highly in favor of a better and more meaningful Christmas season, and now is the time to begin to make it so. For a better Christmas this year may we resolve:

1. To remember the true meaning of this blessed season. To many it is just another holiday season, but it is far more; however, one cannot know its significance without knowing the One whose birthday we observe. Here's the truth of the meaning—love came down at Christmas. The faithful child of God can understand something of the ultimate in love, for he has experienced something of this great love in his own heart and soul. He has recognized God's great love for him in the giving of His only begotten Son to provide for man's redemption. Christmas is the portrayal of John 3:16; for greater love cannot be found. An acceptance of this great love will give one an entirely different understanding of this Christmas season. Amid the joy and merriment, we will know and understand the reason for it all.

2. To remember the words of Christ, "It is more blessed to give than to receive." The exchange of Gifts has become the custom of each Christmas season. This has come about because most people feel that they should not receive without giving in return. Perhaps, then, we have maintained more of the true meaning of Christ's words than we realize. Since it is customary to exchange gifts, wherein we are reminded of God's great gift to the world, why not do something special this year? Why not give to someone who has nothing to give in return except his love and appreciation? Instead of thinking in terms of receiving, let's think in terms of giving.

3. To not allow this season to become a burden to us. With the rush and crowd of Christmas shoppers, with the planning of elaborate meals, we often forget why we are observing Christmas. Christmas should not be a burden; it should be a time of joy and abiding peace. The message of the angels on that first Christmas should be real to every Christian.

In our Christmas plans this year, let us determine to make it a better Christmas. We can, if we allow Christ to lead in our every plan and activity.

WHAT A PITY!

It is a pity indeed that during this Christmas season Free Will Baptists cannot sit down and reason with each other and thus manifest the true spirit of Christmas. How wonderful it would be if once again we could and would accept our fellow man's word at face value without adding to or taking from. Surely the Christmas season teaches us to let peace and joy rule in our hearts, and thus let bygones be bygones.

THE VOICE OF CHRISTMAS

*I cannot put the Presence by, of him, the Crucified,
Who moves men's spirits with his love as doth the moon the tide;
Again I see the Life he lived, the godlike Death he died.*

*Again I see upon the cross that great Soul-battle fought,
Into the texture of the world the tale of which is wrought
Until it hath become the woof of human deed and thought—*

*And, joining with the cadenced bells that all the morning fill,
His cry of agony doth yet my inmost being thrill,
Like some fresh grief from yesterday that tears the heartstrings still.*

*I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market-square;
The Mansion and the Tenement attest his presence there.*

*Upon the funneled ships at sea he sets his shining feet;
The Distant Ends of Empire not in vain his Name repeat,—
And, like the presence of a rose, he makes the whole world sweet.*

*He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone, like sunlight he proceeds;
He comes to give the World's starved heart the perfect love it needs—*

*The Christ whose friends have played him false, whom Dogmas
have belied,
Still speaking to the hearts of men—though shamed and crucified,
The master of the centuries who will not be denied!*

HENRY KEMP.

Volume 76

Number 49

December 13, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE

6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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I would make a

Wonderful Pastor

NOW, this title sounds like boasting of the most impudent kind, doesn't it? So I had better hasten to explain.

I do not mean that I am a wonderful pastor on the field where I am now serving. Neither do I mean that if your church should call me, and I should accept the call, I would come to you as a wonderful pastor, or be a wonderful pastor to your church. I believe that I am now a better pastor than I have ever been before, for I am honestly trying to profit by my former mistakes and failures. If I should in time go to another pastoral field, I hope and believe that I would be a still better pastor, for I am gaining experiences on my present field that would help me be a better pastor. But I am afraid that I have missed my chance to become a truly wonderful pastor.

What do I mean when I say that I would make a wonderful pastor? I mean that if I could go back and begin all over again I would make the kind of preparation needed to become a wonderful pastor, and I would then do the things that would justify the title, provided I could carry *just one thing* back with me to this new beginning.

Every now and then I hear someone say, "If I could start life all over again and know what I know now, I would do things far different." Well, it may sound a little strange, but I would not ask to carry what I know now back with me to a new beginning! I would not want to rob myself of the experience of obtaining all over again an education, even from the very beginning of school life, and especially my education for the ministry. The struggle for an education is one of the richest experiences in the life of a minister of God. The harder the struggle, the greater the blessing to the future of the minister. I believe there are great preachers and great pastors in the world today who have been made great, not because

of the degrees they obtained in college, but because of the struggle to obtain these degrees.

During the almost seven years my own son struggled to obtain a four year college diploma, my heart was made to bleed for him over and over, especially the three times he had to quit college and get a job because there was no money with which to pay college bills. I laid awake at night with an aching heart, wishing that the next morning I could write a check and send it to him and say, "Son, forget all

by Loy Everette Ballard

about getting a job until you finish college, and give yourself wholly to study." But, deep down in my heart, I knew even while I longed to do this it would not be best for him. I would be robbing him, and robbing the churches he might some day serve, of experiences that would do perhaps even more toward making him a good minister than all his college credits would do. There is nothing that will do more to mold you, young man, for the Master's use than the heart-breaking and back-bending struggle to get an education on your own. The hours you have to spend upon your knees in prayer of desperation because your college fees are due and there is no money to pay them, your old suit is getting so thin that you almost feel like you are going around in the nude, and the soles of your shoes are so worn that you are thankful for a piece of heavy paper to put between your socks and the soles. No, if I could go back I would not ask to take the knowledge I now have

back with me. I would want to fight, sacrifice and weep bitter tears getting it all over again, and getting it better and more of it.

What, then, would I want to take back with me? Simply the understanding I now have of what a great responsibility and glorious privilege it is to be a real pastor.

I did not have this understanding when I started out in the pastorate. I was sincere in wanting to be a good pastor, but I just didn't know what it was all about. To me there was a certain sort of romance attached to being looked up to as the pastor; to have people show me a certain sort of deference; to have the business men of the town speak to me in most respectful terms because I was the community pastor, or one of them. O I wanted to be worthy of these honors, and I wanted to earn the money that was being paid for my services. When I made mistakes that reflected upon the holy calling, I grieved about them as much as any of my friends grieved, though sometimes I may have been too stubborn to show it.

What do I mean by the right kind of an understanding of what it means to be a pastor? I do not mean that one must of necessity be a great preacher, for preaching and pastoring are not the same thing. One can certainly complement the other, and I would want to prepare to be a better preacher, if I could start all over again. But I have known some good pastors who were not good preachers, and so being a good preacher would be secondary to being a wonderful pastor. What then do I mean?

Let me put it like this: Brother, to be a good pastor you must be able to really and truly adopt every member of your church, and all the children of your members, as members of your own family. That starry-eyed girl who comes to you

(Continued on Page Nine)

Christmas Santa or Jesus

DURING THIS TIME of the year, the thoughts of people turn to Christmas and all the excitement that goes with it. For small children it may mean the time when that jolly, old fat man comes flying through the air with a bag full of toys. For others it may mean just a holiday off from work, or a trip to Grandma's.

For the Christian, Christmas should mean much more. Christmas is the birthday of our Saviour. If there had never been a Christmas, there would never have been a Christian. If Jesus had not been born, there would never have been a Christmas.

Far too much, Christmas has been commercialized. Merchants take advantage of the Christmas season to make a little extra money. A Santa Claus is placed in every big department store to draw attention from the boys and girls who in turn persuade their parents to shop where Santa is.

We have even gone as far as giving the attributes of God to this fictitious character, Santa Claus. Parents tell their children to be good because Santa is watching them. He knows what they say, what they do, and when they are asleep. To Santa has been given the attribute of omniscience. Only God is all knowing. He is the only one who has this attribute. God is the only one who knows what we say, what we do, or when we are asleep. He knows the very intent of our hearts.

If we as Christians would get as excited about the birth of Christ as we do the spirit of Old Saint Nick, we could evangelize the world in a few years.

Jesus has been taken out of the Christmas season. How many times have you seen a sign which read, Merry Xmas, or how many times have you been guilty of writing it? You may think that

without Christ it would not be merry at all.

If you were having a birthday party and invited all your friends to share your birthday with you, would you not feel left out if your friends exchanged gifts among themselves and gave you nothing? Sure you would. Then don't you think Jesus feels left out when we fail to give Him something for His birthday?

Don't misunderstand me. I believed in Santa as much as any other kid, and I was rather hurt when I found out there

by Ken Riggs

Student, Free Will Baptist Bible College

was no real Santa Claus. I went on believing that there was still a Santa Claus, even though those who were older than I kept telling me there was no such person. I was always taught that Christmas was the birth of Jesus and that Santa Claus was just a myth of a story.

Is it not better to explain to your children that Santa Claus is just a fictitious character and never really existed? You may argue that they wouldn't understand. If they understand and believe that he does exist, they can learn the real truth that he is only a fairy tale.

Parents are robbed of praise due to them because they let their children believe that Santa gives them their Christmas gifts. Again I say, is it not better to tell them the real truth? You as a parent will feel better when your children tell you, thank you, instead of Santa.

In Ephesians, Chapter 6, the child is told to honor his parents. However, parent, how can a child honor his parents who tell him a lie? You may say that it's a small thing and will not harm them. There is no such thing as a small lie. All lies, or deceit, are big in the sight of God. It will harm them. Not only will it harm them but it will harm you. Your child will begin to lose respect for you as a parent, and can you blame them?

Christmas is a joyous time of the year. For the Christian it should be a day of days. "Joy to the world, the Lord has come." He has come to make a way for our redemption and to die for our sins.

When Christ was born, those who came to the manger brought Him gifts. Have we not reversed this custom? There is still a gift that we can bring to Him. In Romans 12:1, Paul says, "... that ye present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is a personal gift that we can give Him.

I like for people to do things personally for me. It means more to me and makes me appreciate them more. Salvation is a personal thing and so is presenting our bodies to Him. We are not forced to do it but it is our reasonable service.

What would please Jesus more than for us to give ourselves as a present on His birthday? Jesus makes it possible for us to have a Merry Christmas. Let's keep Him in Christmas, and give ourselves completely to His service.

•
"Your day of grace is passing, the judgment day is coming, what about your soul?"—Selected.

Observing Free Will Baptists

In the Light of Recent Events

CHARLES SAPP
Winterville, North Carolina

ARTICLE 4

(This is the fourth of six articles to appear in the Free Will Baptist. They represent the thinking of the writer concerning the current denominational crisis of the Church.)

NO CHURCH exists in and of itself. All denominations are more or less influenced by others. Churches, like people, do not live unto themselves. But churches, like people, have some control over the influence exerted upon them by others. A person is most influenced by those whom he regards his closest companions. The same can be said of the church. It will be influenced most by those it has chosen to hold in closest fellowship.

A historical example of this sort of influence on the development of a church can be seen in the Saybrook Platform adopted by the Congregational Church. What is the story behind this incident in church history? Well, briefly it is just this: Congregationalists had become closely associated with Presbyterians in Connecticut. In 1708 they met in a council and adopted the Westminster Confession of Faith, and made a departure toward Presbyterianism in the election of a permanent council whose decisions were to be final in church government.

The interesting thing about this historical illustration is that two forms of church government had become closely associated with each other. That association was to influence the development of the Congregational and Presbyterian churches for almost two hundred years. Ultimately, these two churches united their missionary efforts, both home and foreign. Yet, they exist today as two separate churches, each having a different form of church government, but both have been influenced by the other. However, each of them now carry out their

own benevolent enterprises and have their own plan of church government.

Who has influenced Free Will Baptists in the history of its development? If one says, "Baptist of course." He is dead wrong. We are Baptists. We have a right to that name, but we are different from most Baptists—different enough to make them uncomfortable. In both doctrine and polity there are elements which Baptists disapprove in us, vocally and without apology. When I pastored a church in a certain city out in Texas, in which there were six other Baptist churches and pastors, I had to learn the hard way that I was not included in their fellowship.

If people from our church wanted to change their membership to one of the Baptist churches in town, they had to first repudiate their baptism. If they were visiting one of the Baptist churches in town during communion, they were not invited to the Lord's table. When I was addressed formally by one of the Baptist ministers or laity, I was called the pastor of the "Free Will Church." Baptist was conspicuously left out when they addressed me. I know my case was not an exception. It has been the rule, at least in western states. When I came to the east coast, I found a more tolerant attitude on the part of Baptists. I have never found close fellowship with Baptist people.

Why? The reason is self evident. Free Will Baptists are different. They are Baptists. They have a right to the name, but they are different enough that other Baptists, without apology, say we have no right to the name Baptist. This turn toward Baptists on the part of some Free Will Baptists ought to be viewed in the eyes of all Free Will Baptists as a novelty. Is this fight for Baptist principles prefaced by Free Will or not? I for one would like to know.

How is a church identified? How do you tell when a church is a Baptist church

—a Free Will Baptist church? By polity? Even the unadorned Baptists will not accept that answer. By faith and by practice—this has been the traditional answer through the years.

A more sophisticated answer would be: A Baptist church is identified by the continuity of the principles advocated in the Reformation by the Anti-Baptists. But if you stick to this answer the Mennonite church is the best representative of Baptists in the world today, and they do not have the form of government usually found in Baptist churches. But on the other hand, Baptists have dropped many of the principles fought for by the Anti-Baptists through years of persecution. They could not continue to hold them and become a popular church.

What I should like to impress you with is just this: when a person bigotedly says, "Oh, but that's not Baptist in principle," you just remember, he may not know what he's talking about. There are too many factors involved to accept simple answers to hard questions.

I am satisfied in my own mind, that Baptists as such have had little constructive influence on the Free Will Baptist church in the course of her development. But the interesting question is, "Where have Free Will Baptist turned, for the most part, in the past twenty years for close fellowship—fellowship outside the denomination, and therefore somewhat alien to her own life and thought?" I should like to think with you along these lines in my next article.

DOESN'T IT COUNT IF I TRY?

It was bedtime. The room of little five-year-old Julie Ann was a shambles. Books, toys, dolls and stuffed animals were strewn all over the floor. Said her mother, "Julie Ann, you know you shouldn't scatter your playthings all over your room." Julie Ann's face looked like a blown-out lamp! Sadly she said, "Mommie, I try to keep things straight. Doesn't it even count if I try?"

God will reward us for all we sincerely try to do for Him but seemingly fail.—Walter B. Knight.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6: 5.

News + Notes of Denominational Interest



Greenville Choir to Present Christmas Cantata

The Senior Choir of the Greenville Free Will Baptist Church, Greenville, North Carolina, will present the Christmas Cantata, "Born a King," by John W. Peterson, as follows: Saratoga Free Will Baptist Church, Saratoga, North Carolina, Sunday, December 17, 1961, at 2:30 p. m.; First Free Will Baptist Church, Morehead City, North Carolina, Sunday, December 17, 1961, at 8:00 p. m.; and Greenville Free Will Baptist Church, Greenville, North Carolina, Sunday, December 24, 1961, at 11:00 p. m.

Mr. Stephen Walters will serve as narrator with Mrs. Ruth Taylor at the organ, Mr. Curtis Paul at the piano and Mr. William Lloyd as music director. The Rev. R. B. Crawford is pastor.

The choir members in the picture are as follows: Front row, left to right: Miss Sharon Blaylock, Miss Linda Tripp, Mrs. Ann Riddick, Mrs. Frances House, Mrs. Amy Mills, Mrs. Helen Darden, Mrs. Ruth Taylor. Second row: Mr. Stephen Walters, Miss Ann Averette, Miss Alice Walters, Miss Janet Horton, Miss Betty Pittman, Miss Arlene Cayton, Mrs. Ar-

lene Cobb, Mr. William Lloyd. Third row: Mr. Curtis Paul, Mr. Connie Hines, Mr. William Landing, Mr. Floyd Nobles, Mr. David Nobles, Mr. Kenneth Proctor, Mr. Alton Stocks, Mr. Gilbert Windham. Not included in the picture are Mrs. Naomi Buck, Miss Judi Calhoun, Miss Ruth Clark, Mr. Howard Bryan and Mr. Joe Culbreth.

Saratoga Church Host to Youth for Christ Rally

The Youth for Christ Rally composed of young people from Aspen Grove, Dilda's Grove, Kings Cross Roads, Owens Chapel, and Saratoga Free Will Baptist Churches will meet December 16, at Saratoga Church. The following program on "Christmas Traditions" has been planned.

Theme: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6).

Devotions: "Unto Us a Child Is Born," Owens Chapel

Special Music: "Silent Night," Dana Oakley, Aspen Grove
Testimony Time: "What I Want for Christmas," Dilda's Grove
Christmas Quiz: Kings Cross Roads
Special Music: Saratoga Junior Choir
Reading: "Another Boy," Bettie Mae Webb, Saratoga
Playlet: "What Christmas Traditions Really Mean," Intermediate and Junior Leagues, Saratoga
Talk: "Christmas Traditions Can Strengthen Family Life"
Benediction

St. Mary's Church Host To First Union Meeting

St. Mary's Free Will Baptist Church, Wilson County, North Carolina, will be host to the First Union Meeting of the Western Conference, Saturday, December 30, 1961. The moderator, the Rev. R. N. Hinnant, requests each church to be represented by delegates and to please have report blanks filled out properly so that each church will get proper credit for the work it has done.

The program is as follows:

Morning Session

10:00—Devotions, Rev. Jesse B. Bone
10:15—Welcome, Rev. Bruce Barrow
—Response, Rev. Milford Hales
10:20—Reading of Minutes
10:30—Special Music
10:40—Roll Call of Ministers
10:50—Roll Call of Churches
11:25—Congregational Singing, Rev. Earl Glenn, Director
—Offering for Children's Home
11:30—Sermon, Rev. Joe Ingram
12:00—Lunch

Afternoon Session

1:00—Devotions, Mr. Billy Jordan
1:15—"The Church at Work," Mr. Hardy Talton
1:35—Report of Committees
—Business Session
2:30—Adjournment

Western Conference To Meet in Wilson

Pursuant to action taken by the Western Conference of Original Free Will Baptists of North Carolina, while in regular session on October 11, 1961; a third day of its seventy-fifth annual session will be held at the First Free Will Baptist Church, Wilson, North Carolina, on January 10, 1962.

The program for this third day of the conference will begin at 10:00 a. m. and will continue as long as necessary. Lunch

will not be served by the host church, but a list of recommended eating places will be furnished for the benefit of those attending.

One of the main features of this third day of the conference will be a memorial service during the morning worship hour. A suitable service is being planned in memory of those who have passed away during the past year and in commemoration of the seventy-five years of the history of the conference. Items of business left unfinished during the regular session, on October 11, 12, 1961, will also be considered.

This will be a continuation of the seventy-fifth annual session and the delegates who represented churches or union meetings on October 11, 12, 1961, are already registered and will be expected to attend on January 10, 1962, unless arrangements are made for others to replace them, in which case the new delegates will register with the credentials committee. Any church or minister, in good standing, that did not represent in October, may also represent on January 10.

The Western Conference of Original Free Will Baptists of North Carolina was formed from the "mother conference," the Original General Conference, now the Central Conference, in 1886, and was composed of the churches west of the Wilmington and Weldon Railroad. It was further agreed in the formation of the Western Conference that "no change shall be made in our Book of Discipline without the concurrence of three-fourths of both conferences."

The following served on the committee appointed to recommend the terms and conditions of the formation of the Western Conference: Elders R. K. Hearn, D. Davis, M. Linton, John Harrison, P. T. Lucas, and R. H. Holland.

WOW Give Children Christmas Party

The Woodmen of the World, under the direction of Mr. Willie A. Dunning of Bethel, North Carolina, gave a Christmas party for the children of the Free Will Baptist Children's Home, Middlesex, on December 6. Each child was presented a gift of money, and a fruit bag. The home was presented some athletic equipment.

The Rev. J. W. Everton, superintendent of the home says: "The Woodmen of the World is not an organization of the church, but the Children's Home sincerely appreciates their support and the support of all other such groups."

Kinston Pastor and Wife Honored on Wedding Anniversary

The First Free Will Baptist Church of Kinston, North Carolina, honored its pastor and his wife, the Rev. and Mrs. A. B. Bryan, on their twenty-third wedding anniversary, Sunday, November 12. An informal open house, held at the church parsonage from 4:30 to 6:00 p. m.,



featured refreshments, music, and fellowship among the pastor's family, guests, and members of the church congregation.

Mr. Bryan, who came to Kinston as pastor in August of 1961 from Free Union Free Will Baptist Church, Beaufort County, now lives in the church parsonage, 600 Carey Road, with his wife and four children—Edgar, Howard, Jo Ann, and Peggy.

Mr. Bryan states concerning the open house: "My wife and I join together in thanking the people of the Kinston Church for such a wonderful occasion celebrating our anniversary, and for all their kindnesses to our family. May God continue to bless as we all strive together to do His will."

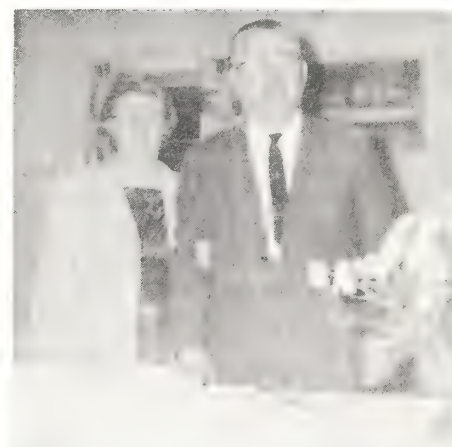
Executive Committee Speaks For General Board

The Executive Committee of the National Association of Free Will Baptists, in a statement which appeared in the November issue of *Contact*, the voice of the National Association, and which was sent to the editor of *The Free Will Baptist* for publication after it appeared in *Contact*, has spoken in behalf of the General Board of the National Association in response to the request of the North Carolina State Convention that the exact

standing of the North Carolina State Convention of Original Free Will Baptists with the National Association be made known.

The rather lengthy statement of the executive committee pertaining to this present controversy gave no indication, or hint, that there is any possible chance of solving the present difficulties. The committee expressed the opinion that the National Association ought to speak for itself when it meets in 1962, as to the standing of the North Carolina State Convention. It is the opinion of the executive committee that the standing of the North Carolina State Convention is something it will have to determine for itself, but concluded that the National Association will not likely choose to seat any group that has taken a position "contrary to basic Free Will Baptist doctrines, practices, and polity."

Reception Given in Honor of the Statens



Shown above are the Rev. and Mrs. Ralph Staten during a reception given in their honor recently at the Fairmount Park Free Will Baptist Church, Norfolk, Virginia. Mr. Staten came to the Norfolk church from North Belmont, North Carolina. The Statens have three children.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

APPRECIATES VISIT

"I would like to take this opportunity to express my appreciation for the young people of Rose Hill Free Will Baptist Church, Ayden, North Carolina, who visited me on Thanksgiving night, and sang old fashioned hymns and brought me a basket of fruit. May God richly bless each one of them."—Mr. F. A. (Gus) Haddock Sr., Ayden, North Carolina. (Mr. Haddock is 93 years old.)

Coming Events

December 25—Christmas Day
January 1, 1962—New Year's Day
January 10—Western Conference, First Free Will Baptist Church, Wilson, North Carolina

**RESOLUTION
OF THE
EXECUTIVE COMMITTEE
OF THE
NORTH CAROLINA STATE
CONVENTION**

Whereas the relationship between the North Carolina State Convention and the National Association of Free Will Baptists is in serious jeopardy because of a controversy over church government; and,

Whereas the published statements of the Executive Committee of the National Association and the editor of "Contact" have brought further confusion and feelings of distrust between the membership of these two bodies; and,

Whereas the Executive Committee of the National Association has now attempted to interfere directly in the internal church affairs in North Carolina by filing a brief with the State Supreme Court of North Carolina in support of Ronald Creech and the Miles faction of Edgemont Church in the case now pending in the Supreme Court of this state; and,

Whereas this action by the officials of the National Association is without precedent in the history of the denomination; therefore,

Be It Resolved that we, the members of the Executive Committee of the North Carolina State Convention, vigorously protest this most recent action on the part of the officials of the National Association to give further support to Ronald Creech and the Miles associates in their dispute with the Western Conference of North Carolina and thereby seek to change the long established customs, practices, and usages in church government recognized by Original Free Will Baptists in this state and elsewhere.

Members of the Committee:

S. A. Smith
C. L. Patrick
Michael Pelt
C. F. Bowen
Walter Carter
Oscar Webster

I DARE BELIEVE

Surrounded by a host of foes,
Stormed by a host of foes within,
Nor swift to flee, nor strong to oppose,
Single, against hell, earth and sin.
Single, yet undismayed, I am;
I dare believe in Jesus' name.

Salvation in His name there is,
Salvation for sin and death and hell,
Salvation into glorious bliss
How great salvation, who can tell!
But all He hath for mine I claim;
I dare believe in Jesus' name.

—Selected.



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L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

The Time Is Now

Ralph Lightsey
Director of Public Relations
Mount Olive College

During the past decade, Mount Olive College has made tremendous progress. Ten years ago, the college was only a dream; but now it is a dream come true.

It had its beginning at Black Mountain with nine students. It now has an enrollment of 187.

In an almost unprecedented time, the college became a member of every accrediting agency for colleges in this area, including the Southern Association of Colleges and Secondary Schools.

Mount Olive College has achieved a place of recognition among the leading colleges of the southeast. Increasing numbers of young people are seeking training in its educational program.

The college is developing the best program of education possible. It cannot afford any other kind. The philosophy upon which it is built is sound. Its purpose is Christian.

Sound character training is of tremendous importance. It has been pointed out that if you educate a man's mind and not his morals, you give a menace to society.

It was Teddy Roosevelt who said, "An ignorant thief may steal coal from the railroad; educate him, and he may steal the railroad." In our society, whether we recognize it or not, we depend upon Christian character.

Mount Olive College endeavors to be Christian in every respect. It seeks to train its students to become thinking men and women of high moral and spiritual integrity with unselfish ideals and a sense of responsibility for others.

The college insists on a good faculty. It seeks to employ the best prepared Christian men and women that are available, those who are qualified for the task for which they have been chosen.

Original Free Will Baptists of this state and elsewhere are aware of the tremendous impact the college is now having and will continue to have upon the

church. What happens to Mount Olive College will eventually happen to the Free Will Baptist denomination.

Now is the time for Mount Olive College to launch out, to expand its services, and to prepare for the future.

Now is the time for every Free Will Baptist to awake to a sense of his responsibility to Mount Olive College. We have a good college, but its future development depends largely upon gifts from the members of our denomination.

Money is given to Mount Olive College is more than a donation. It is an investment. It is an investment in the institution that is helping to mould the future of our denomination. It is an investment in the cultural and spiritual development of our society. It is an investment in the young men and women who are to become our leaders. It is an investment that will pay dividends for all eternity as young men and women are trained for their chosen vocations.

At this time, we call upon you to make a real investment in the college. Make it in your own interest, the interest of your sons and daughters, and the interest of the Free Will Baptist church.

I WOULD MAKE A WONDERFUL PASTOR!

(Continued from Page Three)

all "shook up" with an emotion she did not know she possessed until some boy smiled at her in a certain kind of a way, who suddenly comes to realize that within her is a strange creature she does not know how to control, and doesn't know if it is good or bad, and whose deep, questioning expression calls out and says, "I'm frightened, pastor, I'm scared to death"—that little girl must be your very own daughter as truly as if she had been born to your own dear wife under your own roof, so far as your concern for her is involved. And that boy who comes to you, or to whom you go—for this generally is how it will have to be—whose troubled look shows clearly that every time he reads the newspaper or listens to

a newscast on the radio or television, he becomes more confused over what to do with, or what he can do with, his life; he must be your own dear son, who does not know how to dream of the future, much less than how to plan it. Why did the girl not go to her mother or the boy to his father? Well, that's something you may never know—perhaps you can help them understand that they should—but in the meantime you must be their father, and you must find a way to help them over this difficult time in their lives. To do this you must have an understanding that comes from knowledge most of us did not obtain as a part of our training, and which, perhaps, few of us have come into possession of by experience in time to become wonderful pastors to youth.

When that husband comes to you and tells you that he is considering separating from the companion to whom you may have yourself united him, adding one more to the growing list of divorcees, you must make yourself become that man about to separate from your own dear companion whom you once promised to *love and cherish until death us do part*. You must not advise him to do anything that you would not do under the same conditions, you must be sure that you know what the real conditions are before you counsel him. And if it is the wife who comes to tell you that her husband is begging for another chance, as is so often the case, and if you believe that there is even a reasonable amount of sincerity in the repentance or desire of the husband, you must plead for him with her as you would plead with your own wife for another chance.

And, brother, when you stand above a little white casket, and look down into the face of that child, cold in death, and out into the tear-stained faces of those who loved the little one who is soon to be put forever out of sight in mother earth; that little child must be your own dear son or daughter, snatched away from you, destroying all the precious hopes you had in him or her, and leaving your own life empty and void. Your heart, too, must be broken and bleeding even as theirs bleed.

A whole book could be written about this, but this is enough to give you an idea of what I would like to start all over with if I could have a new beginning. And if I could have this understanding to start out with, I would be a better pastor from the very start, and I would grow and grow as the years passed. I would most likely not have as many pas-

(continued on page thirteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zalulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (Revelation 7: 4-8). Why are the scribes of Dan and Ephraim not included here and why does the name of Joseph and Manasseh both appear?—Mrs. Don Eubanks, Route 1, Box 148, Beaufort, N. C.

Answer: That the Book of Revelation is highly symbolic and carries much that is still mystery to every Christian cannot be refuted by any who may claim to have the final solution to the problems found herein, may not be successfully denied, and yet that is no reason why every Christian should not read, enjoy, and meditate on these great and tremendous truths. We must also remember that there is much reward promised to those who read, study, and understand these teachings but, of course, not to those who put "private interpretations" to them. It is more harmful to do that than to ignore them and give no thought and study at all to them. The same we say of these we may say of other Scriptures. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And

if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 1:3; 22:18, 19). I call your attention to the above that I may give a reason for what follows.

Many able and devout Bible scholars consider that the correct method of procedure in the study and interpreting of the Bible is that every passage found in it should be regarded as having a literal meaning when no fact or reason to the contrary is found in the Bible itself and that the Scripture under consideration with its immediate context is to be observed both first and carefully before going to any other part of the Bible for light to help in the correct interpretation of the passage. Both Barnes and Lenski think the sealing including the numbers and all other descriptions found in Revelation are to be taken as being symbolic. On Page 174 in his book, *St. John's Revelation*, R. C. H. Lenski has the following to say: "The number '24' equals 12 plus 12, and is symbolic of the Old and New Testaments combined, just as '144,000' (12 times 12 times 1,000) equals the church of the two covenants combined." Albert Barnes in his book, *Notes on Revelation*, has the following to say on Page 173: "In regard to this number (144,000), the first and the main question is, whether it is meant that this was to be the literal number, or whether it was symbolical; and if the latter, of what it is a symbol . . . The fair interpretation seems to require that it should be understood as symbolical, or as designed not to be literally taken . . . the number is too exact and artificial to suppose that it is literal."

These quotations suffice to show that there is to be found the idea that this is only symbolic among renowned scholars. The following, however, are also scholars of renown and those that lived and wrote after Barnes.

The following is taken from Pages 65, 66 in Clarence Larkins book entitled, *The*

Book of Revelation: "Here we have a respite in the breaking of the 'Seals' that God's 'elect of Israel' may be 'sealed.' As God reserved 7,000 in the days of Ahab who did not bow knee to Baal (1 Kings 19:18), so there will be a 'remnant according to the election of grace' (Romans 11:4-6), and God will reserve 144,000 of Israel who during the period of Tribulation will not bow the knee to Antichrist. This sealing is not the sealing of the Holy Spirit, by whom the Believer is sealed (Ephesians 1:13, 14), but it is a 'scaling' at the hand of Angels. Christ refers to it in Matthew 24:31. What this scaling is we are told in Revelation 14:1. The 'Father's Name' is to be written on their foreheads. They were sealed on their foreheads where others could see it. There was no secret discipleship. In the same public manner the followers of Antichrist will be 'sealed' in their foreheads or on their Right Hand, with the 'Mark of the Beast' which is the Number of His Name, or 666. Revelation 13:16-18.

"The 144,000, 12,000 from each Tribe will be of the earthly Israel, the literal seed of Abraham, living at that time, and not of a mystical or spiritual Israel. Though the 'Twelve Tribes' were long ago lost among the nations, their whereabouts is not unknown to God. And though they may have lost their genealogical books and records, so as not to be able to trace their Tribal descent, God knows where they are, and who is who, and in that day the angels, with omniscient precision, will seal them according to their Tribes, 12,000 from each Tribe. The Angel who has charge of the Sealing comes from the East. This is significant. It intimates that the 'Sealed Ones' have their gaze directed toward the 'Sun-Rising,' as if looking for the fulfillment of the promise in Malachi, 'Unto you that fear My name shall the 'Sun of Righteousness' arise with healing in His wings.' Malachi 4:2. The 'Elect' then of Israel will be those who 'fear Christ's name,' and who, like as Simon and Anna watched for His first Coming, will be looking for the coming of their Messiah.

"There is a remarkable difference in the names of the Tribes as here recorded and the names of the original Twelve Tribes. Here the names of Dan and Ephraim are omitted, and the names of Joseph and Levi are substituted. Why is this? The reason is plain. In Deuteronomy 29:18-21, we read that the man, or woman, or family, or Tribe, that should introduce idolatry into Israel, should have

(Continued on page fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

A TOUCHING CHRISTMAS STORY

by A. J. Smith

This story is published by the Pilgrim Tract Society, Inc., Randleman, North Carolina, and I am passing it along to you, our readers. The title, "A Touching Christmas Story," certainly is touching to people with hearts indwelt by the Spirit of Christ. Of course there may be infidels, whose heart cannot be touched by anything.

Of course there are others who out of hatred or jealousy that could join in with the big husky fellow who took little Freddie and made merry and rejoiced at the suffering of the little orphan children and Children's Home and will support these institutions but will not support a local church or other departments of his denomination. It is hard to believe that such men exist as the fellow who took little Freddie and was so hardhearted as to stuff little Freddie's stocking full of shavings and laughed and made merry at the disappointment of the poor little fellow. Only a demon spirit could produce such a man.

WHEN YOU HAVE READ

After reading this message, get your Bible and read Matthew 18:1-6 and James 1:27.

Make every effort possible to make some child happy on Christmas day. I know of no better place to start with giving than our own Children's Home at Middlesex, North Carolina; however, if you live in another state and have a Children's Home, do your best to take some sunshine to those little dependent children.

My wish for you my friends is a happy Christian Christmas and joy throughout the year of 1962, if the Lord tarries.

NOTHING BUT SHAVINGS!

Not many miles from our home community in Southwestern Minnesota on the banks of the James River is situated

a little town, where lived a family by the name of Graves. Mr. Graves was a tailor by trade. Both he and Mrs. Graves were Christians and had a family altar in their home. There were five children in the home.

After some time of lingering illness, the father died. The three oldest boys were given homes with relatives, but the mother kept little Anna and Freddie with her. A short time later, Mother Graves also passed on after she had bidden them good-bye; thus leaving a sad little group who had promised their mother that they would meet her in heaven.

Little Anna was taken to an uncle in another state. There stood poor little Freddie; nobody wanted him. The relatives figured they could get some work out of the older children, but Freddie was too small (only about seven). Finally a neighbor, a big husky fellow, said he would take Freddie with him. This man was honest in his dealings but godless.

Freddie worked hard and often got so tired by night that he could scarcely climb up the stairs to his bed in the attic. The man was kind to his own children, but cruel to Freddie. When they had chicken there was nothing left on the plate, except for a tip of the wing or the neck, by the time the plate reached Freddie. "That's all right; he can be glad for that much," remarked the man. When the pie was passed around, by the time it got to Freddie, the plate was empty; and so with the cake and cookies. "Oh, that is all right. He has plenty of other things to fill up on," sneered the man.

Sometimes his own children would call attention to the fact that there was no pie, cake, or cookies for Freddie. The man would remark slightly, "Well, he's just an orphan; he ought to be thankful for what he has." Of course the little boy felt the illtreatment keenly, and he often wished for his mother.

Finally Christmas came, and Freddie wondered what he would get—if anything at all. It was the night before Christmas; all the other children had hung up their stockings. The man said that Freddie could hang his up, too; and so he did. He then climbed up the two flights of stairs to his bed in the attic in the isolated room on that bitterly cold night. His was a hard bed; old, cast-off bed clothes had been given him while the other children had nice comforters, rooms, and beds; but of course he was only an orphan. Freddie lay awake a long time thinking of Mother and of heaven and of what the man would put into his stocking.

The next morning he was up bright and early. When he came down he saw the other children on the floor with the candy, peanuts, etc., which they had taken out of their stockings. So Freddie was going to get his too, but the man said, "Freddie, you can't have yours yet; go and do the chores first." He went out hurriedly, did them and came back in. He was then told, "We will have breakfast first, then you can empty your stocking."

When breakfast was over, the man called the family in to watch Freddie empty his stocking. Freddie took his stocking, sat down on the floor, and began to shake out shavings from his stocking. On down he went, still taking out shavings clear down to the toe—nothing but shavings.

Freddie's heart was crushed; the man began to roar with laughter. He laughed and laughed until he was breathless. Slapping his hand on his knee, he remarked to his wife, "That is the best joke I have had in a long time." Then he began to laugh again; thinking it a smart trick. But God was watching that man; He was watching Freddie, too. Let us be careful how we treat or neglect little orphans, or any children for that matter.

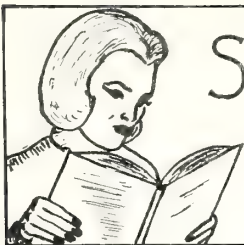
Little Freddie stuffed the shavings back into the stocking, grabbed his cap, and ran to the barn as fast as he could. He climbed up into the haymow and went away over to the back side, where he threw himself on his face to sob out his pain and disappointment. "Oh Mother," he cried, "Why did you leave us?" Later he grew calmer as he prayed and told Jesus all about his heartaches, and Freddie was able to forgive the man for all his meanness to him because the Lord had comforted him.

At the house they had a sumptuous Christmas dinner, but Freddie did not go to dinner, nor did he eat supper; but he did his usual evening chores and went to bed.

Not long after this day's happenings, the man began to act strangely and seemed to be in agony. Some people whispered, "It is because of the evil way he has treated the little boy." One morning all were surprised to hear that this man had been found hanging in the barn. Little Freddie stepped up to the sad widow and spoke words of comfort to her; she told him he was a real comfort to her.

We live in a cruel world, inhabited by many cruel beings. When we survey the situation and the conditions in the world at this Christmas season, one is tempted

(continued on page thirteen)



STORIES for our BOYS and GIRLS



Carolyn's Christmas Secret

by Betty Swinford

THERE was the excited buzz of secrets in the air! The Christmas tree stood before the window, gaily decorated with tinsel and bright ornaments. At night the colorful lights shone softly on the thick branches of the tree. And tomorrow—tomorrow was Christmas!

Becky sat on the sofa and sighed. It had been snowing all day and there was a thick, soft blanket of white over the country. It was all so much like a dream come true; for Becky was from southern California where the winters were warm. All her life she had dreamed of having snow for Christmas. This year it had really happened. Her Uncle Burt had called long distance, asking them to come for Christmas. And Becky's father had agreed that it would be a good vacation for all of them!

"You like the snow, Becky?"

That was her cousin Carolyn. "I love it! I've never seen so much in my whole life!"

Carolyn's blond curls bounced as she sat down beside her cousin. "It's always fun to have snow for Christmas! But I guess it can be Christmas without it too—especially when Jesus lives in a person's heart!"

Becky looked up quickly. Both their families were Christians and Becky and Carolyn had given their hearts to Jesus about the same time.

Oh, Christmas was so exciting! Becky especially wondered about that white Angora sweater she had wanted so badly. She'd hinted to her mother for two months, but she didn't know it that was in the square box wrapped with the lovely red paper! Becky propped her chin on her hand and watched it snow. She did wish it would hurry up and get dark, so they could turn on the tree lights! And she wished the night would pass and Christmas morning would come.

"I wonder . . ." Becky went to the Christmas tree. Stooping down, she picked up a couple of packages with her

name on them. She pressed and squeezed, but she couldn't figure out what was in them! And she did hope Daddy and Mother and Bud liked her gifts! They had cost every cent she had made from selling Christmas cards! Oh, Christmas was wonderful, all right, but the waiting was surely hard!

Finally the two families gathered for the evening meal. Becky hardly tasted the ham and the sweet potatoes. But at least that was another step toward the next morning!

Later they all sat in the living room. Oh, how merrily the tree lights twinkled! How soft the tinsel looked! How tempting the packages!

Uncle Burt was reading: "And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger . . ."

Oh it was so hard to wait till morning! How very beautiful were all the packages!



Christmas Gifts

The angels told the story,
And the shepherds saw the glory,
And its radiance lingers still for you and me.

He came to save the sinner,
Who then becomes the winner,
Of others and still others,
Like the ever-widening waves of glorious sea.

Are we working for His glory?
Are we telling the glad story?
Are we bringing Christmas gifts to Christ,
the King?

For there is no other reason,
For living through a season,
A foolish, wasted season,
Unless, indeed, some souls to Him we bring.

—Mary Norton.



Would she get that white Angora sweater?

"And, lo, the angel of the Lord came upon them, and the glory . . ."

Can't you hurry, Uncle Burt? Becky asked herself. The sooner we get to bed, the sooner morning will come!

To Becky's surprise, Carolyn went to the kitchen after they had devotions. She closed the doors and wouldn't let anyone come in—not even Becky! Carolyn was doing something! She had some secret that no one knew about! Once in a while there was the rattle of a pan or the click of a dish—but nothing more.

The long night finally passed. At the crack of dawn, with the snow lying white and silent over the land, Becky crept from her bed and joined the others beside the Christmas tree. Oh, hurry everybody!

"Mother, is it okay if I bring in something special first—before we open our presents?"

Carolyn's mother nodded. She didn't really know what it was all about, but the twinkle in her eyes said she suspected! And a moment later Carolyn was back. In her arms was a cake with a lovely silver star on top!

Becky frowned. Who ever heard of eating cake on Christmas morning before opening the presents?

"It's Jesus' birthday," Carolyn was saying. "It's swell to get nice things on Christmas. It's wonderful to have the tree and the snow and everything, but I started remembering that Christmas is really *His birthday*! He's done so much for me that I just wanted to remember Him first."

Becky bowed her head in shame. How could she have been so selfish? Last night she'd hardly listened to the Scripture telling of God's Son being born. All she'd thought about was what she was going to get for—for His birthday! Giving and receiving are wonderful, but Jesus must always come first!

In her heart she whispered, "Forgive me, Lord Jesus."

Aloud she sang with the others, "Happy birthday to You, happy birthday to You! Happy birthday, dear Jesus, happy birthday to You!"—My Pleasure.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Nellie Outlaw, Tuesday night, November 28, for its monthly meeting. The meeting was called to order by the vice-president, Mrs. Ruby Best. The group joined in singing, "Lead Me to Some Soul Today," followed with Scripture reading by Mrs. Best. Mrs. Margaret Jones offered the prayer for the evening. The program, "Our Fields at Home," was very interesting. Those taking part on the program were: Mrs. Nellie Outlaw, Mrs. Ruby Crawford, Mrs. Ruby Creech, and Mrs. Alma Bowen.

During the business period it was decided to help several needy families with a gift at Christmas. Also discussed were ways of inviting new members to join the auxiliary, sending cards, etc. The auxiliary planned its pre-Christmas prayer service.

Refreshments were served by the hostess, Mrs. Outlaw, and enjoyed by everyone.

Greenville, N. C.—The Whaley Circle of Gum Swamp Church met at the home of Mrs. Rufus Stanley Pollard for its regular monthly meeting. The devotions were given by Mrs. C. D. Clark who read Psalm 116 and gave an inspiring talk on the Scripture read. Sentence prayers were offered by the group.

Mrs. H. A. Moore gave a splendid talk on the lesson of the month, "Our Fields at Home."

The business period was presided over by Mrs. R. F. Clark. Officers for the new year were elected as follows: President, Mrs. Peter Brown; vice-president, Mrs. W. R. Skinner; secretary, Mrs. R. S. Pollard; treasurer, Mrs. Linwood Stancill; benevolence chairman, Mrs. Clarence Barnhill, study course chairman, Mrs. Henry Ayers; program chairman, Mrs. Harvey Moore. The outgoing officers are: President, Mrs. R. F. Clark; vice-president, Mrs. C. D. Clark; secretary, Mrs. W. K. Clark; treasurer, Mrs. W. R.

Tyson; study course chairman, Mrs. Ben Harris; program chairman, Mrs. Peter Brown.

Plans were made for the annual Christmas party. Mrs. J. T. Dupree invited the group to have the Christmas party in her home. The Fellowship Circle will be entertained at the same time and place.

The group decided to go to the home of a sick member to sing hymns in granting the request made by a member of the sick family.

The hostess served delicious refreshments consisting of ice cream, cookies, and potato chips. She was assisted by her sister, Mrs. Paul Honeycutt.

Nashville, N. C.—The G. T. A. of Mt. Zion Free Will Baptist Church enjoyed a spaghetti supper and mission study class on "Hawaii," Saturday night, December 2. Twelve members were present for the supper at the home of Doris Faye Rockley. The supper consisted of spaghetti, rolls, ice tea, pineapple and pear salad, and strawberry cake. During the supper, the G. T. A. members and their sponsor, Mrs. Earl Bass, talked and asked questions about Hawaii and the work our missionaries, the Sanders, are doing there. Afterwards Mrs. Bass tested their knowledge with a word association game.

Everyone enjoyed the evening very much and thanked Mrs. Howard Rockley for inviting them to her home for the supper. It was felt that every boy and girl learned a lot about Hawaii and its mission needs.

I WOULD MAKE A WONDERFUL PASTOR!

(Continued from Page Nine)

torates as I have had, for people would want me to stay longer, and there would be such a relationship with them that I would want to stay. Somewhere along the way, somebody would say, "He's a wonderful pastor"; and I would bow my head in humble gratitude to God and say, "Thank you, Lord!"

NOTES and QUOTES

(continued from page eleven)

to believe that man has lost his humanity and has become lower than the beast of the forest, and especially when we hear and read of the awful tortures inflicted upon and the unspeakable suffering of the innocent and helpless.

The subject of the story lived only a few miles from our home in Minnesota. He later became a minister of the Gospel and a hymn writer of no mean repute. I well remember how favorably his wonderful songs were received and sung by the young people in our community. Among some of his compositions are "Honey in the Rock" and "He was Nailed to the Cross for Me."

Dear Reader: Will you not breathe a prayer for the millions of homeless children throughout the world who will have no Christmas?

THE BLOOD

(Colossians 1:14, 20)

Julia E. Martin

The blood assures me
It cleanses all my sin,
Its covering is my plea;
It brings salvation free.

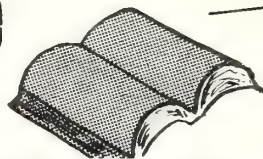
The blood procures for me
Protection from all ill,
A refuge from the gale;
A safety thru the vale.

The blood secures for me
A home in heaven free.
A joy that ne'er will cease;
And everlasting peace.

—Tract.

POWER BELONGETH TO GOD

When Dr. J. H. Jowett preached from his pulpit in Newcastle-on-Tyne, an elderly man usually sat near the pulpit. As Dr. Jowett repeated the Lord's Prayer, the elderly gentleman would quietly repeat it along with him. When they came to the place where all power is ascribed to God, the old man would say, "Hallelujah! Hallelujah! Hallelujah!" Said Dr. Jowett, "He never said it anywhere else—only there. I knew what he meant—that to God belongeth power, always and everywhere!"—Walter B. Knight.



Good News of a Great Joy

(Lesson for December 24)

Lesson: Luke 2:1-16

Golden Text: Luke 2:10, 11

I. INTRODUCTION

This is the season of the year when we commemorate the birth of our Saviour, the Lord Jesus. Of course, at this late date, with the changing of the calendar, the losing of records, etc., it is impossible for us to determine the exact date of our Saviour's birth. But for many years now, Christians have set aside December 25 as the date for commemorating the Saviour's birth and to pay homage to His memory.

The world is always looking for an opportunity to commercialize any event and turn it into a profit. They have succeeded to a great extent in commercializing the Christmas season. In the minds of many, Santa Claus is more closely associated with Christmas than is the Lord Jesus.

The giving of gifts at Christmastime was at first designed for the help of the less fortunate or as an outpouring of love to one dear to the heart, but it has now become so commonplace that it is nothing more than just an exchange of gifts, where each individual feels obligated to give to someone from whom he expects to receive one. This exchange of gifts and the whole commercialization affair has no part to play in the development of the Christmas spirit.—*The Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. God can move a heathen monarch to publish edicts that will fulfill the prophetic Word (Luke 2:1).

2. The plan of God always arranges things so that His purpose is accomplished, and always on time (Vs. 3).

3. It took watching shepherds to see the glory of the Lord in the skies (Vs. 8).

4. Angels could announce the birth of

the Saviour, but they cannot proclaim the gospel of salvation (Vv. 9-11).

5. The news that stirred all heaven reached only a small handful of men on earth (Vv. 13, 14).

6. The helpless human babe in the manger was none other than the almighty God come in human flesh (Vs. 12).

7. There will be peace on earth when God in the highest is glorified in the kingdom of Christ (Vs. 14).

8. The Shepherds watched, heard, believed, investigated, and then testified (Vv. 8-17).

9. The hosannas of the heavenly host still hover over a sin-covered world (Vs. 10).

10. The message which God sends to men through Christ is able to remove fear from the human heart (Vs. 10).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The birth of Christ was the greatest historical event the world has ever known. For thousands of years, God had been preparing the world for it. He had promised a Saviour from the day that man fell in transgression against God. A just and holy God could only complete His original plan for fallen man: namely, to restore the fallen man to His divine favor. This was accomplished through Christ Jesus.

The Scriptures are complete in telling the Christmas story. We have recorded the announcement to Mary that she would give birth to the Christ Child, the explanation of the conception to Joseph who was betrothed to Mary, and the visit of Mary to her cousin, Elisabeth, which we studied about in last Sunday's lesson. The Bible student must be familiar with all of these events if he is to fully appreciate the miracles surrounding the Birth of our Saviour.—*The Bible Student* (F.W.B.).

2. Caroline Jonas, a Jewess in Australia, was greatly agitated because a lover had proved untrue. She was on the verge of suicide when a young woman asked her if she was in trouble. When she confessed the truth, the young woman said, "I have a friend who comforts me in all my

sorrows and delivers me out of all my troubles." Then she drew from her bag a little book which she said told about her Friend. Miss Jonas slowly read the strange title, "The New Testament." She was invited to read this book. What followed is given in her own words:

"I opened the Testament at the first chapter of Matthew, and read, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' Something struck my heart, and I was almost afraid to proceed. But there was a fascination about the whole genealogy, and not one name did I miss. When further on in the same chapter my eye fell upon the verse, 'And thou shalt call his name Jesus, for he shall save his people from their sins,' I asked myself, 'Is this the one she meant? Is this the friend she spoke of, who comforts her in her sorrows?' I was now much agitated, and for a moment I was staggered; for that was the name that was never allowed to pass Jewish lips lest they be degraded! But I read it, and it burned like fire into my heart."

As Miss Jonas continued to read in the book, her amazement increased. The Sermon on the Mount convinced her that Jesus must have been a good man. Further reading convinced her that Jesus was her Messiah, and as she accepted him her heart was filled with joy. She remained true to him, though her acceptance meant that she was cursed and driven from home. For years she was superintendent of the Home for Women, a department of a church in Melbourne.—*Selected*.

3. *Jews Who Saw Their Scriptures Fulfilled*. Some honest Jews—more than is often realized—see that Old Testament predictions are fulfilled in Jesus. When Mr. Reichart was a missionary to the Jews in Cairo, he looked after the Bible Society supplies. He had a visit one day from a party of Arabian Jews who wanted some Hebrew Old Testaments. They had heard somehow that he sold them.

He prepared a box of the Scriptures which they had selected, but before fastening the lid, he prayerfully slipped in a copy of a Hebrew New Testament. He said nothing to anyone about this, but prayed very earnestly every day for those Jews.

Two years later the men returned with a letter which said, "We have valued highly the beautiful copies of the Law, Prophets, and Psalms which you sold to us, but we were surprised to find also among them another book in our holy tongue. We had never known of this book before. The person of whom it

(continued on page fifteen)

St. Claire Bible Class

(continued from page fourteen)

speaks had never crossed our knowledge. But as we read our Holy Scriptures and then read of him in this New Book, we have all come to believe that he can be none other than Israel's Messiah."—Alice Lyons Dyer.

4. Luke 2:10, 11: "A God in the sky will never satisfy men and women upon earth. God on the mountain will never suffice man on the plain. . . . What intimacy can there be between the high and lofty One that inhabiteth eternity and an earth-born being such as I am? How could the missionaries persuade men that such a God loved them, cared for them, felt for them? How, indeed, could God Himself so persuade men, save by coming and living among them, sharing their lives, experiencing their temptations? . . . There was no other way. Hence the Incarnation."—Hastings.

Glory to God in the height of His Divinity:

Glory to God in the depth of His Humanity:

Glory to God in His All-sufficiency.

Glory to God in the Highest!—Hastings.

Questions & Answers

(continued from page ten)

their or its name 'blotted out' from under heaven, and be separated out of the Tribes of Israel. This is just what the Tribes of Dan and Ephraim were guilty of when they permitted Jeroboam to set up 'Golden Calves' to be worshipped, one at Dan in the 'Tribe of Dan,' and the other at Bethel in the 'Tribe of Ephraim.' 1 Kings 12:25-30. This is the reason why the Tribes of Dan and Ephraim are omitted from the list in this chapter, and the names of Joseph and Levi substituted. But as the Tribes of Dan and Ephraim are in the list of the Twelve Tribes that shall occupy the Holy Land during the Millennium (Ezekiel 48:1-7, 23-29), it is evident that the Sealing of the Tribes in this chapter is more for Heavenly Preservation, than to keep them for an earthly inheritance, and this view is confirmed by the fact that they are later seen with the Lamb on the Heavenly Mount Zion. Revelation 14:1-5. The omission of their names in this list of these 'Sealed Ones' is to show that the Tribes of Dan and Ephraim must pass through the Great Tribulation unprotected by sealing."

W. R. Newell is quite well agreed with Larkin as may be seen on Pages 111-113 in his book, *The Book of Revelation*: "The 12,000 of each tribe means, of course, simply 12,000. In Elijah's day God had left for himself seven thousand (1 Kings 19 and Romans 11). We believe that these were exactly seven thousand persons. Inasmuch as there is no hint of the 144,000 being 'a symbolic number'—that is, a sign or indication of some other number, we shall and must receive God's words concerning the future as literally as we do concerning the past. They are 12,000 from each tribe.

"The enumeration of the tribes is striking.

"Judah, the elect royal tribe is named first. God's sovereignty placed him there, not Judah's goodness (Genesis 38. Compare Genesis 49:10 and Psalm 108:8). Christ is 'The Lion of the tribe of Judah.'

"Reuben, the first born after his flesh, is next recognized, when divine sovereignty has been shown. Gad and Asher come next. Leah's sons by her handmaid, Zilpah! Surely the flesh is not being honored.

"Next comes Naphtali, Rachel's son by her handmaid, Bilhah. Dan, Bilhah's first son, is left out altogether here. He was ever a cherisher of idolatry. Yet Dan is mentioned first, when the land is divided in Ezekiel 48, for the 1,000 year kingdom: which shows God's grace! and that Dan should be preserved through the Tribulation, though not publicly sealed, is greater grace still!

"Manasseh, younger son of Joseph, is next, with Ephraim the proud tribe of Judges 8 and 12, left out. Ephraim also was a synonym of idolatry, as seen in the prophet Hosea. Yet Ephraim is in the kingdom (Ezekiel 48:5).

"Simeon and Levi are next. Jacob their father called them cruel men (Genesis 49:5-7). Grace remembers them, however.

"Issachar and Zebulun, Leah's fifth and sixth sons, come next. Zebulun and Naphtali—from these despised regions 'light sprang up' (Matthew 4:12-17).

"Then Joseph is next to the last, though the most beautiful in character of all. And finally his brother Benjamin, youngest of all the brethren, and smallest of all the tribes, and as to sin fallen lowest,—almost destroyed (Judges 19—21). Yet it gave Israel its first king; and us our apostle (Romans 11:1).

"There are various lists of these sons of Jacob in Scripture, and lessons to be learned from all.

"Now if it be objected that 144,000 out of the nation of Israel is too small a number, recall God's words 'If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved.' The most of the nation will perish under the awful blows of the last enemy of God (Psalm 83; Zechariah 14; Isaiah 28:14-21). The nation of Israel is being gathered back to Palestine just now for the coming time of trouble. All the wars of the nations have some bearing upon this elect nation.

"It is refreshing to our hearts to remember that although the leaders of socialism, atheism and Godless commercialism are found among the Jews and are gathered back to their land in unbelief, trusting their money to purchase the favor of the Gentiles, yet God will have 144,000 whom He calls His bond-servants, who are sealed with the name of the Lamb and of His Father in their foreheads (Revelation 14:1 compared with 7:3)."

It might be well to acknowledge again the fact that the Book of Revelation is indeed highly symbolic and that many views concerning some of these are to be found among the best of authorities on their interpretation and yet I see no reason at all why one should not accept definite figures and the result in combining certain figures as being literal as both Mr. Larkin and Mr. Newell point out. In some sets of symbols the only reason why they signify a certain thing is because of their definiteness. The number of the Baal prophets in Elijah's contest at Mount Carmel against the one which was God's prophet was indeed significant. God in one prophet out did in performance all that 400 could do without God. One hundred forty-four thousand are to be sealed and will witness during the great tribulation and will win an innumerable number. (See Revelation 7:1-8.) Compare Revelation 7:9-17 and compare these numbers with all the numbers of all the leaders that assisted Moses while in the wilderness and the two men that left Egypt who actually ever planted foot in the promised land.



North Carolina Superannuated Ministers

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Rev. R. C. Alexander	Box 301, Robersonville, N. C.	Albemarle	Sept. 30, 1889
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	Albemarle	Aug. 26, 1879
Rev. W. H. Lancaster	209 W. Hancock St., Smithfield, N. C.	Cape Fear	Nov. 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	Cape Fear	Feb. 15, 1893
Rev. Howard Pipkin	Route 2, Mount Olive, N. C.	Eastern	Oct. 15, 1881
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	Eastern	Aug. 22, 1898
Rev. J. A. Collins	Route 5, Box 206, c/o Joe A. Hare, Asheville, N. C.	French Broad	Jan. 6, 1874
Rev. J. C. Franks	Route 1, Box 341, Black Mountain, N. C.	French Broad	Oct. 9, 1890
Rev. Paskel L. Coxey	Pinkney Station, Gastonia, N. C.	Piedmont	Jan. 28, 1881
Rev. J. W. Jones	Cramerton, N. C.	Piedmont	May 2, 1877
Rev. C. W. Bennett	Box 29, E. Broad St., St. Pauls, N. C.	Rockfish	March 29, 1886
Rev. J. C. Rogers	107 Bluett Ave., Rockingham, N. C.	Rockfish	Feb. 9, 1890
Rev. R. L. Clark	Route 1, Box 481-M, Hamlet, N. C.	Rockfish	Feb. 21, 1893
Rev. W. G. Pike	Route 3, Selma, N. C.	Western	Aug. 27, 1887
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	Western	Oct. 10, 1900
Rev. Barney Griffin	330 Vance Ave., Kannapolis, N. C.	Western	July 30, 1892
Rev. M. L. Cummings	Wake County Home	Western	June 2, 1876
Rev. Wiley Ferrell	Route 1, Selma, N. C.	Western	Sept. 27, 1902
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	Western	June 12, 1893
Rev. Romic Mitchell	Route 2, Pikeville, N. C.	Western	Dec. 17, 1893

North Carolina Superannuated Ministers' Widows

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Mrs. Nancy Laura Coates	514 W. Peace St., Raleigh, N. C.	Cape Fear	May 25, 1869
Mrs. W. R. Glover	Box 408, Coats, N. C.	Cape Fear	Sept. 28, 1884
Mrs. B. B. Richardson	801 N. Bloodworth St., Raleigh, N. C.	Cape Fear	Dec. 15, 1874
Mrs. Almeda W. Phillips	Route 1, Tarboro, N. C.	Central	Dec. 3, 1880
Mrs. M. A. Woodard	Winterville, N. C.	Central	June 5, 1891
Mrs. W. A. Dail	Winterville, N. C.	Central	May 22, 1885
Mrs. L. C. Garner	Newport, N. C.	Central	Oct. 22, 1880
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	Eastern	May 23, 1892
Mrs. L. H. Wetherington	Box 902, New Bern, N. C.	Eastern	March 22, 1880
Mrs. B. W. Wells	532 Contentnea Ave., New Bern, N. C.	Eastern	Dec. 24, 1880
Mrs. J. R. Bennett	Bridgeton, N. C.	Eastern	May 23, 1908
Mrs. R. C. Kennedy	1811 Durham St., New Bern, N. C.	Eastern	Nov. 4, 1887
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	Eastern	Feb. 8, 1884
Mrs. J. R. Forrest	305 Armstrong Ave., New Bern, N. C.	Eastern	March 28, 1890
Mrs. B. E. Guthrie	Walnut, N. C.	French Broad	Sept. 29, 1885
Mrs. A. B. Lowery	209 Hamby Dr., Marietta, Ga.	French Broad	Jan. 8, 1891
Mrs. Mallie Rice	Route 5, Box 224, Marshall, N. C.	French Broad	July 15, 1890
Mrs. Hardie Vaughn	105 Hazelmill Rd., Asheville, N. C.	French Broad	Nov. 3, 1891
Mrs. Eva Gentry	Route 1, Box 510, Asheville, N. C.	French Broad	Oct. 12, 1911
Mrs. Charles D. Wheeler	Box 195, Ridge Crest, N. C.	French Broad	May 23, 1908
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	Pee Dee	Jan. 9, 1904
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	Pee Dee	March 7, 1893
Mrs. Julia Wilson Snyder	Box 166 (Erlanger Sta.), Lexington, N. C.	Piedmont	Aug. 25, 1892
Mrs. Cornelia Bell Calvert	Box 224, N. Belmont, N. C.	Piedmont	March 14, 1910
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	Western	Sept. 23, 1903
Mrs. Ida O. Styron	Pine Level, N. C.	Western	July 31, 1897
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	Western	Feb. 24, 1891
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	Western	March 25, 1899

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the Free Will Baptist

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December 20, 1961





THE INN THAT MISSED ITS CHANCE **editorial**

What could be done? The inn was full of folk;
His Honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, came hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive of swarming time, and I
Was fairly crazed among them.

Could I know
That they were so important? Just the two—
No servants; just a workman sort of man,
Leading a donkey, and his wife thereon,
Drooping and pale—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beer-sheba to Dan,
Till He should come? And how were men to know?

There was a sign, they say, a Heavenly light
Resplendent; but I had not time for stars.
And there were songs of angels in the air,
Out on the hills; but how was I to hear
Among the thousand clamors of an inn?
Of course, if I had known them, who they were,
And who was He that should be born that night—
For now I learn that they will make Him king,
A second David, who will ransom us
From these Philistine Romans; who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured? Had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to the stables, had I known.

So you have seen Him, stranger, and perhaps
Again will see Him, Prithce, say for me,
I did not know; and if He comes again,
As He will surely come, with retinue
And banners and an army, tell my Lord
That all my inn is His to make amends.

Alas! Alas! to miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah—had I known!

—Amos R. Wells in the Prairie Overcomers.

ENTERED OR NOT?

The editor of this paper finds it necessary to raise a question concerning the National Association's action regarding the Edgemont Church dispute. As previously reported in this paper, the National Association entered the case as is pending before the North Carolina Supreme Court, as a friend of the court (*amicus curiae*). As was also previously reported, the petition to file an *amicus curiae* brief was disallowed on November 29.

We received a letter from the executive secretary of the National Association on December 7 which stated that the National Association had not entered the lawsuit in support of Ronald Creech, but that the executive committee "filed an *amicus curiae* brief with the Supreme Court, acting as a friend of the court, to provide what it considered helpful information.

The fact remains, however, that we have copies of both National Association petitions; the first filed with the Supreme Court on November 15, 1961; and the second, which was a motion for reconsideration, was filed on November 29, 1961 at 10:55 a. m. The motion for reconsideration was denied. It is stated in the first motion that "its brief will be in support of the appellants' (James A. Miles, et al) position." At a latter date, this paper will publish further information which shall be released by the Western Conference.

Volume 76

Number 50

December 20, 1961

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, N. C., and approved by the National Association of Free Will Baptists, *The Free Will Baptist* is entered at the post office, Ayden, N. C., as second-class mail matter.

All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue.

SUBSCRIPTIONS PAYABLE IN ADVANCE	
6 Months	\$1.00
1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Christmas Star

by Mrs. Felton Watson
Kenly, North Carolina



STAR, O Star!

Let the beauty of that Great Star shine with such radiance from our lives that it will lighten the way of others whom are traveling through the darkness.

More than 1900 years ago, a brilliant star appeared in the heavens. It announced the arrival of a priceless gift—the infant Jesus, who came to bring this gift to all who would receive it.

The light from this star guides us today, but the brightness with which it shines depends upon each Christian.

At this season, many people think of gifts to give to others and never think of accepting God's gift to us. "They that dwell in the land of the shadow of death, upon them hath the light shined."

On that first Christmas, the new star that God had put in the sky was the brightest star ever seen, even by the magi men. This star led those wise men to the Baby Jesus, who was to be the Saviour of the world.

If we give the gift of faith it would make the rays of that star brighter. Before we can make the star real in our lives, we must give Jesus our faith by accepting His gift of salvation (Ephesians 2:8).

When we accept the gift of salvation, we indicate a willingness to trust our lives to the Saviour; but have we really given Him our lives? Have we selfishly held on to bits of our old life and refused to surrender our all?

Bob invited John to his birthday party. When John arrived, Bob opened the door, took the gift and slammed the door. John was left standing on the steps outside. Have we taken the precious gift of salvation and left Jesus standing on the outside? If we surrender our

all the star would be much more radiant in our lives.

If we accept Christ's gift to us, and have given our gift to Him, have we really trusted Him? Doubts and fears are common enemies to all of us and have been for centuries. Fear was the first reaction of the shepherds on the hillside that first Christmas night. The angels had to reassure them with these words, "... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10, 11). These good tidings of great joy bring us that real assurance if we put our complete trust in Him to lighten our pathway, especially when it become darkened.

That Baby Jesus, that star of heaven, was sent to save all for eternity, and if our lives are to reflect that star, we must give Him the gift of obedience to send His radiance into the lives of others.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 1:3, 4).

Who are these commandments for? They are meant for anyone professing their faith in Jesus Christ. Jesus obeyed God's holy will, even to the point of dying. So He expects us to do the same in whatever vocation we find ourselves, or wherever we are.

Obedience includes the sacrificing of ourselves, our feeling, our time, and our free will; we must sacrifice more than just our possessions.

If we try to live without the restraints of obedience, we are simply raising ourselves on a pedestal, which is pride or self-indulgence. No one can live among others without some measure of obedience in their life.

When we feel inclined to disobey, just remember that Christ our Saviour lived a life of obedience during His earthly life.

"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 1:6).

If we are to please God we must put order in our lives; if we are to be followers of His Son, Jesus. Only if it be sinful must we refuse obedience.

During these Christmas days, when we feel that warmth of that bright star, and its light that directs our living, may we enter into the new year making our obedience an act of love for God—the Christmas Star.

"Blessed are they that do his commandments, that they may have right to the tree of life, ..." (Revelation 22:14).



A thousand years have come and gone
And near a thousand more,
Since happier light from heaven shone
Than ever shone before,
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The day when first on wintry earth
A summer change began,
And dawning in a lowly birth,
Uprose the Light of man.

—Thomas T. Lynch.

Observing Free Will Baptists

In the Light of Recent Events

CHARLES SAPP
Winterville, North Carolina

ARTICLE 5

(The fifth of six articles to appear in the Free Will Baptist in past weeks. The sixth and last article will appear in the next issue.)

ONE of the reasons historians cite for the Free (Will) Baptist of the north—the Randalite's merger with the American Baptist Convention—was expressed by Baxter in his doctoral thesis, *History of the Freewill Baptists, a Study in New England Separatism*. It is as follows:

"The Freewill Baptist denomination originated as a protest against the prevailing Calvinism of the late seventeenth-hundreds, especially against the tenets of election and limited atonement. As such a protest, it was undoubtedly relevant at that time."

He continues to say that Baptists moved away from their stand on election back toward a position close to what Freewill Baptist were preaching. This, he concludes, left Freewill Baptists with no distinctive appeal. A larger denomination was preaching their gospel.

"The devastating effect of this adoption was that the Freewill Baptists had nothing left to feed upon and their alternative, union or extinction, was soon evident."

Suffice it to say, that many of us will not agree with Mr. Baxter at this point. However, my purpose is not to challenge his argument, but rather to express in it something I feel is undoubtedly true. The Baptist moved back toward our position, rather than Freewill Baptist moving toward a Calvinistic position. It was a case of Freewill Baptists, a smaller group to be sure, influencing the decision of the larger group, the American Baptists. The result was, however, the same as it has been in many cases, Freewill Baptists lost their identity.

Other groups have moved into a posi-

tion of influence over Free Will Baptists and have had devastating results. The Particular Baptists moved into a position in North Carolina early in our history that enabled them to proselyte our people and churches. Damon Dodd refers to this time in our history as the time "When hell almost prevailed." The Campbellite secession in 1839 took about half of our membership according to Dodd. (See Pages 53, 54 of *The Free Will Baptist Story*.)

The year, 1853, brought the Free Mason controversy to a head. Out of this disorder the Union Baptists were formed. As early as 1878 there was a movement on within Free Will Baptist ranks to merge with the Southern Baptist Convention. It was soundly defeated, but a few churches actually joined. In 1885 and 1886, efforts were made to influence the Original Free Will Baptists to merge with the northern Freewill Baptists, again the proposal was defeated, but a few churches withdrew from the work.

This has been only a brief mention of the more destructive influences exerted upon Free Will Baptists; that is, if one regards the loss of identity as destructive in character. Stopping here, however, would present a distorted picture. It is not as easy to document the other side of the story, but it is undoubtedly true. Others have had a constructive influence upon Free Will Baptists who did not desire merger. In the north, Presbyterians worked with Freewill Baptists in the field of education. Whitestown Seminary was operated by both groups in a common educational enterprise. The Methodists have had a larger influence than we can even guess. They were the largest group preaching free will, free grace, and free salvation doctrine. But at no time have they ever desired to have us join with them, nor has there been any movement known,

at least to me, of Free Will Baptists suggesting such a move.

An interesting question concerning these events in our past history must now be posed. What has been the result of this group influence on those who remained Free Will Baptists? Has it driven us closer to the old main line denominations, or further from them into the clutches of the independent church idea? It is this question that will dominate our thinking in the next article on, "Observing Free Will Baptist and the Denominational Crisis."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolution of Respect

ROBERT RAYMOND TYSON

On November 6, 1961, our Father saw fit to call among His midst, Brother Robert Raymond Tyson. We, the members of Piney Grove Free Will Baptist Church, Route 1, Greenville, North Carolina, wish to express our respect to him. He was a faithful member of our church and our prayer meeting services, as long as his health permitted him, and attended regularly. Mr. Tyson always had a happy smile for everyone. He truly enjoyed being a part of us.

Mr. Tyson had many friends by which he will be missed so much. He was called to be with God at the age of 71. May God comfort his family and give them strength to carry on.

We submit that a copy of this be sent to the family, a copy to the Free Will Baptist paper for publication, and a copy kept for the minutes.

Mrs. Sally Beaman

MR. TALMADGE NICHOLAS

On October 28, 1961, God called Mr. Talmadge Nicholas to the great realms beyond. He had been ill for a short six weeks.

Mr. Nichols was 53 years of age and had only been living for Christ six years. He was a member of Holly Springs Free Will Baptist Church, Newport, North Carolina, where funeral services were conducted by the Rev. W. L. Poythress, the Rev. Dewey Boling, and the Rev. Willie Renfrow. He was laid to rest in the
(continued on page fifteen)

News + Notes of Denominational Interest

Reedy Branch Church Provides Living Nativity Scene



Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, has decided to do something a bit different for Christmas this year. A live nativity scene has become the object of that decision. The pastor, the Rev. Charles Sapp, first brought up the subject to the Master's men of the church to see if they would be interested in building the props necessary to such a venture as this. They readily agreed. They stable has been constructed from pine slabs obtained from the Alton Gardner's Saw Mill located on Route 43, southeast of Greenville, North Carolina.

Belvin Tucker used his truck to haul the slabs to the church, and Burney Tucker, Roger Stox, Linwood Hooks, Marvin Boyd, and Belvin Tucker built the stable. Gurvis Vincent used his talents as an electrician to wire the area in front of the stable for floodlighting purposes, and the task of building the

props was finished in good order.

The next important step was to get enough people who would be willing to pantomime the characters making up the scene. A Mary, Joseph, three wise men, and three shepherds would mean eight people to a cast and each cast is to work for thirty minutes. Will it be possible to induce that many people to co-operate in such a venture? The people didn't know, but were willing to try. Forty-eight people were chosen from the Sunday school of the church and have consented to play their parts on Christmas Eve. They are as follows: Mary Ann Worthington, Rachel Stox, Betty Hardy, Lois Jean Averette, Joan Hooks, and Lila Moye will each play the part of Mary, mother of Jesus. George Jackson Jr., Kenny Fussell, Russell Averette Jr., E. C. Averette Jr., and Linwood Hooks will play Joseph, husband of Mary. The shepherds will be Walter Braxton, Lonnie Faulkner,

Robert Little, H. W. Mills, Amos Averette, Harvey Baker, Darwin Paramore, Leland Tucker, Edgar Hardy, Michael Sapp, Harry Mecks, Graydon Tripp, Russell Little, Dan Kittrell, Burney Tucker, Maynard Tucker, Ralph Davenport, and Earl Deal. The wise men are to be played by Don Stocks, James Perkins, Dean Wingate, James Lynn, Robin Fussell, Rudy Mills, Bill Little, James Little, Eugene Averette, Belvin Tucker, Jimmy Stocks, Ernest Hooks, Marvin Boyd, Burney Tucker, Jack Davenport, A. T. Hooks, Kent Worthington, and Thomas Langston.

The next important human quality needed for the out-of-doors pageant is related to amplifying the Christmas carols to the nativity scene. Mrs. May, music teacher at Winterville Public Schools, furnished the tape recorder for the organist, Mrs. Paul Braxton, to record at the organ the musical background for the pageant. Mr. Gurvis Vincent has accepted the responsibility of seeing that this work of art is properly amplified when the scene takes place on Christmas Eve from two o'clock to five o'clock in the afternoon.

One other problem had to be solved in order to make this program a possibility. Where were the animals coming from. Mrs. Jarvis Tripp, a member of Red Oak Christian Church, said she would provide a donkey. The Tyson family out at Ballard's Cross Roads have offered the sheep, and Robert Wade Worthington has provided a nanny goat and two kidds to complete the animal cast.

The church is grateful for the many people who have helped to make this service possible for Reedy Branch Community, and we extend an invitation to all people who are within driving distance to come by Reedy Branch Free Will Baptist Church on Christmas Eve, anytime between two and five o'clock, to see this live nativity scene. The cast pictured above are Mary, played by Mary Ann Worthington; Joseph, Russell Averette; the shepherds, Rudy Mills, Burney Tucker, and Leland Tucker; the wise men, Jack Davenport, Bill Little, and Jimmy Stocks.

Coming Events

December 25—Christmas Day

January 1, 1962—New Year's Day

January 10—Western Conference, First Free Will Baptist Church, Wilson, North Carolina

2nd Union of Western Conference Convenes at Flood's Chapel

The Second Union Meeting of the Western Conference of North Carolina will convene with Flood's Chapel Free Will Baptist Church, Saturday, December 30, 1961. The church is located on Highway 97 in Nash County. The program is as follows:

Morning Session

10:00—Devotions, Rev. Charles Morgan
10:10—Welcome, Rev. Charles Morgan
10:15—Response, Mrs. Judy Lamm
10:20—Union Called to Order
10:25—Reading of Minutes
10:30—Roll Call of Churches
10:35—Roll Call of Ministers
11:00—Business Session
11:20—Offering for Children's Home
11:25—Special Music
11:30—Sermon, Rev. Horace Medlin
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Charles Morgan
1:10—Special Music
1:20—Report of Committees
—Home Missions, Lucille Sherrod
—Foreign Missions, Rev. Dee Bisette
—Sunday School, Mrs. Virginia Hayes
—Supernation, Mrs. J. W. Nixon
—Temperance, Mrs. Henry Eason
—Education, Rev. L. H. Boykin
2:00—Business Session
2:30—Adjournment

Children's Home Report For November, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for November, 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 820.50
Blue Ridge Association	110.22
Cape Fear Conference	1,730.96
Central Conference	6,351.32
Eastern Conference	3,591.02
French Broad Association	215.66
Mount Mitchell Association	5.12
Pee Dee Association	108.65
Piedmont Association	150.85
Rockfish Association	166.09
Tee River Association	121.84
Western Conference	3,039.57
Yadkin Valley Association	204.25

Farmer Concert Class	583.37
Miscellaneous	2,804.26
Central Conference	
Building Fund	407.25
Clothing Fund	
Central Conference	50.00
<hr/>	
Total	\$20,460.93

Free Will Baptist Press Christmas Dinner Party



Pictured above is part of the sixty-two persons who attended the Free Will Baptist Press Christmas dinner party, December 11, 1961, at the Cinderella Restaurant, Greenville, North Carolina. For several years, preceding Christmas, the Press has sponsored a Christmas dinner for its employees, board of directors, and families. This year, however, the number invited included the writers and their husbands or wives.

The manager of the Press, the Rev. N. Bruce Barrow, says: "We are thankful for the spirit of unity and purpose which exists between the Press board, the employees and writers of the Press. It is our prayer that the Lord's blessings will continue and we shall enjoy many more joyous Christmas seasons."

Antioch Church Host to Fifth Eastern Union

The Fifth Union Meeting of the Eastern Conference of North Carolina will convene with Antioch Free Will Baptist Church, Craven County, on December 30, 1961. The Rev. A. J. Lyczkowski, moderator, will preside. The program is as follows:

Morning Session

9:30—Congregational Singing
9:35—Devotions, Mr. James Powers
9:50—Welcome, Rev. James Lupton, Host Pastor
10:00—Roll Call of Ministers
10:05—Report of Credentials Committee

10:10—Appointment of Committees
10:15—Recognition and Report of Denominational Enterprises
10:35—Reading of Church Letters
11:00—Congregational Singing
11:10—Offering for Children's Home
11:15—Announcements
11:20—Message, Rev. Carol Hansley
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, Rev. Gene Outland
1:30—Final Roll Call of Churches
1:40—Special in Song, Host Church
2:00—Business Period
2:30—Adjournment

Wintergreen Church Host To Lenoir Co. Singspiration

The Lenoir County Singspiration will be held at Wintergreen Free Will Baptist Church, east of Cove City, North Carolina, December 31, from 6:00 p. m. to 9:00 p. m. All churches formerly represented are expected and others are welcomed. It is expected to have a goodly number of group singing. If there are any groups who have not been taking part in the singspiration, and would like to, you are extended a cordial welcome.

The last singspiration was held at Pilgrim's Home Church on October 29. The church was filled and overflowing, including the classrooms. Everyone enjoyed the group singing and the fellowship which prevailed.

Make your plans now to attend this Christmas singspiration and enjoy the fellowship together. You will be welcomed by the Wintergreen Church, their pastor, the Hugo Church, the mother Church; and Mr. Robert Fader, the moderator.



Pictured above is the Mount Olive College Chorus as it gave the musical program at the Founder's Day Program on December 13, 1961.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Friday Speaker at Founder's Day

President William C. Friday of the University of North Carolina has described Mount Olive College as an "institution aware of its mission, working for its mission and destined to grow." He was the principal speaker at the Founders' Day program on December 13 as Mount Olive College celebrated the tenth anniversary of its charter.

"The University of North Carolina has watched your progress with admiration," Dr. Friday said in his address. He commended the college for its religious foundation and declared that "faith in divine guidance" has brought the college to a high level of achievement.

President Friday was introduced by Dr. James W. Batten, professor of education at East Carolina College and vice-chairman of the Mount Olive College Board of Directors. Music for the program was by the college chorus under the direction of Mrs. Kathleen Warren. Dean Michael Pelt prayed the invocation and read the Scriptures.

A luncheon for Dr. Friday, the college faculty, board and special guests was held following the formal assembly. Dr. Friday led an informative and stimulating discussion about the needs and opportunities of higher education in eastern North Carolina.

Mount Olive College president, W. Burkette Raper, presided at both the Founders' Day program and luncheon.

Student Recognition Day

Sunday, December 31, has been designated "Student Recognition Day" for Mount Olive College students. They will be home at that time, and every church and Sunday school can render a valuable service by properly recognizing them during the activities of the day. This can be done in a variety of ways, and it is hoped that every church will participate in the recognition.

The churches with several students in their congregations may wish to give special attention and devote at least one full service to the students. Those with only a few (or perhaps none) may show their interest by proper announcements, prayers for this phase of our work, and insertions in the bulletin. There may be those who will want to use their students in the program in some way. We suggest you choose the method that will best fit into your planning, and we believe your participation in this matter will be beneficial to all of us.

This day is a "Fifth Sunday," and this will be an excellent opportunity for the people to see what the college is meaning to their youth. It may also help with your offering for the college that day.

Fifth Sunday Offerings

It has been the practice of many Free Will Baptist churches, Sunday schools, and other organizations to receive special offerings for Mount Olive College on fifth Sundays.

From a very humble beginning ten years ago, Mount Olive College has worked itself up to the forefront of the outstanding institutions of higher learning in the Southeast. A little more than a year ago, it became the first Free Will Baptist college in history to reach regional accreditation, the highest form of academic recognition possible. Being fully Christian, "... the College strives to produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization."—*Catalogue*.

Every Free Will Baptist has just cause for being proud of Mount Olive College; but instead of looking at the past with pride, let us look to the future with new hope and great expectation. Of course, to attain the most possible, the college must have the prayers, good will, and loyal support of Free Will Baptists everywhere.

We call upon you at this time to make this "Fifth Sunday," December 31, the

best ever for Mount Olive College. Make a real investment in the young men and women who come here for their education, the social and spiritual welfare of your community, and the future of the Free Will Baptist church. Give liberally now and help your college to render even a greater service in the days that lie ahead.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

The LIGHT that will not go out

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

I am using an article in the current issue of the *Bible Society Record*, written by the Rev. Dr. Kenneth Scott Latourette. But before I begin the message I want to say that I appreciate the inquiries as to why the *Lighted Pathway* was not in the last two issues of *The Baptist*. The reason is that I have not been well in recent weeks and did not feel up to the task of preparing it. I appreciate your interest and request your prayers.

May I wish for all a very Merry Christmas and a Happy New Year, and during the next year or years may all our lives be spent for His glory.

Dr. Latourette's message:

"The Bible, with its Story of Christmas, has an amazing ability to persist and bring light. Here is a Book, really a collection of books, a library composed centuries ago. The Bible has had the peculiar ability to survive the collapse of civilizations with which it has been associated and to bring light to the dark ages that have followed. Our generation is one in which the familiar world about us is being rapidly altered almost past recognition. Many are terrified by the vague shadows of the unknown future. Ours is not the first generation in which

this has happened. In similar ages of revolution and transition the Bible has been handed on—a torch to lighten the unknown pathway, a light in the darkness and chaos.

"The Bible perpetuates the Gospel light in lands where it has been all but crowded out by persecution. For example, in the nineteenth century, for about twenty-five years the then recently planted Christian communities in Madagascar were subjected to severe persecution by a non-Christian ruler. The Christians were young in the faith, for missionaries had been present less than a generation. All missionaries were compelled to leave. Yet, on the eve of their expulsion, knowing that persecution might be impending, the missionaries rushed to completion their translation of the Bible. During the years of persecution that followed, although the Government attempted by violent measures to deprive them of their books, the Christians cherished their Bibles and reproduced copies by transcribing them by hand. Not only did the Christian communities continue, but many additional converts were made. The way had been so prepared that, when rulers more favorable to the faith came to the throne, Christianity spread. The light had not been put out.

"From early in the seventeenth century until past the middle of the nineteenth, Christianity, once flourishing, was proscribed in Japan. Torture and death were meted to any who were discovered to have retained the faith and who refused to recant. Late in this period an official on duty in one of the ports, Nagasaki, chanced to see a book floating in the harbor. When it was retrieved, it proved to be in a language. It was a Dutch New Testament. Like other educated Japanese, he could read Chinese. He thereupon produced a Chinese translation of the New Testament, and he and his brother studied it. A few years later they heard of a foreigner who could explain the Book to them and visited him, one of the earliest Protestant missionaries in Japan. In due time they braved the anti-Christian laws and asked for baptism, and thus were among the first Japanese to receive that rite from Protestants. Both remained true to the faith found through the pages of the Book. In his later years one of them worked at translating it from Chinese to Japanese. The other became a local Methodist preacher. Several other members of the family became faithful Christians. The Bible had brought its light into a corner where darkness had seemingly crowded it out.

"Sometimes the Bible brings its light into the despair of one who has never before known it. Years ago, in India a young Brahmin had a New Testament handed him on a train. He never learned the name of the donor, but the gift came at a most opportune time. He had lost his faith in his inherited religion. He was in the dark and was groping for light. To him in his need the Scriptures brought the glad news of the Light of the World. He believed and accepted. The step cost him much, yet he persevered and became one of the outstanding leaders of the Church of India.

"Why has this Book persisted from age to age and from civilization to civilization? Whence this amazing power to bring light to nations and individuals? Why does the Bible meet the deepest needs of men? It is because it is the Word of God. It is because it tells of Christ. The Old Testament leads up to Him; the New Testament contains our enduring record of His birth, His life, His words, His death, His resurrection and His effect, through the Holy Spirit, upon His early followers and on the formation of His Church. The perpetuation of that light has involved human hands passing it on from one to another. It is because it has been treasured in the hearts of the faithful, and transmitted by them to others, that the light has never gone out.

"It must continue to be so. We of the present generation must see to it that the next generation is nurtured in the Bible. We ourselves must so let it illumine our own lives, that we become witnesses to its power. This light will never go out. In this Christmas season we must see afresh that, so far as in us lies, all men shall be led by it into the ways of lasting peace."

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).



not been prompted by a fleeting impulse. Rather, it is the result of an ever recurring conviction that I should at some time return to my primary calling—that of a pastor." He has accepted the pastorate of the Donelson Free Will Baptist Church in suburban Nashville, Tennessee.

The Missouri native succeeded the Rev. Raymond Riggs as head of the expanding Free Will Baptist foreign missionary program. He assumed the duties of general director in December, 1959. Prior to that, he was a member of the board for more than seven years.

"Several circumstances have combined to convince me that this is the right time for a transition to be made," said Mr. Smith. "Firstly, there are no missionary candidates who are looking to me to get them out within the next two or three months. Secondly, there is an obvious need for the general director to visit some or all of the fields in the not too distant future. It would seem unwise to invest that expense for travel in me since the 'tug' to get back into the pastorate is such a real thing with me and keeps me from staying on indefinitely in this capacity.

"There is no doubt in my mind but that the Lord did lead me this way to fill the gap created by the resignation of Mr. Riggs. I am equally convinced that this is the time for me to relinquish the responsibilities of the general director to another."

MISSIONS

Foreign Missions Director Resigns

The Rev. Rolla D. Smith, who has served the denomination as general director of the Board of Foreign Missions for the past two years, has resigned his post effective February 1, 1962.

Mr. Smith, in his letter of resignation, said, "Be assured that this decision has

CLOSED FOR HOLIDAYS

The Press will close for Christmas at 5:00 p. m., December 22, 1961, and will remain closed through the 23, 24, and 25. The Press will also be closed at 5:30 p. m., December 29, and will remain closed until January 2, 1962.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: By what means may a conviction of sin be produced? What type of preaching would you suggest as a means to bring this about?—A. R. T.

Answer: The law was given for this purpose. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:20). There is no question in my mind but that when the law is preached conviction of sin is the result. I have heard modern preachers preach effectively on the ten commandments. Preach the law and trust the Holy Spirit to bring the needed results. Effective preaching when one wants to bring one to a state of conviction of his sins may also be done from parts of the New Testament as well. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12). There are those today who gloat over keeping the golden rule, so preach from the Beatitudes found in Matthew 5.

If a person would only be honest with himself as well as with others and consult the Scriptures to determine his moral and spiritual status he would not need to be exhorted so much, but this seems to be a day when Christians and non-Christians alike try to ignore their faults (sins) regarding them as being of little or no consequence because so many others are doing the same thing or a like misdemeanor. The Bible nowhere talks that way, it calls sin, sin and tells what the consequence is to be for sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezekiel 18:20).

One might preach from "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. This is the first and great commandment" (Matthew 22:37, 38). Show from these verses that those to whom you preach have both sinned and also broken the first and great commandment.

Then you might show that according to Jesus' own words the sin of unbelief is the greatest of sins committed against Him. "Of sin, because they believe not on me" (John 16:9). The Holy Spirit's specific purpose in the world today is to bring conviction against the sin of unbelief. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostle, Men and brethren, what shall we do?" (Acts 2:37). Rejecting Jesus was the sin that Peter preached against on the day of Pentecost and that resulted in a great harvest of souls.

One may also hold up the majesty and glory of our Lord and Saviour Jesus Christ and the sacrifice He made on Calvary's tree. Try to drive home the awfulness of sin and especially that of the rejecting of such a Saviour. Sometimes this is a sure means to bring about conviction of a Godly sorrow for sin.

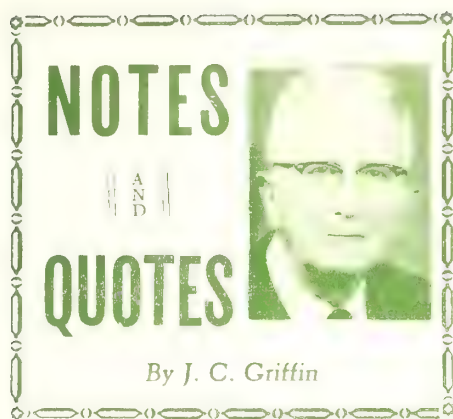
Regardless to whom, where and why we preach, it must be kept in mind that nothing, as well as the Holy Spirit, may bring conviction in this our age. He does this through the truth as found in God's Word which we preach. Because of this we need to realize our utter dependence upon Him and look to the Holy Spirit and count on Him to do the work. He must guide in the choice of theme, text, and Scripture to be read, the hymns used and in every feature of the preparation as well as the services themselves. It is here at this point that many make a mistake. It looks as if they try by the sheer physical force of their message to bring the conviction of sin to those to whom they preach instead of maintaining themselves in such an attitude toward the Holy Spirit that He will convict men through them.

Question: We want you to help in settling an argument. If we love and obey God in this life, are we going to be angels in the next?—June and Rodney Jones.

Answer: No! We are a race of people who are the descendants of Adam, a man created in the image and likeness of God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Genesis 1:26-29).

This pair of ancestors is the nucleus from whom the whole world of men and women have descended. They sinned and fell, and therefore, the whole race fell in them. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:21, 22). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:12, 17, 19).

All who accept Christ as personal Saviour become a new creation in Him and, therefore, members of the new race. Nothing is said about angels having been created in an individual or about their being sinners as a result of someone of their number having sinned. Instead of this they are used to illustrate the difference between men here in the natural body and in heaven having a spiritual body. "And Jesus answering said unto them, Do ye not therefore err, because (Continued on page fifteen)



CHRISTMAS

Years ago there was an article published in our denominational paper, "The Free Will Baptist," which said, "Give Christmas back to the children." It was a very good article, one that certainly would make you think, but after reading the article, I thought that it would be better to give Christmas back to Christ. Christ has been shoved out of Christmas. About all that is left for Christ in Christmas is the name. His name is often used but often without the sacredness with the divine worship. We often have programs and parties which are void of pure holy reverence. Jesus taught us that by doing for others we could do for Him.

PLENTY OF PLACES WHERE

Jesus can be adored by making children happy. We have 75 boys and girls at Middlesex, North Carolina, where our Children's Home is located. These children are ours. They belong to the original Free Will Baptists of North Carolina. We can serve and worship Christ by giving our best offering possible to the support of the Children's Home and Jesus can and will say, "Inasmuch as ye did it unto one of these, ye did unto Me."

If our children are made happy, the Original Free Will Baptists will have to do it. Let me repeat they are our children. They are our responsibility. The state of North Carolina expects and demands that we feed, clothe and educate these children, in keeping with the laws as made for the welfare of these little ones. There are people in North Carolina who never open their billfold and give support to the orphanage. Their heart is hardened against support of the home. So in making Christmas gifts, let us think and pray for, and give to the home this Christmas as never before while God is blessing us with the means to give.

ANOTHER GOOD PLACE TO SHOW OUR LOVE TO CHRIST

When our children complete their high school work at the Children's Home, and

are ready for college, we have a place that belongs to Christ, where these children can go for a Christian college education up to a two-year course which prepares for any higher educational institution, college or university in the United States. When we help to support the Mount Olive Junior College, Mount Olive, North Carolina, we are helping our children at the Children's Home at Middlesex to prepare for life. Both of these institutions are in existence due to the fact that our churches (some of them) connected themselves together and brought into existence the opportunity for our children to be cared for while they are too small to support themselves, and also to obtain a college education. I believe all God's Spirit-filled children are ready to say, "Thank God for these institutions that mean so much to those who need help." So let us build and prepare to take care of these children when they are not able to take care of themselves and prepare to take them through college and thereby we give Christmas back to Christ by giving it back to the children.

OTHER THINGS CAN BE DONE

A schoolteacher who found that a little girl in her room needed clothes very much let this need be known to her circle in the woman's auxiliary and immediately cloth was arranged for and sewing machines began to run and dresses and other needed clothes to be made for the child. This is another way to put Christ back into Christmas. Jesus said, "I was naked and ye clothed Me." You do not always have to have a college education to put Christ into Christmas. I have known college men to fail to put Christ into Christmas.

THE WISE MEN GAVE GIFTS

When the wise men found Christ they made an offering. "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:11). So gifts go with worship. Stewards are to give themselves in worship to Christ. Then give to the support of the cause of Christ as the need demands. If necessity calls, as it did with the early Christians, to sell houses and lands in order to carry on the work of the Christ and His Church, then in order to be real stewards, wisely using that which the Lord has blessed us with, we give all. Generally speaking, I do not think God calls us often to sell all that it might be

given for His Kingdom, but, rather, that He would have us use it in a way that He may multiply it to carry on the work; that is, use the increase intelligently and economically for the work of Christ's Church. And that means real giving. Not buying something that the money may be used for the church. If I buy a plate of oysters or chicken, even though the money is used to do religious work I have not given a cent. In fact God never intended that His Church should be financed by oyster suppers, ice cream parties, box parties, dancing parties, and hundreds of other ways that churches have adopted to raise finance. There is no stewardship at all in such plans. The Spirit of Pentecost with the Early Church and the giving as God demands will bring a revival that will show the world how to appreciate the birth of Christ. Then, we will know what Christmas means.

CHRISTMAS. I was down the street one morning for a short while, and as I noticed the show windows I saw the name "Merry Christmas" with other phrases about the gifts for Christmas along with striking colors and advertising matter in order to sell merchandise. As I watched these window displays, I thought to myself, Christmas has been brought down to the plane of the material. You might say, "Merry Christmas." But only those whose sins are under the blood of Jesus can in reality observe the day that is called Christmas.

GIVING OF GIFTS. There is only one way to make a gift that will mean a blessing to both the giver and the receiver. Christ said, "It is more blessed to give than to receive." That is when the giver gives in the Spirit of Christ who gave Himself for lost humanity. But the kind of giving that a great number of us do is worthless, so far as spirituality is concerned. We often give to the rich or to some one who is hoping.

SPECIAL NOTICE NO FREE WILL BAPTIST DECEMBER 27, 1961

According to our established policy of omitting two issues of "The Free Will Baptist" each year, there will be no issue on December 27, 1961, as we publish only fifty copies per year.

Please note that you will not receive a copy of "The Free Will Baptist" for December 27.

The next "Free Will Baptist" will be dated January 3, 1962.

Thank You



STORIES for our BOYS and GIRLS



A MERRY CHRISTMAS?

by Hannah Moor

JOSIE LYND dried the last plate and hung the dish pan on the hook under the sink. "I don't need anything for myself, John," she said, "but I sure wish the children could have something for Christmas. It's hard on them not to get anything."

"I know, Josie, and I figured this Christmas would be better," her husband John spoke. "But you know the interest on the mortgage is due next week, and we're one payment behind on the tractor. If I hadn't been sick those two weeks in haying it would have worked out. Now, I just don't know."

Mrs. Lynd understood.

"I'll try to make something for Rhonda and Rickie but Tim is ten now. I can't figure out what to do for him."

Mr. Lynd stood up. "I'll get at the milking. Don't you worry, Honey. I feel that things will work out somehow—wait and see. Haven't we the promise in the Psalms that if we delight ourselves in the Lord He will give us the desires of our heart? Surely He knows that our desire is that the children have a good Christmas."

When Rhonda and Rickie, the four-year-old twins, were tucked in bed for the night, Mother opened the old trunk brought from the spare bedroom. "If I can just find material enough I can make some stuffed toys," she thought to herself as she piled old coats and worn dresses on the floor.

Tim sat at the table reading "The Sugar Creek Gang," his favorite book. He looked up from his story and said, "Know what, Mom? Jim Brady is getting a gear bike for Christmas, and Jackie Lawrence says he found some skis hidden in the closet. Boyo, I can just see him skinning down Beaver Hill on them." Mother turned away so Tim couldn't see her face. "You know, Mom, I'd like a little pup or something really alive that could be my very own."

The days flew swiftly by. Just one week before Christmas the Lynds were

walking on the main street in town. Daddy had taken Tim with him to buy chicken feed and a new handle for the axe. Rhonda and Rickie were trotting along at their mother's heels.

"See the pretty dolly and the little push cart." Rhonda clapped her hands with glee.

"That's nothing," answered Rickie, "Look at the great big red fire truck. That's what I want for Christmas, and a car and a train—will I get them, Mommy? Will I?"

"We'll have to wait and see, dear." Mrs. Lynd struggled to keep her voice even. If only God would answer prayer.

The gaily decorated stores had drawn the crowds. Shoppers were pushing in all directions. Signs everywhere read "Merry Christmas" and "Happy New Year."

"We can sure hope for a happy new year," thought Mrs. Lynd, "but how will we ever manage a merry Christmas at our house this year?"

Christmas Eve came much too quickly. Daddy and Tim brought in a spruce tree that Daddy had cut on the back lot the day before. The twins were jumping around as every homemade bell was hung on the branches. Garlands of colored threaded popcorn lent a festive air. Everyone had to admit that the tree in the front room was a sight to behold.

Mr. Lynd took the old family Bible from its place on the writing desk and read the Christmas story—the story of angels and shepherds—the story of the Babe born in a manger. Then after prayer, while carols were being sung on the radio, the three excited Lynd children went up the stairs to their waiting beds.

"Silent night, holy night, All is calm, all is bright," the joyful voices sang. Mother turned the radio off. "All isn't calm and bright at our house. Oh, John, how can I ever face Timmy in the morning without a gift for him?"

Daddy looked at the stuffed doll with yellow yarn braids, and the dog with the green button eyes and nose. He knew that his wife had spent much time making these things for the twins.

Mother continued, "I got mixed candy and oranges with money I saved from

the groceries but I couldn't get anything more." Her voice broke. Mr. Lynd drew her close. "I think there'll be a gift for Tim in the morning, Honey. Just don't ask any questions now. I want it to be a real surprise for everyone, even you."

Christmas morning dawned bright and very cold. Rhonda and Rickie peered with eager eyes through the rungs of the old stairway. With squeals of delight they claimed their homemade treasures. Tim slid down the bannister and carefully searched under the tree. He was slowly turning to slip away to his room again, when his dad came in.

"Merry Christmas, Son. Put on your boots and parka and we'll go find your Christmas present." Dad already was lacing up his big boots.

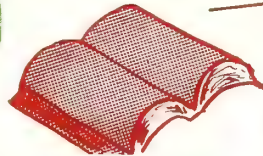
Out into the brisk morning they went—the glistening snow crunching under every step. As the big barn door was swung open Tim heard a low murmur from the back stall.

"She's all yours, Timmy boy, and a merry Christmas to you." Tim let out a whoop and then quietly put out his hand and touched the soft, warm body of the new-born Holstein calf!

At dinner all was cheery and bright. "Know what, Mom?" Tim reached for another piece of chicken. "I'm going to name her Tilda Jo. All I wanted was something really alive to be my very own—I think it's wonderful."

Mother looked along the table at the children—Rhonda trying to feed potato and turnip to the new blonde doll; Rickie gulping his food to be able to play with his spotted dog; and Tim, eating chicken with a broad grin, thinking of his real live possession. Mother's eyes came to rest on the satisfied look on Dad's face. Was he also thinking of their desires being granted? Her heart was lifted in thanksgiving. Yes, it was "a merry Christmas," after all.—My Pleasure.

•
"A Child is born,
A Son bestowed,
To shed His blood,
To bear sin's load."



Growth Toward Christian Maturity

(Lesson for December 31)

Lesson: Ephesians 4:11-24

Golden Text: Hebrews 6:1

I. INTRODUCTION

Our lessons for this quarter have been centered around Christian growth. Although this growth from a babe in Christ to the maturity of perfection as found in Christ is a lifetime work, we must all be made to realize that every act of Christian service, every prayer, every worship service attended, every display of faith, every suppression of evil, serves as stepping-stones to reach that perfection that is found in our Lord.

Spiritual maturity is something that just does not come overnight. It is not a gift, but is something that has to be worked for and attained. Salvation is free, but growth in the faith comes through labor and sacrifice to the cause. It is well worth the price, however, and all of us should show every willingness to make the necessary sacrifices in order to attain it.—*Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. The Lord has given a variety of servants to minister to the needs of the church since Christ's ascension (Ephesians 4:11).

2. The real ministry of the pastor is to train the members of the church for Christian service (Vs. 12).

3. A true pastor's great desire of his members is that they might grow to maturity (Vv. 13, 14).

4. It is a sign of immaturity if a Christian is easily swayed by a false doctrine (Vs. 14).

5. The entire body of Christ will be strengthened if the individual members attain to maturity (Vs. 16).

6. The manner of life of a true Christian will be greatly changed from that of the unsaved, whether Jew or Gentile (Vs. 17).

7. Ignorance and blindness of heart have combined to alienate the unbeliever from God (Vs. 18, 19).

8. Christ is the teacher and the example of those who have believed on Him for salvation (Vv. 20, 21).

9. Christian growth is greatly hindered when we fail to put off the "old man" (Vs. 22).

10. The image of God is restored in us when we put on the "new man" which is created in righteousness and true holiness (Vv. 23, 24).

11. One thing is certain, the newborn Christian has come out of darkness, and he will remain on the borderline of the world unless there is guidance to lead him on into a deeper knowledge of the things of the world. It is Bible training which feeds his soul and strengthens him so he will mature into adulthood.

12. Some churches are filled with babes who have never been properly fed, and, therefore, they have never grown. These churches are generally centers of trouble and affliction which require much patience on the part of the pastor, but if they are taught the deeper truths of the Bible, they will soon increase their vision and they will become more stable. Some churches do not deserve chastisement, but rather enlightenment.

III. ADDITIONAL TRUTHS

1. God has His *sent ones*, the apostles. The word means *sent forth*. The disciples became apostles when they were sent forth. The first apostles went forth to bear witness of Christ's resurrection, special inspiration, the supreme authority of Christ, and the commission to preach and to establish churches.

2. God has special messengers, the prophets. These had received the revealed mystery of the gospel. They, in actuality, laid the foundation of the church with their *forthtelling* of gospel truth.

3. God has His traveling missionaries, the evangelists. These are the tellers of good news who travel from place to place. In our day, they conduct services in various churches for the specific purpose of winning the lost. God often gives them a great harvest of souls. Let us remember, however, that this harvest of souls is usually the result of a faithful pastor's work.

4. God has His shepherds and instructors, the pastors and teachers. The work of these must be carried on after the evangelist is gone. Every true pastor is both a pastor and a teacher. It has been said that no man is fit to pastor a church who cannot teach.—*The Bible Student* (F. W. B.).

5. The unregenerated Gentile is described as having a darkened mind being a stranger to the Godlike life. Such a walk of life is the result of ignorance which prevails among unbelievers, and they being dead to all sensitivity give themselves over to vice and stop at nothing to satisfy their own desires. We may add that Paul's description of them is quite applicable today, and his exhortation that Christians live not like them is also needful today, for this is not the life which Christ lived.

6. Lesson four of this quarter (October 22) deals in part with the subject of the *old man* and the *new man*. The old man means the life which one lived before being saved, and the new man means the life of the new creature in Christ Jesus. As Paul testifies, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). In effect, Paul is exhorting the Christians at Ephesus, as well as all Christians of all time, to adopt the same principle as he for the putting off of the old man and putting on the new man: namely, crucify the old man and let Christ live the life of the new man in the heart of the believer.—*The Bible Teacher* (F. W. B.).

7. Romans 6:6 tells us that our old man or Adam's nature of sin might be destroyed, that henceforth we should not serve sin. The Greek word, *destroy*, is *katargeo* and does not mean to make ineffective, powerless and idle. But you will notice this is brought about by oneself. If the body of sin or our Adam nature is destroyed why does Paul write: "Let not sin therefore reign in your mortal body," neither are we to yield our members, "as instruments of unrighteousness"? If Adam is destroyed he can do no more devilry, why then tell us to sin no more or do unrighteous acts?

The only way to take care of this old man or Adam is to do as Jesus teaches in John 3:3. We must be born again, and get a new nature to take care of the old Adam nature. That new nature

(continued on page fifteen)

NOTICES FROM THE NORTH CAROLINA STATE CONVENTION, EASTERN, CENTRAL, AND WESTERN CONFERENCES OF N. C.

Statement of North Carolina State Convention

This statement is being issued in response to the many inquiries relative to the current standing of the North Carolina State Convention of Original Free Will Baptists in the National Association.

By vote of the 1961 session of the National Association of Free Will Baptists, the North Carolina State Convention of Original Free Will Baptists was requested to repudiate any and all forms of connectional church government and reaffirm its position in congregational church government, "as set forth in the *Statement of Faith and Discipline of the National Association of Free Will Baptists*."

Meeting in September 1961, the North Carolina State Convention, overwhelmingly reaffirmed its faith in and adherence to its *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. It also adopted, by an overwhelming majority, a resolution which requested the general board of the National Association to "issue a clear, concise, and simple statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists of North Carolina, in the National Association; that because of the urgency of the present state of confusion and emergency, we respectfully request that this statement be made immediately, and in no case later than January 1, 1962."

As of this date, December 14, 1961, we have not even had the courtesy of an official reply from the general board. So far as we know, the general board has not even considered this resolution and we know of no plans for the general board to meet in the near future.

Although we have not heard from the general board, there have been numerous statements and claims issued by the executive committee and executive secretary, through *Contact*, other publications, and by direct mass mailings.

This is to advise Original Free Will Baptists of North Carolina that soon after January 1, 1962, the special mediation and fact-finding committee, provided for in the resolution adopted by the State Convention, will be called into session to consider the statements issued and actions taken as well as any other pertinent facts having bearing on this question.

The special mediation and fact-finding committee will report its findings and recommendations to Original Free Will Baptists of North Carolina, through the columns of *The Free Will Baptist* and otherwise, as soon as possible.

S. A. SMITH, President
North Carolina State Convention
Of Original Free Will Baptists

Notice from the Western Conference

In the December issue of *Contact*, the voice of the National Association, there appeared, on Page 12, a news item entitled "General Conference Revived." This item reported what it called the reviving of the General Conference of Original Free Will Baptists of North Carolina.

The above item stated that the purported revived general conference, "enrolled 45 delegates from 17 churches and 34 ministers from the Western, Central, Eastern, Albemarle, and Cape Fear Conferences of Original Free Will Baptists in North Carolina."

This is to advise that the Western Conference of Original Free Will Baptists of North Carolina has had no part in the purported action and has granted no letters of commendation to any church or minister to form such a conference. That in fact, the Western Conference, as well as the other conferences of this state, other states, and even the National Association, has historically recognized that the Central Conference of Original Free Will Baptists of North Carolina is the direct continuation of the Original General Conference of Original Free Will Baptists of North Carolina and is indeed the "mother conference" of Original Free Will Baptists. The Central Conference recently held its two hundred thirteenth Annual Session.

Any member church or minister of the Western Conference having aligned themselves with the purported revived general conference, or any other new or splinter group, without a proper

letter and in due form, should immediately notify the moderator or clerk of the Western Conference.

The Western Conference will meet for a third day of its Seventy-Fifth Annual Session on January 10, 1962, in the First Free Will Baptist Church, Wilson, North Carolina.

M. L. JOHNSON, Moderator
Box 44
Newport, North Carolina
R. N. HINNANT, Clerk
Micro, North Carolina

Notice from the Eastern Conference

In the December issue of *Contact*, the voice of the National Association, there appeared, on Page 12, a news item entitled "General Conference Revived." This item reported what it called the reviving of the General Conference of Original Free Will Baptists of North Carolina.

The above item stated that the purported revived general conference, "enrolled 45 delegates from 17 churches and 34 ministers from the Western, Central, Eastern, Albemarle, and Cape Fear Conferences of Original Free Will Baptists in North Carolina."

This is to advise that the Eastern Conference of Original Free Will Baptists of North Carolina has had no part in the purported action and has granted no letters of commendation to any church or minister to form such a conference. That in fact, the Eastern Conference, as well as the other conferences of this state, other states, and even the National Association, has historically recognized that the Central Conference of Original Free Will Baptists of North Carolina is the direct continuation of the Original General Conference of Original Free Will Baptists of North Carolina and is indeed the "mother conference" of Original Free Will Baptists. The Central Conference recently held its two hundred thirteenth Annual Session.

Any member church or minister of the Eastern Conference having aligned themselves with the purported revived general conference, or any other new or splinter group, without a proper letter and in due form, should immediately notify the moderator or clerk of the Eastern Conference.

C. B. HANSLEY, Moderator
Route 1
Vanceboro, North Carolina
RALPH LIGHTSEY
Mount Olive, North Carolina

Notice from the Central Conference

According to a recent news release which appeared in *Contact*, the voice of the National Association, as well as other mediums of news release, the General Conference of North Carolina has been revived. The statement as appeared in *Contact* said that the purported general conference, "enrolled 45 delegates from 17 churches and 34 ministers from the Western, Central, Eastern, Albemarle, and Cape Fear Conferences of Original Free Will Baptists of North Carolina."

This is to advise that the Central Conference of Original Free Will Baptists of North Carolina has had no part in the purported action and has granted no letters of commendation to any church or minister to form such a conference. Further, at the recent Two Hundred Thirteenth Annual Session of the Central Conference, a resolution was adopted which stated: "That should any minister belonging to this conference take membership in or affiliate himself with any district or state denominational conference or association not in good standing with the North Carolina State Convention, said minister shall automatically be declared excommunicated from the conference and shall be respectfully requested to surrender his certificate of ordination to the ordaining council."

It is to be further noted that the Central Conference is the direct continuation of the original old General Conference, as has been recognized by this state, other states, and even the National Association. Furthermore, according to a direct quotation from the minutes of the Central Conference of the year 1912, in session at Hull Road Church, Greene County, the following was written on Page 10, by the clerk, the Rev. J. M. Barfield:

"The Lord has been kind and merciful to His people. He has ever been mindful of His followers and has brought them from the earliest years down to the present time.

"He has brought us through many difficulties and trials

and preserved us up to the present time. In 1752 there was a change made in the name. I have seen some of the old history and the minutes from 1729 to the present. The minutes show that from 1729 to 1752 the words General and Association were dropped and we were known as the Original Free Will Baptists, the name we now have. Instead of the sixteenth annual session, it should be the one hundred sixty-fourth annual session. I hope the next conference will instruct the clerk to change it to its right and legal session."

Furthermore, in the minutes of 1913 session, which met at

Malachi's Chapel Church, Tyrrell County, the following motion was adopted and recorded:

"On motion we correct the date indicating the age of the Conference from that of the eighteenth session to the one hundred and sixty-fifth session."

Let it be understood, therefore, that the present Central Conference is the continuation of the Old General Conference; that it has never been discontinued.

WALTER REYNOLDS, Moderator
C. H. OVERMAN, Clerk

Questions & Answers

(continued from page ten)

we know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels which are in heaven" (Mark 12:24-25). See Luke 20:36).

This then, with what else it may teach, indicates that angels' present status is similar to that which we are looking forward to when it comes to family life and the natural experiences that we have in bringing into the world a family and being responsible for them. Angels are created beings, each being created independent of the other, which is not true of men in the light of the above Scriptures, for we, as a race, were created in Adam when he was made from the dust of the earth and Eve's body from a part of his.

Dr. W. M. Evans has the following to say on Page 215, in his book, *The Great Doctrines of the Bible*: "As the distance between man and the lower forms of life is filled with beings of various grades, so it is possible that between man and God there exist creatures of higher than human intelligence and power. Indeed, the existence of lesser deities in all heathen mythologies presumes the existence of a higher order of beings between God and man, superior to man and inferior to God. This possibly is turned into certainty by the express and explicit teaching of the Scriptures."

The following concerning fallen angels is to be found on Page 219 of the above mentioned book: "Jude 6; 2 Peter 2:4; Matthew 25:41; show that there is no hope for their redemption. Their final doom will be in the eternal fire. According to 1 Corinthians 6:3 it would seem as though the saints were to have some part in the judgment of fallen angels."

If nothing else is to be gained by a comparison of the above Scriptures it is a sure fact that men and angels are distinct, the one from the other, and that they shall ever remain as such.

St. Claire Bible Class

(Continued from Page Thirteen)

ture is the very nature of our Lord Jesus Christ which takes place when Verse 5 is a fact. Here we are told that we must be born of water (the Word of God) (1 Peter 1:23; Ephesians 5:25-27) and of the Spirit. When the Word of God is lodged in any human heart in genuine acceptance, the Holy Spirit germinates the Word or Seed and Christ is born within. Christ dwells within the believer and keeps the old man or Adam's nature in his place.—Selected.

8. It is an interesting fact that nowhere in the Bible does God tell the unsaved man to live righteously. God knows that this is impossible. All our efforts at righteousness in God's sight are as filthy rags until we take His Son, the Lord Jesus Christ, who is righteousness. God knows no righteousness apart from His Son. But after one takes Christ, he is bidden over and over again in the Bible to put on the new man; that is, God expects him through conscious effort to become more and more like the Master. This can be done only through Christian growth.—*The Advanced Quarterly* (F.W.B.).

OBITUARIES

(Continued from page five)

church cemetery amidst a mound of lovely flowers.

He had been a faithful worker in his church and community. He was concerned in seeing that others learned about Christ. He was licensed to preach, and if he wasn't at church testifying for Christ, he would go to old folk's home and give them food for their spiritual bodies.

"And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thou rest in safety."

We extend our deepest sympathy to his family and remind them that God is love.

Written by a niece,
Louvene Berry

Woman's Auxiliary

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary met at Oak Grove Free Will Baptist Church December 6, at 7:00 p. m., with Mrs. Winston Tart presiding. She also conducted the devotional song, "Hark the Herald Angel Sing." This was the Christmas program.

Mrs. Arlon Jones read the minutes of the last meeting and Mrs. Tart read the introduction of the lesson and topics, which were: "Blue of the Heavens," "Purple of the Eternal I Am," and "Scarlet of Supreme Sacrifice." Those who took part in the lesson were: Mrs. Ray Warwick, Mrs. Kermit West, Mrs. Hanna Jones, Mrs. Sherwood West. The group voted to send \$25 to the orphanage to buy mattresses for the new dormitory. The group sang "Silent Night," and Mrs. Ray Warwick closed the program with the benediction.

There were twenty members and one visitor present. There was a social hour with refreshments of punch and other refreshments.

CHRISTMAS

Mrs. E. V. Monkman

C is for the Christchild born on Christmas Day,
H for the happiness He sheds upon our way,
R for rejoicing when our sins are washed away,
I for His interest in our lives each day.
S for salvation given to us freely,
T for His tenderness for He loves us dearly.
M for His mighty power, for He's God's Son,
A for Advocate, He intercedes for me,
S for satisfaction found alone in Him.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16)."



*"Thanks be unto
God for
His unspeakable
Gift"*

2 Corinthians 9:15

The entire personnel of the Free Will Baptist Press would like to take this opportunity to wish you and yours a most happy Christmas and a prosperous New Year. May the true Spirit of this Christmas season reign in our hearts and bind us together in His great love.

*N. Bruce Banon Mildred Wilson Wade Long
L.A. Dunn Billie Sage Demell Russell Wooten
C. H. Overman Emily Muck David Cavanaugh
Ralph A. Bowen Sybil Forbes Robert James Mason
Selvia F. Allen Hazel Holland Kenneth Long
Raymond Harrison Eva Warthington
Jernye Rowe Lottie Stokes Thomas Woodard
Alicia Barrow Willie Davis David Davenport*

L. L.

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